

ATLANTIC UNION

GLEANER

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

VOL. I

SOUTH LANCASTER, MASS., FEBRUARY 12, 1902

No. 6

THE STORY OF THE CROSS.

TELL me the story of the cross,
O tell it once again;
For my days are full of weariness,
And my heart is full of pain.

O yes, I know 'tis in the Book;
But I can't seem to see,
So with the tenderness of Christ
Tell it once again to me.

And through thy sympathetic voice,
His voice perchance I'll hear.
His Spirit come through thine to me,
That I may see more clear.

And when no longer filled with doubt,
I praise him for his grace,
I'll help some other wearied one
To find a resting place.

EUNICE R. DIXON.

Clinton, Maine.

HEARING OF SUNDAY BILLS.

THE first hearing of a Sunday bill in the Old Bay State for 1902, was held at the State Capitol in Boston the 4th inst.

As is customary on such occasions, there was a delegation of those present who seek to enforce the observance of Sunday by civil enactments. Among those in attendance of this class was Reverend Kneeland, the secretary of the New England Sabbath Protective League, the president of the Massachusetts W. C. T. U. Association, and other champions of Sunday legislation.

The bills that were presented at the hearing were not especially significant,

only to the extent that the principle that underlies all religious legislation was involved. The bill that received the most attention was one that was introduced for the purpose of modifying the present Sunday law "to make the Lord's day open season for birds and game."

The author of the bill presented in the main, the principle of religious liberty as clearly as any Seventh-day Adventist would have done, and following his address, an opportunity was offered for others to speak who were in sympathy with the bill, to which Elder G. B. Wheeler and the writer responded by emphasizing the true principle of religious liberty, and hence the limits of civil authority. It was shown that Sunday laws were productive of great evil in that they were a species of enforced idleness; and to confirm this statement the opinion of an officer of the law was cited who said, in effect, that it was greater difficulty to preserve order and respect for the laws against incivility on Sunday than other days of the week.

After those who had spoken in favor of the bill had finished there was opportunity given to those of the opposition, and it was evident from the spirit that characterized some of the speeches, that what had been said in defence of the true principles of liberty had aroused that same old spirit that is always awakened when the two-

edged sword of truth is permitted to cut its way to the hearts of men.

The theological aspect of the question was, like most all other hearings on questions involving the principle of religion, the all important one. The religious phase was discussed to such an extent that the chairman of the hearing tried at different times to have that feature in the discussion omitted, but it was with great difficulty that he made an impression upon the speakers, and indeed it is not strange that the religious phase is the chief one in the discussion, when that is the real basis upon which proposed legislation rests.

The question was asked the president of the Massachusetts W. C. T. U. Association whether she wished the enforcement of the Sabbath law because the violation of it was wrong and wicked, to which she quickly responded that that was the reason.

It was evident from the attitude of the committee that one who is prominent in working for a more rigid enforcement of Sunday laws at every session of the legislature is not growing in their favor.

There was one thing to be noted at this hearing, and that is, that the intolerant spirit of religious bigotry is still lurking at its gloomiest, on the same field where Puritanism once did its baneful work in persecuting those who refused to obey its wicked laws

because of a conscience towards their Maker.

K. C. RUSSELL.

THE THIRD ANGEL'S MESSAGE IN THE
LAW.

Bible Study by Elder S. N. Haskell,*
December 1, 1901.

WE have spoken of the first and second messages; and have shown that the language of those two messages implies a study of Old Testament Scriptures pointing to the great day of judgment. This was the foremost thought in the minds of prophets and apostles. Enoch, the seventh from Adam, prophesied of this. Abraham looked for a city which hath foundations. The prophets had opened before them the great culmination of all things. Paul reasoned of righteousness and temperance and judgment to come. Solomon said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. 12:13,14.

And so the judgment of the great day is the prominent thought that is ever kept before the minds of God's people.

We also have seen that the fall of ancient Babylon, and the history of the world, were lessons that reveal to us God's dealing with the human family; and so the gospel, which is the saving power of God, has been manifested down there, pointing directly to the time in which we live. Now comes another question: Is the third angel's message taught as distinctly in the law of Moses as are these other messages? Shall we find the warning against the worship of the beast and his image in the sanctuary service? Can we trace out from a study of the Scriptures,

*Given at the Eastern Union Conference, South Lancaster, Mass.

the burden of that message which is not to worship the beast or his image? Let us see. How was the sanctuary located? The very arrangement of the sanctuary itself was designed by God. God was very particular in his directions how the sanctuary should be pitched, and how the furniture should be placed in the sanctuary. He gave most explicit directions. The twenty-sixth chapter of Exodus gives us instruction along this line. The sanctuary certainly faced toward the east. When the priest went in on the day of atonement, to sprinkle the blood of the Lord's goat upon the ark containing the commandments, *his back was toward the east, and he faced the ark of God.* The salvation of Israel depended upon the work done on the day of atonement, and that it be done in the manner God directed. The people were without praying. The slightest departure from carrying out the directions which the Lord gave would bring destruction to the priest and to the people. Can you not see a connection between the priest's having *his back toward the east*, and the worship of the sun with their faces toward the east?

Upon the shores of Bombay I have seen hundreds of Parsees saying their prayers as the sun was rising in the morning, facing the sun. I have seen them stop in the street, and say their prayers, facing the sun. This is Satan's work, to lead men to disregard God's directions. He rejoices when he leads men to go and do directly opposite to what God had said. Can you not see in this, a warning against the beast and his image, and receiving his mark? What is the mark of the beast? Is it not to enforce an institution in direct opposition to God's sign, or mark? The effect of sun-worship or Sunday-keeping is to turn men from the commandments of God. It is the sophistry the devil has arranged to bring in among the professed people of God.

In the eighth chapter of Ezekiel,

the crowning sin that brought destruction upon the Jews, was the abomination of worshiping toward the east, instead of having their backs toward the east. God presented this matter to the prophet as the worship of Tammuz. The women wept for this idol and this was sun-worship. "He said also unto me, Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east. Then said he unto me. Hast thou seen this, O son of man? is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them." Ezek. 8: 13-18.

Who would fail to see in these words, the awfulness of the sin of ancient Israel, when they worshiped the sun toward the east? It was the crowning sin of idolatry that Israel committed, which caused their overthrow. They turned their back on the law of God in the day of atonement, and worshiped in an opposite direction. They worshiped the sun toward the east. Then God said, "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity." Ezek. 8:18. Does not this reveal the unmixed wrath of God that is poured upon those who have the mark of the beast? This is further developed in the ninth chapter. Now read in Jeremiah 7:18, "The children gather wood, and the fathers kindle the fire, and the women knead their

dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." Then in the twentieth verse we read, "Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched."

He states distinctly how that the fathers turned their ear from his words, and walked in the counsels and in the imagination of their evil heart, and went backward and not forward. "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." Jer. 7: 24, 31. Therefore God uttered a most remarkable prophecy, which has its fulfilment in the lake of fire. "Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away." Jer. 7: 32, 33.

See also Jeremiah the forty-fourth chapter, where the same sin of worshipping the sun is dwelt upon. Notice what the people say, "But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we wanted all things, and have been consumed by the sword

and by the famine." Jer. 44: 17, 18. Is not this what people say when called upon to observe the Sabbath of the Lord? Are there not some of our people who practically say the same thing, when asked to live in direct reference to the second coming of Christ? Is it not said that "We had a plenty and got along quite well, when we kept Sunday; before our hearts were stirred up on these things"?

Are there not lessons in this history of the past that clearly reveal the principles underlying the truths of the third angel's message? And does it not behoove us as a people, and as individuals, to see that we are not guilty of making the same complaints, or of doing the same things, that Israel did, which caused their overthrow when they went into Babylonish captivity? Is it not well to study these things, and to be sure that our hearts are centered on the statutes of God, and that our principles are the principles underlying the keeping of God's commandments? Is it not high time that we begin the examination of our hearts, to see if we are in the faith? A formal observance of the Sabbath, and an outward acknowledgement of the truth, is not sufficient for these times. There must be in the same, a living power that will meet obstacles courageously, and with a faith that will enable us to face the fiercest persecution and the greatest difficulties, that amid the storm of conflicting foes and troubles, we can stand like a rock in the midst of the sea. The waves dash around it at its base, but the rock remains the same. So must we have that principle of righteousness in the heart, and made manifest in the life. But we can never obtain this principle, unless we study the word of God, and see how people compromised their faith in the past; and understand the character of those who stood firm. Should we not become more intelligent with reference to the word of God, and those underlying principles which are found in the Bible from one

end to the other? It is from this standpoint that we should study present truth. God has revealed to us principles which if we grasp by faith, will work for us that radical revolution in the heart, that will re-create the life and thus we shall be prepared for the coming storm.

WHAT IS GOD TO YOU?

I HAVE been feeding on the precious truth in the reports of the week of prayer. I am too deaf to hear what the people say, and can not take part in Sabbath-school except to read and pray. I thank the Lord for that privilege.

I want to ask each brother and sister in this Union Conference what God is to them personally. Where is God? What does he do for you? I will try to tell you by his grace what he has done for me, and what he is to me. He has cared for me from the moment that I was born, and he led me to give my heart to him when I was a little boy, and to have faith in his Word.

When I was six years old, father moved from Temple, N. H., to Weston, Vt. There were only six houses in the village. Father went four and three-fourths miles into the woods, and cut down trees, and rolled up a log house, and moved into it. There was a family half a mile away where he pastured his cow, and I had to get her at night. The bears and wolves were very thick, and I was afraid of them.

One of my sisters had been working out where she had a chance to go to meeting, and she found the Saviour. When she came home, she told us what he would do for those who believed the Bible and trusted in him.

After that when I had to get the cow and reached the woods, I would kneel down and ask Jesus to keep me from the bears and the wolves. He always did, and that was my first prayer. He answered it. That taught

me that God is always near us, yes, in us. He is our very life. He is the source of all life. We can not look out on the earth without seeing God in everything around us that has life. God is all and in all to me. Without him we perish; with him we have everything, even joint-heirship with Christ, our Elder Brother. Let us glory in the Lord evermore.

C. HALE.

The FIELD

PORTLAND, MAINE.

THE week of prayer in Portland was a season of great blessing. The presence of Elder P. F. Bicknell was very much appreciated, and his rich experience of the past in missionary work contributed in no small degree to make it so. The tract and *Signs* work, which has been neglected for a long time, was again taken up, and since that time we hope all our workers including the children have been actively engaged in it. One sister has eight readers.

At our weekly missionary meeting Brother Harrington a medical worker (who has recently come from the Sanitarium to open up treatment rooms with Brother Cross) gives a short talk on the subject of health reform. There seems to be a decided response to the truth, and even some from other churches come in and have testified to their interest in these principles.

New Years day Brother Harrington demonstrated a hygienic dinner in our little chapel at 157 Franklin Street. Two ten-foot tables were spread with an abundance of the "precious fruits of the earth" prepared in a variety of ways that ought to tempt the appetite of the most fastidious. About thirty-five were present, including the president of our conference and his wife, and representatives of that class known as the "boys," or the homeless class, and also visitors from the noninal

churches. It was the testimony of each at its close, that the dinner was an eminent success.

Personally I have especially enjoyed the blessing of the Lord of late in the circulation of the *Good Health* magazine. I have just finished selling three hundred of the December number, and have ordered four hundred of the January number, part of which have just arrived. This is styled the "Midwinter" number, and it greets us with a beautiful new face. An examination of the magazine reveals it to be a gem of art and replete with the gospel of health.

As I go among the people and find multitudes groaning under the diseases which transgression of God's great physical and moral law has brought abscesses, fevers, consumption, bodies puffed and swollen and racked and twisted with rheumatic pains, my soul longs for that day to hasten when the Sun of Righteousness will arise with healing in his wings. Well, thank God, he is arising now in a way with healing for those who will cooperate with his divine power. I am thankful that I have even a humble part in this work.

W. E. GERALD.

KEENE, N. H.

"THEY helped every one his neighbor, and every one said to his brother, Be of good courage." Isa. 41: 6. If there is anything that gives happiness and peace to a true Christian heart it is the knowledge that they are helping some one. The Son of God was so glad to help poor fallen man, and his pity and love were so deeply stirred, that though he was "daily" the "delight" of his Father, "rejoicing always before him," he was even anxious to "empty himself" of all honor and glory, taking the form of a servant, made to be sin for us, that he might be better acquainted with fallen man in his battle with sin and Satan. With such

unmistakable proof of his love and sympathy, how necessary it is that his children should imitate his example in coming close to our fellow men, in helping them to form characters like our Saviour.

The Lord has granted us the privilege of helping some of our neighbors, by holding Bible readings with them, and as a result, one whole family (husband, wife, and two children) has been added to our number in the last three weeks. This family is to-day a living witness of what the power of God can do in saving souls from sin and death. This brother had some most excellent qualities, and Satan had been using them for his purpose; but as we studied the word of God, he was impressed by the divine utterances, and his soul longed to be loosed from Satan's grasp, and to be a free man in Christ Jesus. The struggle was a hard one. He told me that the day on which he decided to obey, the men in his place of business would speak to him, but he did not hear them. One man said, "What is the trouble? Are you sick? You are as white as death." He then left his work and going to the attic, sought God, and found answers of peace. That night at the Bible reading, he, with us, gave God the glory for his wonderful deliverance. His habit for drink at times, was uncontrollable, and his love for smoking was so strong that he would get up two or three times in the night to smoke. He can now testify that the promise is true, "If any man be in Christ, he is a new creature," because his love for drinking and smoking has been taken away. Both husband and wife speak of the wonderful change that has been wrought in their home. His life testifies in the shop to the truth of the third angel's message.

The church has been helped and encouraged by this blessed experience. Some others are deeply interested. Next week I expect to enter upon a more thorough canvass with "Christ's

Object Lessons," and I do pray God will help me to get this book into many homes in Keene.

ELLA M. WILBER.

BOSTON, MASS.

A GERMAN brother who has accepted the truth was with us last Sabbath and related his experience as to how he first found it.

It appears that his attention was first called to it in reading a copy of "Bible Readings for the Home Circle" that he found lying on a table at his boarding house. He then sent for a copy of "Thoughts on Daniel and the Revelation." This brother expects to lose his position after this month on account of his obedience to the truth.

How true it is that the judgment only will reveal how many precious jewels will be saved in the kingdom at last as the result of reading the truth from some book that has been sold by the faithful canvasser. Take courage, dear canvasser, "for as much as ye know that your labor is not in vain in the Lord."

There was an interesting case brought to our attention this past week in the person of a lady who is severely afflicted physically, who desired on learning of our people to be prayed for that she might be healed. This lady has been and is a fine soloist, and a lady of refinement and culture. In harmony with her request, we made an appointment and prayed for and anointed her in the name of the Lord.

It was a most sweet experience as we realized the presence of the Lord with us. This lady is not acquainted with the third angel's message. What an excellent opening for some Bible worker to follow up!

Another very pathetic case came to our attention. It was a lady who had learned that we believed in the Bible method of healing, and not knowing

our address consulted the papers to ascertain the place and time of our services; but in vain, for several weeks there appeared no public notice of our meetings, and our hearts are made sad to learn of her death before we had the opportunity of meeting her and cheering her heart with the precious promises of the Lord to those who sleep in him. These instances only illustrate a large class to-day who are longing for the healing of both soul and body that only the Great Physician can give.

The services in Medford which have formerly been held at 18 Dudley Street have been removed to 55 Garfield Avenue, and the first service was held Friday evening the 7th inst. A dedicatory service was held in which the writer spoke on worshipping God in the beauty of holiness. Brethren Geo. Woodward and G. R. Ruggles assisted in this service.

The services will be held as usual, Sabbath-school at 10 A.M. and the after service at 11 A.M.

K. C. RUSSELL.

YOUNG PEOPLES' SOCIETY OF CHRISTIAN WORKERS.

THIS is the name under which the young people of South Lancaster have conducted the work of their missionary society for the last year and a half. The membership includes young people of the Sanitarium, of the Academy, and of the church, and numbers about sixty. There has been a steady growth of activity in the work of our society ever since its beginning.

One of its aims is the mutual work of developing Christian character. This aim is continually exercised, and has already borne fruit in a company of active Christian workers, as their name implies. A society or individual who works *within*, soon works *without*, themselves. The outside missionary effort has therefore been constantly on the increase, till now it has become the larger phase of our work.

We are taking one hundred and thirty-five copies of the *Signs* and fifteen copies of the *Sentinel*. One hundred of the *Signs* are sent direct from the office of publication to persons whose names we furnish, and the remainder are distributed by the members to people in Clinton and vicinity, together with many other papers which are handed to us. We find the people more than willing to receive our papers. In two large mills we have the privilege of giving our papers to the employees. At the police station they say the prisoners prefer our literature, and when they are through with it they send it to the county jail at Fitchburg. We have been very much encouraged by our success in this branch of our work.

Another line of work which is also growing is the assisting of worthy poor families and children. In Clinton our workers found one family of five without shoes and warm clothing. A society at Lancaster has offered us garments, if we will distribute them. We are organizing a sewing circle among ourselves to meet the demands of this branch of our work.

Fridays there is no school at the Academy, and so in the morning there is seen a party of young people starting for Clinton with papers and bundles. Their rich experiences are told at the students' prayer-meeting that evening, and at the meeting of the society Sabbath at 3 P.M. It is indeed encouraging to witness this growth of Christian activity in our midst, and it is a great help to those engaged in the work individually. We act on the idea that to become workers for Christ in any field, we must work where we are now, for it is only *now* and *where we are* that we can work, be it in any part of God's vineyard.

We will gladly accept old copies of our papers, and clothes that may be used in our work. Look up in that old attic of yours, or dig into some seldom visited closet or paper rack, and send us what is suitable of your

findings. We need them for our work is growing. And remember our work at the throne of grace that the seeds of truth sown may bring sheaves for the harvest.

WM. F. B. WESTON, *Cor. Sec.*

TITHES AND OFFERINGS FROM MAINE.

QUARTER ENDING DEC. 31, 1901.

Church	Tithes	First-day Offering	Poor Fund
Hartland,	\$31.50		
Portland,	34.00	\$2.57	\$3.58
New Sweden,	26.00		
Dyer Brook,	54.75		
Brunswick,	24.00	1.11	
Canaan,	4.11		2.81
S. Norridgewock,	55.05		
Auburn,	103.80	4.06	.42
Bath,	11.00		
Buxton Company	8.74		
Falmouth,	61.16		
Cornville,	15.77		
Deering,	141.58	1.82	.48
S. Woodstock,	43.42		
Danforth,	10.00		
Augusta,	24.61	1.64	
E. Washburn,	65.00		
Blaine,	123.00		
Cliff Island,	245.06		
Shawmut,	48.61	6.78	
Cary,	9.50		
Milltown Company,	9.63		
Scattered,	90.40		
Totals,	\$1,240.69	\$17.98	\$7.29

MEDICAL MISSIONARY WORK IN MAINE.

THERE are times which seem especially opportune for a forward movement in different branches of the work; when God by his Holy Spirit opens up new places, and impresses his people to press forward and take advantage of the openings which he brings to them.

One of the most important branches of the work (if we can call one more important than another) is the medical missionary work, and the advancement of the principles of health reform. The Spirit of God has said, "The work of reform must go forward." "The medical missionary field is open before

us." "Let forces be set to work to clear new ground, to establish new living interests wherever an opening can be found."

As nearly all the readers of the GLEANER know that there are plans on foot for establishing such a work in Maine, and have manifested their interest in it by donations to the work, I thought they would be interested to know something of the outlook for establishing the work.

A few weeks ago a very good opportunity was brought to our knowledge by a gentleman who is being treated by one of our nurses in Portland. The property for sale is at Old Orchard Beach, about three minutes' walk from the station, and is quite well suited to our purpose. The place has been run as a temperance hotel for about fifteen years, and is in very good repair, furnished throughout, ready to run as a hotel without any outlay. It will accommodate about forty people. The dining-room, however, is furnished to accommodate twice that number. The price asked for the place is six thousand dollars, but it can be bought for some less, about half the cost of building, aside from the furnishings. A basement can be put in which would give ample room for bathrooms, etc.

It is my opinion that a greater mission field could not be found in the State where we can so easily gain a footing. There are thousands of people who visit Old Orchard every year, besides the numbers that attend the campmeeting there, and if our work is established on the right basis, with a good corps of consecrated workers, the truth can be brought before a great many earnest, thinking people who might not be reached in any other way.

Our people in Maine are responding nobly to the call for means, and I think that conference alone will raise over five thousand dollars before April. The church on Cliff Island has pledged over a thousand, an av-

erage of twenty dollars per member.

I trust that we may be able to step into this opening, and by so doing may bring many souls to a better knowledge of the love of our blessed Master.

Yours in the cause of Christ,
Dr. C. O. PRINCE.

ARE you waiting for the Lord to give you a place when you can serve him without sacrifice? "Gather my saints together unto me, those who have made a covenant with me by sacrifice."

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

WHY SHOULD NOT SEVENTH-DAY ADVENTISTS EDUCATE THEIR CHILDREN IN PUBLIC SCHOOLS?

THERE are good things taught in public schools, but their object is to impart scientific knowledge rather than the formation of Christian character; while true education is the development of Christian character. In the garden of Eden the Lord blended three distinct lines of education. The first instruction that God ever gave man was respecting his diet. "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat." Gen. 1:29. The second line of instruction given man was in regard to his employment. "The Lord took the man, and put him into the garden to dress it and to keep it." Gen. 2:15. The third phase of instruction was a positive command for his spiritual good. "Of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The two former included the science of food and the adaptation of the food to the system and nature study, while the latter embraced the science of salvation.

It was therefore God's original purpose and design, that man should regard his diet, and have physical exercise even before he had sinned. It was according to the nature of the man he had created. His spiritual development depended upon his health, and his health depended upon his diet and physical exercise. But why should diet come first? Was it the most important? Appetite was the only avenue that Satan had to his soul. Close that door, and you have barricaded the heart. The first temptation of Christ as he entered upon his ministry, was on the point of appetite. The New Testament presents as the most important feature of Christ's life the healing of the sick. It was through the healing of the body that Christ reached the soul. Should not then the science of health be one prominent source of instruction in our schools? It is a phase of instruction that can not be ignored if we have an all round education,—the formation of an all round character. A sound religious experience must include a personal application of dietary habits, and proper physical exercise. These lie at the foundation of a healthy body, which is essential to intellectual and spiritual growth and development. These principles, if taught at all, are only taught as a theory in public schools.

SCIENCE IN THE GARDEN OF EDEN.

Man did not evolve from a tadpole to a monkey, and from a monkey to a man. But God made him a little lower than the angels, and crowned him with glory and honor, and placed him over the work of his hands. With an intelligence greater than the combined wisdom of the world to-day, he placed all things under his feet. "All sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." *Psa.* 8:7, 8. With an intelligence of a dream God caused to pass before him, "Every beast of the field, and every fowl of the air." He saw their nature

and gave names to them all, and the wisdom of every succeeding generation for six thousand years has approved of his wisdom by retaining these names.

Adam was a student. Angels from the throne of God were his instructors. The garden of Eden was both his home and schoolroom. "The blue heavens were its dome; the earth with its carpet of flowers and living green was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings." Nature was his open text book. As the happy pair beheld the wondrous works of their Creator, it afforded them an exhaustless source of instruction and delight. Their schoolroom was their workshop. They studied not man's theory of botany gained from books, but the flowers themselves, fresh from the hand of the great Master Artist. To learn the secrets of their life was a theme of infinite interest to them. They beheld the lilies and understood their growth.

From the mighty leviathan to the insect mote that floated in the sunbeam, Adam was familiar with all animal life: he knew their habits for he had named them all. His mind could grasp God's handiwork. The glory of God in the heavens, the innumerable worlds, the mysteries of light and sound, were open to the scientific research of our first parents in their happy Eden home. On every leaf of the forest, on every stone of the mountain, in every shining star, in the earth, and air, and sky God's name was written, and in them all were lessons of infinite love.

That mind that God had created a little lower than the angels' was susceptible of the highest development in intelligence, until above angels he would become the companion of God the Father and the Lord Jesus Christ. All of this and much more was embraced in his cultivating the garden and in his surroundings. It was thus,

and for the above purpose, that God blended these three lines of education, that make all round Christian character,—diet, physical culture, and spiritual development. The diet God gave man would never have given him eternal life, for that was in the tree of life, but it prepared the physical nature for the full benefit of the tree of life, and by obedience to God he would have grown up into his living head until he would have sat down on the throne of Christ, his Creator, as Christ is set down upon the throne of the eternal Father. This would have been accomplished if man had never sinned.

THE WORLD IN SIN.

Sin brought man under the dominion of Satan physically, intellectually, and morally. It was sin that brought the curse upon the earth, and made labor a necessity, "In the sweat of thy face shalt thou eat bread." Even then so important was man's diet, God gave special direction, "Thou shalt eat the herb of the field." *Gen.* 2:18. The labor was to reveal to fallen man the story of redemption. The planting of the seed, the manner of its growth, first the blade, then the ear, then the full corn in the ear, and the gathering of the harvest, was a lesson concerning the kingdom he had lost and how to regain it. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. . . . For the earth bringeth forth fruit of herself; first the blade, and then the ear, and after that the full corn in the ear. But when the fruit is ripe, immediately he putteth in the sickle, because the harvest is come." *Mark* 4:26-29.

The cross of Christ is written upon every decaying leaf. In the death of every seed sown, and the imparting of its life to the coming grain is taught Christian experience, for our life must be cast into the furrow of the world's needs: self-love and self-interest must perish. The law of self-sacrifice is the

law of self-preservation. The husbandman preserves his grain by casting it into the earth. John 12:24, 25. Every seed producing after its kind teaches the resurrection of the dead both of the just and the unjust. Acts 24:15; 1 Cor. 15:36-42. Diet and physical exercise are essential to man's physical and spiritual health, and God has linked their prosperity together. "Beloved, I wish above all things that thou mayest prosper and be in health, *even* as thy soul prospereth." 3 John 2. "Who forgiveth all thine iniquities; who healeth all thy diseases." Psa. 103:3. A right relation to the laws of life, and beholding Christ in the labor, brings equal prosperity to the soul and the body.

SATAN'S PLAN.

From the beginning it has ever been Satan's device to sever the connection of a knowledge of God in manual labor, intellectual pursuit, and the spiritual life. When they are severed, it is Satan's method, when rightly united, it is God's method. It imparts an all round character,—so that the individual can adapt himself to others under any and all circumstances in life. There are many walking dictionaries in the land, many an educator in certain lines, but there is not one position in a hundred that they can fill for they are only fitted for one position. Such are not practical men for a world like this where ordinary mortals are to be saved. They are extraordinary men for extraordinary occasions. Why is it that it is often said, "This one is a farmer." "That man is only a mechanic." "Such an one is an educated man," etc., etc.? It is because Satan's method of educating men is the only method usually adopted where men and women are educated. Every Christian school in the land should combine these three lines of education, if they would turn out missionaries for God. But how can a man teach others unless he is first taught himself? Education is the formation of character, and there is no

sound Christian character unless these three elements are blended in the education. Otherwise men are one-sided. These one-sided men are the ones who oftentimes are the most self-sufficient. Many a man who never made a success in life is the foremost to give advice as to how to do business. So it is in all lines.

HOW CAN THESE LINES BE BLENDED IN OUR SCHOOLS?

To this question there is but one answer that can be given, viz., To teach Christ in the providences of God. To teach the pupil to see him in manual labor, to see him in the book education, to make all that the student does educational, and that education reveal Christ. There is as much Christ in lawful labor as there is in prayer, or preaching in the desk. If you are in engaged in any labor in which Christ is not revealed, then that labor is unlawful and should be abandoned. The public school is not the place for the children of those who are looking for the second coming of Christ. The public schools do not educate after this method. Get your physical labor elsewhere. Get your science here. Get your religion at the church, is the language of the public schools. Public schools are for a secular education. If manual labor is introduced at all it is not to reveal Christ, but to teach men how to make money. When this is the only object for manual labor, it defeats the object of Christ's ideal method of instructing the people. I do not say there should be no remuneration to the student, but if that is the object, then every Christian school is at fault, and to that extent they will fail in the Spirit and power of God. In preaching to the Susuto's in Basutoland, I began as I would to a Christian enlightened congregation. I saw that I failed to interest them. I changed my subject, and began to preach Christ in corn raising as is taught in John 12. It was said that several were converted that night. They recognized Christ

when they could see him in corn raising. They understood the gospel when it was presented to them from nature.

Every lawful occupation is mentioned in the Scriptures, from the planting of trees, washing dishes, sweeping floors, making garments, to washing clothes, etc., With the mention of these trades there are scripture lessons. It is these scriptural lessons that should be given to the pupils. It is more important to see Christ in the commonest walks of life, in daily toil, and become successful in imparting it to others, than the best book education man ever had without it. In one case it is practical, and in the other it is only theoretical. A missionary must be practical in the highest sense of the term.

HOW CAN THE HEART BE REACHED BEST?

The occupation by which a man obtains his livelihood is what he is interested in, for it is near his heart. By that means the soul can be entered. A dying soldier was visited on the battle field by a missionary. "Place me in a shady spot out of this burning sun," said the dying man. "Adjust my head so it is comfortable," again he said. "Give me some cold water to cool my parched tongue," continued the dying soldier. "Now if your religion leads you to do these things for an expiring soldier on the field of battle, I will listen to your Christ." Thus his heart was entered, and he embraced the saving gospel of Christ.

A student, poring over his books day after day, needs physical exercise, all see this need, and when Satan divorced labor from education, he brought in foot-ball games, exercise with clubs, and a hundred and one other games in which there is no Christ, to meet the demand for exercise. We do not say that physical exercise in these things is not beneficial. But they come far short in fitting men and women for heaven, and to lead souls to Christ. These

various games were brought in by the ancient Assyrians and the Grecians, and the apostle calls them, "Profane and old wives' fables," but exhorts God's people to exercise themselves rather unto godliness. He then concludes, "For bodily exercise profiteth for a little time; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." And then adds, "This is a faithful saying and worthy of all acceptance." 1 Tim. 4:7-9. To get godliness out from the exercise is to connect the man with the world to come.

The Spirit of God has said, "When thrown into the society of unbelievers, whether walking, working or riding, we should introduce the subject of religion, and speak of the things that pertain to their eternal interest. We should not do this abruptly, but with tact. This was the way the Saviour taught concerning the kingdom of God. Every thing in nature, and the incidents under their notice, were to him texts for impressive sermons. He thus bound up his sacred lessons with the flowers, with the recurring seasons, with the rocks, with the hills and the mountains, and with every-day occurrences of life. Thus it is the duty of every follower of Jesus to sow beside all waters." "God's workers are to learn the same manner of teaching. They are to bring to men truths full of fragrance, like fresh flowers from the garden of God's word," and how can this be unless the method of teaching is in the school curriculum, and the teacher thus instruct the pupils, and how can he instruct in this manner, unless he sees the spiritual lesson in every-day incidents himself, and also sees Christ in the labor performed?

S. N. HASKELL.

THE moment Peter looked from Christ to the surging waters he began to sink. Is my name Peter?

THE CHURCH SCHOOL WORK IN NEW YORK.

WHILE we have not seen all accomplished in the school work in this conference which we have desired, yet the Lord has blessed every effort put forth in this work. Church schools have been conducted in this State now for three years, and while each year has been a success, we can note improvement over previous years.

This year six schools, are in progress, and all the reports received are of the most encouraging nature. Not that there are no difficulties to meet, and severe obstacles to be contended with, we have plenty of these, but the moulding influence of the Spirit of God upon the tender minds of the pupils, purifying their lives, and fitting them to become channels of light to others, is worth all the efforts put forth.

At West Salamanca a building was rented, and a school started with Homer Carr and wife in charge. They furnish a home for some of the larger pupils who live at a distance. The school started with some fifteen pupils, and has increased to twenty-six, and more could be secured only they do not have room for them. A number of these are fitting themselves for the work, and the State agent expects to conduct an institute there during the latter part of the school. An interest has been awakened as a result of the school work to know more about the truth, and Brother Carr holds Sunday evening services for the people of the village. These services are well attended.

At Vienna Brother Roy F. Cottrell is teaching. The school numbers over twenty. The reports from this school are encouraging. Some are preparing to canvass during the summer. The people of the village are interested to hear the message, and Brother Cottrell holds Sunday services in the hall, which is filled every night.

At North Creek Sister Jenks is

teaching on her second year. The school has been successful, and a building is being erected for school purposes.

At Saranac Lake where Sister Johnson is teaching a building was erected during the summer for church and school purposes, and a school of about fifteen pupils is being held. The reports from this school are of the most encouraging character.

The schools at Rome and Minetto, though not large, are doing good work. The spiritual influence is good, and the parents feel that this is worth far more than the efforts required to operate the school.

No debts are resting on any of the schools, and we feel encouraged for the future.

Developments in connection with these schools convince us that, so far as possible, every church should start a school. We are in an evil age, and Satan is doing all he can to drag the youth down to perdition. Many parents do not realize this as they should; and unless they awake to the dangers surrounding their precious children, many of them will be lost forever. While the church school will not take the place of the parents, it is a mighty factor in moulding and developing the children for Christian usefulness.

G. B. THOMPSON.

ACADEMY NOTES.

—Both the young men and the young women of the school have a society for mutual improvement. In these meetings articles which the young people have prepared are read, talks are given, and such selections presented as will be helpful to them in their conduct and work. In the young men's society, addresses are made, and debates held, upon subjects which are helpful. These meetings are considered not only beneficial but very enjoyable.

The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

THE BOOK WORK.

PENNSYLVANIA CONFERENCE.

WEEK ENDING JAN. 24, 1902.

Name	Place	Ords	Val	Hlps
BIBLE READINGS.				
1 O. H. Ward, New Castle,		15	32.00	
GREAT CONTROVERSY.				
2 W. H. Zeidler, Fayette Co.,		5	15.75	8.00
3 C. L. Irons, Cambridge,		3	6.75	3.40
DANIEL AND REVELATION.				
4 W. F. Landis, Youngstown,		1	3.00	9.50
MARVEL OF NATIONS.				
5 W. C. Fleischer, Bellevue,		8	11.75	11.75
6 J. W. Bateman, Alverton,		6	9.75	2.25
7 Ivor Lawrence, Patton,		20	27.50	29.25
8 Mrs. E. A. Mitcheitree, West Middlesex,				1.00
COMING KING.				
9 Christian Mahr, Sharon,		31	31.00	2.75
MISCELLANEOUS.				
10 G. B. Jenkins, Allentown,			9.75	
Totals, 10 Ag'ts,		99	137.50	77.65
Time.—No. 1, 21 hrs; 2, 19 hrs; 3, 17 hrs; 4, 5 hrs; 5, 13 hrs; 6, 24 hrs; 7, 46 hrs; 8, 3 hrs.				
Deliveries.—No. 1, \$13.75; 2, \$3.50; 3, \$7.75; 5, \$.50; 7, \$14.75; 8, \$4.00; 9, \$5.00; 10, \$34.00.				

NEW ENGLAND CONFERENCE.

WEEK ENDING JAN. 24, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 A. G. McBurnie, Fall River,		15	54.00	.75
2 W. W. Eastman, Penac'k, N.H.		10	37.50	4.25
3 M. O. Bradford, Fall River,		10	37.25	3.00
4 Cora A. Spencer, Worcester,		8	32.50	.75
5 J. E. Leighton, Haverhill,		3	10.50	4.75
6 E. W. Stone, Haverhill,		2	5.00	4.50
7 P. Van Duren, Fitchburg,		1	3.50	
8 H. P. Waldo, Fitchburg,		1	3.50	.75
GREAT CONTROVERSY.				
9 R. C. Andrews, Concord, N.H.		4	10.00	8.75
MARVEL OF NATIONS.				
10 A. L. Burdick, Ashaway, R.I.		4	5.25	
11 Mrs. J. Wilbur, Westerly, R.I.		3	3.75	
STORY OF REDEMPTION.				
12 Mrs. E. E. Orr, Pawtucket, R.I.		4	4.50	.75
OBJECT LESSONS.				
1 A. G. McBurnie, Fall River,		5	6.25	
11 Mrs. J. Wilbur,		6	7.50	
12 Mrs. E. E. Orr, Pawtucket, R.I.		1	1.25	
MISCELLANEOUS.				
13 P. P. Lane, Worcester,		7	3.25	
Totals, 13 Agents,		84	\$225.50	\$28.25
Time.—No. 1, 33 hrs; 2, 34 hrs; 3, 32 hrs; 4, 11 hrs; 5, 31 hrs; 6, 5 hrs; 7, 5 hrs; 8, 3 hrs; 9, 22 hrs; 10, 13 hrs; 11, 6 hrs; 12, 10 hrs; 13, 12 hrs.				
Deliveries.—3, \$.75				

VERMONT CONFERENCE.

TWO WEEKS ENDING JAN. 24, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 E. A. Boothman, Lanc st'n N.H.		24	\$39.00	
2 Mrs. E. M. George, St. Albans,		5	6.50	
3 Mrs. A. E. Taylor, St. Johnsb'y,		12	16.25	\$2.25
4 A. E. Taylor, St. Johnsbury,		48	62.25	
CHRIST OUR SAVIOUR.				
1 E. A. Boothman, Lanc st'n N.H.		14	19.25	
4 A. E. Taylor, St. Johnsbury,		5	3.75	
BEST STORIES.				
1 E. A. Boothman,		5	2.50	1.25
EASY STEPS.				
2 Mrs. E. M. George, St. Albans,		2	1.00	1.25
Totals, 4 Agents,		115	132.50	6.75
Time.—No. 1, 54 hrs; 2, 24 hrs; 3, 25 hrs; 4, 70 hrs.				

NEW YORK CONFERENCE.

WEEK ENDING JAN. 24, 1902.

Name	Place	Ords	Val	Hlps
COMING KING.				
1 C. H. Markham, Jamest'n,		16	\$16.00	
2 Clara M. Coe, Gloversville,				
3 Katie Weibrecht, Salamanca		1	1.00	\$1.95
4 Mrs. A. Cobb, S. Russell,		12	16.00	
BIBLE READINGS.				
5 Mrs. Ada B. Noftger, Utica,			9.50	1.25
6 S. B. Greenwood, Parish,		3	7.50	
MARVEL OF NATIONS.				
7 Fritz A. Evans, Elmira,		3	3.75	
8 Scott Alden, Hornellsville,		1	1.25	1.00
9 Mrs. Nancy Vanderpool,		1	1.50	7.40
Miscellaneous Orders				
			11.60	
Totals, 9 Agents,		37	\$68.10	\$11.60
Corresp'ng w'k, 1901, 6 Ag'ts		42	41.95	5.55
Time.—No. 1, 14 hrs; 3, 9 hr; 4, 17 hrs; 5, 10 hrs; 7, 2 hrs; 8, 6 hrs; 9, 5 hrs;				
Deliveries.—No. 2 \$6.75; 4, \$.50; 5, \$7.00; 9, \$1.75.				

PREPARATION TIME.

ALL the time is preparation time. Recruiting, educating, training for missionary work is constantly going on among God's people, or should be; but in some places, and among some classes, the winter season is thought most favorable. Some conferences hold institutes or schools, varying from one to three months or more in length, every winter. This is the custom in the cold Northwest. Why should not the same be done in the cold Northeast? Why should men and women sit idly by waiting for spring to come, and be no better equipped than when they quit in the fall?

We are not now debating the question of the quitting, whether it was

necessary or advisable or not; too late now for this, but not yet altogether too late to talk about improving the time in study and drill. Are you becoming acquainted with that larger book that you ought to sell next summer? Are you carrying on a general line of reading and systematic study for self-improvement?

Have you "salt in yourselves," so that you are keeping for service, while laid by for the winter? or have you already begun to listen to the subtle whisperings from beneath that would prevent your return to the field at the proper time?

State agents, officials of conferences, ministers,—recruiting officers, one and all,—are you looking to the end that there shall be a strong corps of canvassers in your field with the opening of spring? Is it not high time you were enlisting and training your men? are you now doing this work? Some are. Shall it not be done in each of the ten conferences that belong to the Atlantic Union?

Very soon some will be off to the farm or to other common, secular labor, unless you give them a personal invitation to work for God. To be sure the call must come from God, but he may wish to give the call through you. Well does the writer remember how he waited to be assured again and again through the human agent, although a voice was speaking within, before stepping out in the work. God can speak to me direct, but I feel doubly assured when he speaks through my brethren, also.

Here is a man of ability, older or younger, who has the love of the truth in his heart. Why not take him by the arm and talk with him about his future career and advise him in reference to the work of God and the salvation of souls? Or, if you feel perfectly clear about the matter, why not lay your hand boldly on his shoulder and say, "Come along with us, my brother, the Lord wants you to work for him, and he wants you now?"

"Many are called, but few are chosen." All are called to do missionary work; why are not more chosen to act a leading part, to carry a strong hand, when there is such a dearth of laborers? Is it not because we fail to pass the word along? Is it not that the individual fails to respond to the call made to him, directly or indirectly, as the case may be?

Bring to mind the story of the men standing idle in the market place. Matt. 20:1-7. Some one must go and hire them in the morning, at the third hour, the sixth, and the ninth; and we must press the call even until the eleventh hour. And the promise to all is that they shall receive what is right.

Shall we not improve the time that is just before us, in preparation for the strongest campaign in the canvassing and colporteur work and general missionary work that we have ever seen carried on in all our lives?

E. E. MILES,
Pub. Agt. A. U. Conf.

THE TRANSFER OF AGENTS.*

We greatly desire that a uniform system be established immediately with reference to the transfer of canvassing agents, (1) from one State to another within any Union Conference, (2) from one Union Conference to another, and (3) from one country to another.

We invite your attention to the following suggestions:

1. In transferring agents from one State to another within a Union Conference, application for help should be made by a properly authorized officer in the conference to the president and general agent of the Union Conference. These Union Conference officers will confer with the officers of the State or States from which the help is wanted, and if the transfer is considered desirable, the agents asked for

* Copied from *Review and Herald* Supplement by request of the writer.

will be communicated with by the officers under whom they have been working.

2. When a Union Conference desires agents from any other Union Conference, application for the same should be made by the proper officers to the General Conference president and the secretary of the publishing department, and these general officers will take steps to secure the needed help by applying to the officials of those parts of the field which are best able to furnish it.

3. Distant fields outside of the United States should make application for agents to the general officers as directed under number two.

4. Agents who have a burden for another field, or who for any reason wish to be transferred, should present their desires to the proper officers in their own State conference. Union Conference, or to the secretary of the publishing department of the General Conference, as the circumstances may demand. In the event of publishing houses, or local conferences receiving applications for employment from agents outside their territory, such applications should be referred to the State conference or Union Conference in which the agents reside, or to the secretary of the General Conference publishing department.

This system may seem slow, and liable to cause delay; yet while this may be the result in some instances,

it will not require one-tenth of the loss of time and energy caused by the confusion and disaster resulting from a disregard of the authority and rights of local organizations. The same careful consideration should be given to the transfer of agents as to the transfer of other conference workers.

The policy of the General Conference will be to search out good, reliable agents to supply the wants of needy fields as far as possible; but vigorous efforts will be made to prevent all secret pulling of agents from one field to another; for such irregular practices can bring only evil to all concerned.

We earnestly invoke the hearty cooperation of all our fellow-workers in this important matter, and we desire correspondence with all who may now be in trouble along this line.

E. R. PALMER,
Secretary Gen'l Conf. Pub. Dep't.

WANTED.—Items of interest, news, notes, and short articles for this "Printed Page" department from all parts of the Atlantic Union Conference every week. All are invited to contribute. Address the undersigned.

E. E. MILES.

"The churches are withering up because they have failed to use their talents in diffusing the light of truth to others."

Atlantic Union Gleaner,
South Lancaster, Mass.,

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ELDER M. D. MATTSON is expected to speak to the Boston church, Sabbath, February 15, at 2:30 P.M.

SINCE his last report, C. E. Palmer has received the following donations: Mrs W. L. Payne one box clothing; Short Falls church, per C. E. Kendall, one box and one bag clothing; Norwich Town church, per L. Apley, one barrel clothing.

ALL accounts of the church with the State Tract Society must be settled at the close of each quarter. This method is honorable and reasonable. . . The latter rain cannot be expected as long as the principle of strict integrity and honesty is not regarded in the church.—*Missionary Visitor*.

THERE is nothing too precious for us to give to Jesus. If we return to him the talent of means which he has entrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him might become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity with one another, even as he was united with the Father, what sacrifice is too great for his followers to make in order to preserve that unity?—*Mrs. E. G. White*.

LEWISTON, MAINE.

SINCE coming to this city, I have been doing Bible work, selling some books, and attending to the Sabbath-School work for the State. I have a good class of readers, and those who are seeking for light. The Lord is impressing hearts with his truth, and our earnest prayers are that they will obey. One lady with whom I am reading said she got more light every time we had a Bible study. Another said she did not want to miss even one. May the Lord give the honest in heart courage to obey the light as it is revealed to them, and call out of this city such as shall be saved.

MARILLA E. MANSON.

THE SANITARIUM CORRESPONDENCE SCHOOL.

THE Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training School will begin a new class in April. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our Sanitariums. This is the fourth year this course has been carried on, and hundreds are availing themselves of it. Studies on eleven subjects are given, among which missionary work and care and treatment of the sick are prominent.

The tuition fee is three dollars, which barely covers the cost of sending out the lessons, correcting the replies, and returning the replies to the pupil. The books required for this work are furnished at actual cost-price. We shall organize a new class in April which will continue one year (some finish in six months), and shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application.

Address Correspondence Department Sanitarium Training School, Battle Creek, Michigan.

AN OPPORTUNITY.

ONE of our good sisters in Maine has taken the trouble to secure a neat reading rack in the railway station at Gray, Maine, and the agent has promised to place in this rack whatever late papers may be sent him for that purpose. Old papers will not be likely to be read; but if any of our people will take the trouble to remail each week their *Sentinel*, *Review*, *Good Health*, or *Life Boat*, we feel sure that much good may be done. Before doing this, please correspond with May E. Haines, Hallowell, Maine, and she will see that the matter receives proper attention. Please do not throw this paper down thinking some one else will respond, but write at once, and take the burden upon yourself, and God will bless you.

E. H. MORTON.

WANTED.—Ten men in the woods. Steady work, fifteen cents an hour, board, \$3.00. Sabbath-keepers welcomed. Meet you at depot. Refer to elders of Washington church. Address W. S. Weld, Marlow, N. H.

FOR TEN CENTS

WE will mail to your address, post-paid, the four numbers of the *New England Gleaner* "Extra," 54 pages, containing a full account of the proceedings of our recent Union Conference session. Order quickly as the supply is limited.

HEALTH FOODS.

Edward W. Coates, 249 W. 15th 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.