

ATLANTIC UNION

GLEANER

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

VOL. I

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No. 16

HE CHOSE THE PATH FOR THEE.

HE chose this path for thee,
No feeble chance, no hard relentless fate,
But love, His love, has placed thy foot-
steps here,
He knew the way was rough and desolate,
Knew how thy heart would often sink
with fear,
Yet tenderly He whispered, “Child, I see
This path is best for thee.”

He chose this path for thee,
Though well He knew sharp thorns would
pierce thy feet,
Knew how the brambles would obstruct
the way,
Knew all the hidden dangers thou wouldst
meet,
Knew how thy faith would falter day by
day,
Yet still the whisper echoed, “Yes, I see
This path is best for thee.”

He chose this path for thee
And well he knew that thou must tread
alone
Its gloomy vales and ford each flowing
stream,
Knew how thy sobbing heart would moan,—
“Dear Lord to wake and find it all a
dream.”
Love scanned it all, yet still could say, “I see,
This path is best for thee.”

He chose this path for thee
What needst thou more, this sweeter truth
to know,
That all along these strange bewildering
ways
O'er rocky steeps and where dark rivers flow
His loving arms will bear thee all the days.
A few steps more and thou thyself shall see
This path is best for thee.

—Selected.

NEW LIFE AND PERFECT HEALTH IN CHRIST.

WHEN the Sun of righteousness arises, it is with healing in his wings. He is our life. He who forgives all our iniquities also heals all our diseases. Ps. 103:1-4. He redeems our life from destruction. This he does by giving us his own life, which is eternal life. Now the characteristic of eternal life is that it is ever new, ever fresh. Whosoever drinks of the water of life that Christ gives, has in him a well of water ever springing up. John 4:14. The vigor of this life will be seen to the full when all things have been created new, and sin and sinners have been cleared from the earth by the fires of the last great day. Then the righteous will go forth, and from very exuberance of life, from the bare joy of being alive, shall leap and gambol as calves let loose from the stall. “Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.” Isa. 35:6. But all this freshness is not to be reserved till the last day. Even now does the Sun of righteousness shine, and we may, if we will, rejoice in his healing beams. When the lame man at the gate of the temple was made

strong in the name of Jesus of Nazareth, he went with the apostles into the temple, “walking, and leaping, and praising God.” Acts 3:6-8. “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Isa. 40:31. The life is manifested in order that we may have fulness of joy, and joy of the most real kind. The life is life indeed. “It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning.” Lam. 3:22, 23. It is possible,—and whatever is possible with the Lord is our privilege and duty,—for men to live so fully by the life of the Lord, that his new mercies will make them feel new every morning, so that they will be glad with the joy of life. This is not sentiment,—it is not a matter of theorizing,—but comes by conscientiously taking the life of the Lord, as it is manifested in his gifts to us, and of receiving it fresh from the Fountain-head.
E. J. WAGGONER.

“For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.”

WORDS OF ADMONITION.

I HAVE been reading in "Early Writings" on the third angel's message. It brings many things to my heart that took place in 1844, and shows how the Lord has led his people along from one step to another. But how slow we have been to heed his message! I am so sorry that I did not understand it better years ago. If I had seen things then as I do today, nothing could have kept me from studying the living word of God, and giving my whole time to his service. May the Lord forgive me, and help me to do his will in my last days.

Jesus died for me and was buried, and rose again the third day. He ascended up on high, and sits at the right hand of the Majesty in the heavens there to plead for me. This is my only plea. He lives again for evermore to save all who will accept him as their Saviour. Therefore I hope in his pardoning mercy.

I am not my own but the Lord's, therefore whatever good thing I do, it is the Lord that does it. He sent me out the other day with six *Sentinels*, five *Signs*, one *Review*, one *Gospel Herald*, one *Life Boat*, one *Missionary Magazine* and nine *Good Healths* to distribute,—an old man nearly eighty-three years old. The Lord is good to me. He has never suffered me to be sick but once since I can remember. Then I was laid up for nine weeks.

Since I came into the truth some thirty years ago, I left off using pork, and eat no flesh food except fish, and that not very often. I am all alone in my family, and do not always have just what I would like, but I leave myself in my Creator's hands, and tell him to do with me as seemeth good to him, and he has kept me well thus far. I believe if people would have more faith in what God tells us in his word, that there would not be one-half the sickness in the world that there is to-day.

May we all get ready for that great day that is surely coming a little way ahead. Let us arise and shine for our light is come. The Lord help each one of us to get rid of self. The heart is deceitful and desperately wicked. Who can know it? But God knows every heart. Let us get ready for the judgment day.

C. HALE.

GIVE UP THE CAUSE OF PAST FAILURE.

TRUE repentance shows itself in eager care not to offend again. This care prompts the sinner to go back on his past life to discover how it was that he came to sin, and to avoid the cause.

Is it a friendship? Then he will cut the tender cord, though it were the thread of his life.

Is it an amusement? Then he will forever absent himself from that place, those scenes, and that companionship.

Is it a profitable means of making money? Then he will rather live on a crust than follow it a moment longer.

Is it a study, a pursuit, a book? Then he will rather lose hand, or foot, or eye, than miss the favor of God, which is life.

Is it something that the church permits? Nevertheless, to him it shall be sin.

If you can not walk on ice without slipping or falling, it is better not to go on at all. If you can not digest certain food, it is better not to put it into the mouth. It may seem impossible to extricate yourself from certain entanglements which have woven themselves about you. Nevertheless, remember Him who said, "*Let my people go, that they may serve me.*" He cut the knot for them, and if you trust him, he will cut it for you. Or if he does not cut it at a single blow, he will untie it by the patient workings of his providence.—*F. B. Meyer.*

"BE OF GOOD COMFORT."

IT is good to get at the root-meaning of our English word *comfort*; very different from the meaning which has come to be associated with it. The word has come to be suggestive of a cosy seat beside the fire on some winter's night, when bleak winds howl and bitter rains beat on the window-pane; and within the light and warmth one sits, with the charm of some entertaining book completing the enjoyment.

But the word itself finds its true meaning illustrated rather outside in the darkness and storm, where is some poor woman with a heavy basket on her arm, and a long dreary way before her. She is not quite sure as to the road which leads to her home among the hills, and many fears add to the loneliness and weariness. Now comes one who speaks with such a kindness that she can not but trust him. "You seem very tired," he says; "may I help you? Do let me carry your burden for a little while. I am going past your house, and I shall be happy to show you the way."

And as he talks with her the heart grows light, and the way is easy, and the loneliness and fear are all gone. That is *comfort*. *Co*, that is together with, or company; and *fort*, that is strength. *To strengthen by company*. That is it precisely. The moment we set out to live a better life, the gracious Master is ever going that way. And with gentle love, winning at once our trust, he cometh to carry our burden for us, and to lead us on our way, bringing us thither where he would have us to be, and where we would dwell. "Be perfect, be of good comfort."—*Mark Guy Pearse.*

"I EVEN I, am the Lord; and beside me there is no saviour."

"THERE are no disappointments, it has been said, to those whose wills are bound up in the will of God."

MISSIONARY DEPARTMENT

POWER BY EXERCISE.

THE nature of the great message demands systematic and continued effort on the part of every individual in the truth. Our resources are ample if we will but trust in the power that God has given to each of his children, and use it to execute the commission that he has given us to bear. Faith in God, systematic effort and zeal to respond to the demands of the Spirit, will broaden our abilities, and lessen difficulties which "are grievous to be borne." Exercise begets power and grievous burdens cease to be so in proportion to added strength. The remedy for weakness, then, is exercise, and the sure fruitage of intelligent exercise, is a healthy and rapid development of useful force.

The principle of acquiring power by exercise, applies to societies as well as to individuals; but it does not follow, even though the individuals of a society are strong, that the society is consequently powerful in its work. A society, to be strong as such, must uphold its line of work by systematic and continued effort as in the case of individuals. A society is a composite individual.

It may be that some of our missionary societies are weak and inactive owing to lack of system or through inattention to the lines of policy upon which they are based. Resolutions and votes count but little, unless the measures they create are carried out, and it is far better to have a reasonable assurance that a measure will be attended to before voting for it, than to do so in a desultory way.

The time is passing and we are nearing the end of earthly effort. Will every missionary society gather its forces together and get to work in real earnest that the speed of the message may be quickened? We will

thus receive encouragement by being permitted to witness the actual progress of the greatest work of all time. Let each society gather power by united action, and opportunities to keep working will be so numerous that we will not be able to keep pace with them.

GEO. W. PALMER,
Missionary Secretary, A. U. Conf.

MISSIONARY ENTERPRISE THE OBJECT OF CHRIST'S CHURCH.

JESUS said, "He that followeth me shall not walk in darkness, but shall have the light of life." Those who follow Jesus will be laborers together with God. They will not walk in darkness, but will find the true path where Jesus, the Light of the world, leads the way; and as they bend their steps Zionward, moving on in faith, they will attain unto a bright experience in the things of God. The mission of Christ, so dimly understood, so faintly comprehended, that called him from the throne of God to the mystery of the altar of the cross of Calvary, will more and more unfold to the mind, and it will be seen that in the sacrifice of Christ are found the spring and principle of every other mission of love. It is the love of Christ which has been the incentive of every true missionary worker in cities, in towns, in the highways and byways of the world.

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy according to his intrusted ability to the saving of souls. Christ requires that every one who would be called by his name should make his work the first and highest consideration, and disinterestedly cooperate with

heavenly intelligences in saving the perishing for whom Christ has died.

Jesus taught his followers that they were debtors both to the Jews and the Greeks, to the wise and the unwise, and gave them to understand that race distinction, caste, and lines of division made by man, were not approved of Heaven, and were to have no influence in the work of disseminating the gospel. The disciples of Christ were not to make distinctions between their neighbors and their enemies, but they were to regard every man as a neighbor who needed help, and they were to look upon the world as their field of labor, seeking to save the lost. Jesus has given to every man his work, taking him from the narrow circle which his selfishness has prescribed, annihilating territorial lines, and all artificial distinctions of society; he marks off no limited boundary for missionary zeal, but bids his followers extend their labors to the uttermost parts of the earth. He says to them, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." The field of labor presents one vast community of human beings who are in the darkness of error, who are filled with longing, who are praying to One they know not. They need to hear the voice of those who are laborers together with God, saying to them, as Paul said to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you."

The members of the church of Christ are to be faithful workers in the great harvest-field. They are to be diligently working and earnestly praying, making progress, and diffusing light amid the moral darkness of the world; for are not the angels of

heaven imparting to them divine inspiration? They are never to think of, and much less to speak of, failure in their work. They are not to fail nor to be discouraged. They are to be filled with hope, knowing that they do not rely upon human ability or upon finite resources, but upon the promised divine aid, the ministry of heavenly agencies who are pledged to open the way before them. The promise is given, "Thy righteousness shall go before thee." We of ourselves have no righteousness. We have only that righteousness which is imparted from Christ, the fountain of righteousness. He is "the Lord our righteousness." Angels of God will break the way before us, preparing hearts for the gospel message, and the promised power will accompany the laborer, and "the glory of the Lord shall be thy rearward."

MRS. E. G. WHITE.

The FIELD

FORDS STORE, MD.

I CAME to this place April 7 and began meetings with about fifty in attendance. Elder E. E. Franke came here about nine years ago, and raised up a large church, and built a house of worship with a seating capacity of nearly two hundred. Since then the enemy has been at work, and many of the members have left the church and gone back to the world, causing discouragements to come in.

In our meetings thus far we have seen omens of good. Last Sabbath was a good day for the church. There were some present who had not attended the meetings for years. They expressed themselves as having a desire to return to the fold, making glad the hearts of those who have been praying for these souls for a long time.

Last evening the church was well filled, and we are looking forward to the time when it will not hold the

people. I see evidences all along the way that God is ready to work for all who will place themselves in right relation to him. When our churches get in earnest, and "arise and shine," backsliders will be reclaimed, and sinners will be converted to God. Pray for us.

F. W. MACE.

TITHES AND OFFERINGS, MAINE CONFERENCE. Quarter Ending March 31, 1902.

Church.	Tithe.	Annual Offering
Deering,	\$164.02	\$13.50
Scattered,	79.95	6.80
Augusta,	34.15	6.00
Dyer Brook,	30.67	5.00
Cory,	5.00	
Canaan,	10.30	17.50
Danforth,	15.00	12.00
South Woodstock,	17.18	
New Sweden,	58.40	12.25
Blaine,	96.00	22.75
South Norridgewock,	66.43	12.50
Auburn,	37.96	12.25
Shawmut,	116.28	22.75
Portland,	101.16	
Hartland,	11.51	9.25
Cliff Island,	168.51	66.34
Falmouth,	46.60	22.65
Brunswick,	17.82	53.50
Richmond,	15.38	6.75
East Washburn,	26.00	5.25
Milltown Company,	1.30	5.00
Bath,	7.00	5.00
Cornville,	9.62	
Total,	\$1,136.24	\$317.04

NORFOLK, VA.

I AM at present devoting most of my time to work from house to house, and among the offices of professional men. We take short subscriptions for the papers, and mark the leading articles in all the copies before they are delivered. As we take the papers to the people each week, we labor to help them in studying the Bible and leading a consecrated life.

My work among the physicians and lawyers, among whom I am using about thirty-five *Signs*, has been very encouraging. We make a mistake in fearing to approach such individuals.

I have found these men in their offices as ready to listen as other people. Some are becoming much interested in the health question through reading matter that I have placed in their hands.

I feel that such personal work with our literature opens a wonderful field of interest and opportunity to the minister and Bible worker. God has given us as a people a great advantage in this direction for reaching all classes of men.

Strangers in a strange city, with a strange message, we have found great difficulty in attracting the interest of the people to our work. Even the manifestations of God's providence have seemed to be withheld from our efforts, and we have thus been driven to enter this great uncultivated field of homes and offices, to find here the "open door."

By faith we see just ahead a more abundant harvest as the ground is prepared.

We are using in all two hundred and fifty papers weekly, which with the visiting and Sunday night preaching keeps us busy night and day.

LEE S. WHEELER.

THROUGH the courtesy of the treasurer of the Atlantic Union Conference, we are permitted to take the following extract from a letter just received from Brother Jay W. Rambo, Paterson, N. J.: "Everything is going quietly as usual in Paterson. We had a good quarterly meeting last Sabbath. Three have joined the church during the quarter, Sister Fryer, my daughter Mary, and a lady who accepted the truth through the tent effort last summer. Several will join by letter this quarter."

R. C. ANDREWS writes from Nashua, N. H., "I can not send in my usual report of labor for the past week on account of inability to do the accustomed work. While I regret the cause that has necessitated rest, yet I am

glad that the Lord knoweth our frame, and remembereth that we are dust. He overrules all our mistakes, and works out his own will when we are willing to submit thereto, and learn the lesson of profit from past experience.

"I am glad for all the evidence of his guiding hand, and am thankful for the good experience of the past few weeks in the work, and hope a little rest will insure continued work among the people."

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

BOSTON SABBATH-SCHOOL AND GOSPEL WORKERS' CONVENTION.

THIS convention was held according to appointment, Sabbath and Sunday, April 12, 13. The Sabbath dawned bright and sunny after the long spell of rainy weather. There were a goodly number present at the morning service. The hall was tastefully decorated with potted plants. The service was opened by singing "Workers in the Master's Vineyard." Prayer was offered by Elder Miles.

Brother Russell spoke of the design of the convention, and extended a most cordial welcome to the visiting friends. He remarked that God had given into our hands every facility for carrying the message, and we should be far in advance of all other denominations in our work.

Sister Hastings, the superintendent of the Boston Sabbath-school, gave a very interesting talk on "Object Teaching," illustrating her talk by drawings on the blackboard, showing how the Sabbath-school lesson can be made very interesting by means of pictures. Sister Fannie Dickerson spoke on "Nature Study." Pictures are but the expression of the thoughts of the artist, so also the flowers, plants, trees, waterfalls, and stars are but the expression of the thoughts of God.

God and nature are inseparable. The two fundamental principles of the gospel are, "Nothing lives to itself alone," and, "Out of death comes life." The first question after sin entered the world was, "Am I my brother's keeper?" In order for our life to be renewed, we must look up and behold what God has made for our benefit and pleasure. The divine life must enter the human soul before it can develop into what God designed it to be. There is nothing that gives the Christian so much courage as the thought that God's thoughts go before our needs.

Sister Carrie Robie gave a practical illustration as to how to hold the attention of the children. In the first place never begin a recitation until you have the close attention of the children. We must get up an appetite for food before we can relish it. God intended us to teach the entire plan of redemption. She illustrated her talk by things from nature, such as the cocoon, butterfly, frogs, grass, flowers, etc., to teach the truth of the resurrection. The closest attention was given by both old and young. These addresses were interspersed with singing.

The afternoon service opened by the singing of that beautiful piece, "Moment by Moment." Prayer was offered by Brother G. R. Ruggles.

Brother E. E. Miles gave an excellent paper on how to live and thrive without a preacher. Among the many thoughts were: Exercise is the law of life and growth. The work in Jerusalem was brought out as an example, and how God scattered the disciples. We should build no towers of Babel, for God will surely scatter the workers. Let the preachers go into new fields, and let lay members care for the church service. Brethren Ruggles, Russell and Powers made some remarks on the subject, speaking of the experience of other churches. The question was asked, What should the elder of the church

give the people in case they have no preacher? It was suggested that it would be a good plan to continue the subject of the Sabbath-school lesson; another suggestion was to have three or four of the members take turns in leading the meeting; still another to change the elder often, having them go to different churches. The remarks were stirring and interesting.

Elder Russell related what had been, and was being, done in the Boston field in regard to gospel workers', young people's, and the Forward Movement meetings, also the canvassing work.

Brother G. R. Ruggles then gave us a very interesting address on our conversation, basing his remarks on 1 Peter 2:12, "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Our conversation is synonymous with our works. Christ, when John sent to him to inquire, "Art thou he that should come, or do we look for another?" pointed John's disciples to his works. So we should show by our works that we are Christ's. Our character can be read by the works we do for the Lord. Elders Miles and Russell made some remarks on the subject. Elder Russell spoke especially against the use of slang words which is so prevalent in this age of the world.

Following this Brother George Woodward gave an interesting paper on "Familiarity with the Scriptures," showing they must be studied and searched, in order to get out of them the great truths they contain. Elder Miles and others made remarks on the same subject. The subject of our papers, the *GLEANER*, *Review and Herald*, etc., was brought up, urging our people to subscribe for them. Thus ended the first day of the convention, and it was a very profitable day.

The convention opened on Sunday by singing. Prayer was offered by Elder Place. Sister Maloney gave a fine recitation entitled the "Princes," depicting the poor crying for bread while the king and princes rolled in wealth.

This was followed by an address on the canvassing work by Brother Ruggles. He spoke of the dread one usually has of starting out in the work. We were told it was God's work and closely allied with the ministry. In view of the fact that the time is coming when we will not be able to circulate such books, we should do as did the Waldenses, lay plans to get the truth before the people. He gave us some incidents relating to his work in Medford, notwithstanding it was a hard place and the people were prejudiced against the truth, yet God had greatly blessed his work.

A young lady from Turkey sang a beautiful solo, "Suffer little children to come unto me."

Dr. Nicola then gave us a grand address on "Health Principles." Among the many good thoughts were: We are a people of reformers, Sabbath reform, religious liberty, health reform, etc. Our bodies are the temple of God, and should be kept pure. Christ bought the body when he bought the soul. Every sick person is a sinner, for sin is a transgression of the law whether it be the law of the ten commandments or physical law. Is God interested in our eating?—It is written, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Also eat for strength and not for drunkenness. Drunkenness is eating or drinking to injure the body, to please the appetite. God has made man the steward of the life he has placed in his body. God sends sickness in order to bring man back to the right way. The address was full of good thoughts, which, if put in practice, would make our lives a blessing to

ourselves and to all around us and a glory to God.

The evening service opened by a short song service, after which Elder Place gave us an address on the real purpose of the convention. The benefit we derive from the convention will be shown in the earnest work we put forth in the service of the Master—in the future. The message is far in advance of what it was forty years ago, or even ten years ago. And what we need in order to keep in touch with the message is to read our periodicals, the *GLEANER*, *Review and Herald*, etc., and not only read them, but scatter them. A great deal of good is done, and many souls saved through our periodicals. Scatter them; God will care for the results.

This was followed by a short social service, which was quite interesting.

A fine solo was rendered by Miss Hattie F. Hasey of Dorchester.

At 7.30 Prof. Frederick Griggs gave a most excellent address on "Christian Education."

Christian education is the restoration of the image of God in the soul. God's thoughts are not our thoughts, neither are his ways our ways, but are as far above ours as the heavens are above the earth. The wisdom of this world is the wisdom of words, but what we need is the words of wisdom, and they come through faith in Christ. Eve partook of the forbidden fruit because the deceiver told her it would make her wise, but instead of being wise she became foolish, for God has said the wisdom of the world is foolishness. The cause of sin is self-exaltation. It caused the fall of Satan, and afterwards of man.

The whole discourse was a feast of fat things, and was greatly enjoyed by all.

Miss Hattie F. Hasey sang another beautiful solo which was greatly enjoyed.

The presence of the Holy Spirit was with us through all the service,

and we trust that we shall see great results in more and better work for the Lord in the future.

GEO. WOODWARD.

MEDICAL MISSIONARY

THE INFLUENCE OF A NURSE.

THE influence of such noble, self-sacrificing lives, as the life of Florence Nightingale and other noble nurses, has sanctified the nurses' profession, and caused many to devote their lives to helping and blessing their fellow creatures, even as our Saviour set us an example by healing the sick when on earth.

Christ's most obvious lesson is that there is no true happiness in *getting* but in *giving*. He that would be great, said Christ, let him serve. Even as Christ came, not to be ministered unto, but to minister. In what better way can one serve his fellow mortals, than by caring for them when helpless, fanning into a flame the remaining spark of life, and setting them on their feet again, ready for life's battles. And if the influence of that nurse's life has been what it ought to be, they will be better prepared to meet the struggles of life than ever before. The nurse may be the messenger spoken of by Job, the interpreter, who was to show unto the one who was chastened with pain upon his bed, the way of life, "Lo all these things worketh God oftentimes with man." Job 33:14-29.

No man can live unto himself in this world. Every person with whom we come in contact, even for a moment, is either better or worse for having met us.

A nurse may carry into the sick room, either the Spirit of God or the spirit of the evil one. If she carry the Spirit of God, angels will be there to help her, to flash wisdom into her mind, to do the right thing at the

right time, and she will know how to speak a word in season to the weary one, and will be able to mold and shape the new, returning life, that is slowly coming back into a better, purer, more noble life than the old life had been.

If on the other hand, the spirit of the evil one is taken into the sick room, mistakes are made, and words spoken, that are "out of season" and irreparable wrong done, that perhaps may never be overcome.

It is not so much what we *do* in this world, but what we *are* that counts. So one must *be* good before he can *do* good. We can not exert an influence that will transform others, until our own hearts are softened and refined and made tender by the love of Christ.

A nurse's life must be hallowed by a gentle, tender, loving, willing spirit, before she can exert a helpful influence over the stricken one. There is much connected with caring for the sick that is hard, physical, taxing labor, and might seem like drudgery were the spirit of true service lost sight of. It takes of one's *very life* to bring back the life of the stricken one, and the nurse must be continually drawing from the Source of all life, else her stock will soon fail. Her days are not easy ones. Demands are constantly made upon her that seem to take her last atom of strength, yet, even as the widow's cruse of oil, that strength is renewed from above, from day to day, and lasts until the famine is past.

If a nurse does not give of her life and strength *willingly*, her influence will not tend to ennoble and enrich others. "God loveth a cheerful giver," and service unwillingly given, does not prove a blessing.

Often, after hours, perhaps days, of anxious watching, when human strength seems almost gone, demands will be made upon the nurse that require every particle of strength, and only God knows the cost, yet she

must turn to her task *willingly*, even gladly, with a smile on her face to hide the weariness, and soothe and comfort the sick one. And if she do this *willingly*, God will supply new strength, and who can estimate the value of the influence of that unselfish, loving life?

Christians should make God's service attractive, and in what better way can they do this than by wearing a bright, happy smile, even when things do go hard. It takes away more than half the load; for that smile will brighten every other life that comes its way. Cheerfulness is contagious; and even one bright, cheery smile given to the poor, sick, despondent one, will brighten the whole day, and cause new hope to spring up in his heart. Therefore one can readily see, the nurse must not only give willing service, but cheerful service. Whatever is done to the glory of God is to be done with cheerfulness, not with sadness and gloom.

A nurse should ever remember the words of the wise man, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones," also, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

If her influence be filled with love, gentleness, goodness, and self-restraint, it will cheer and bless all whom she meets. As the light of a lamp, or the fragrance of a flower, a part of herself will reach outside of, and beyond, herself.

Let us ever remember that it is our *unconscious* influence that counts more, much more than our studied, conscious influence. If a nurse has her heart filled with love, and a desire to be a blessing to others, she will unconsciously scatter seeds that will spring up in sweet flowers in other hearts and minds. Yet she does not see or realize that she has accomplished any great thing for the Master. If she could do so, it would greatly cheer her and strengthen her

for a new day's life when it begins. But the day of judgment will reveal the power for good there was in the influence of that loving, unselfish life.

As one has written: "We do not realize the importance of this unconscious part of our life's ministry. In our greeting that we give to another, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us, that often reaches farther, and leaves a deeper impression, than the things themselves that we are doing at the time. After all, it is life itself, sanctified life, that is God's holiest and most effective ministry in this world, pure, sweet, patient, earnest, unselfish, loving life. A good life is like a flower, which though it neither toil nor spin, yet ever pours out a rich perfume, and thus performs a holy ministry. The blessing of an unconscious influence is, that one does not have to feel or know that he is doing anything great, he is not required to weary himself with anxiety about his success, but only to go forward quietly, doing faithfully the duties that God's providence assigns, and his life will not be in vain."

The nurse who is truly righteous, perceives not the beauty and fragrance of his own life, but others see it, and are helped by it, God smiles upon them, and angels love to linger about their paths.

God appreciates the influence of the life of a missionary nurse truly lived, for has he not sent us the message that there should be one hundred in training where now there is only one? He has said that they are to be channels of light to the sick ones to whom he sends them, that they shall stand between life and death. How holy then those lives ought to be!

How necessary it is for the nurse to be in touch with God! Then it is just as natural for her to bear the fruits of the Spirit as it is for the rose-

bush to yield roses. Her nature is so imbued with love for God and her fellow mortals that she works the works of God with a willing heart, and the power that comes forth from that gentle life, will, as it touches other lives, make them stronger, purer and nobler.

The only greatness is unselfish love. Nothing is a hardship to love, and nothing is hard. After all the wearing of Christ's yoke is the easiest, happiest life, for no happiness can ever compare with the happiness obtained from the knowledge of having helped some one. Surely, "It is more blessed to give than to receive."

FRANCES E. SMITH.

THE ENDOWED BED.

THE following are testimonials from patients who have occupied the endowed bed at the New England Sanitarium.

One who had a very critical surgical operation writes: "I can not find words to express my gratitude, for I was treated with the greatest kindness and care. I can safely say that I never saw an unkind act or heard an unkind word; but every one seemed to be trying to make every one else happy. I am so thankful I was permitted to go. I could never have had faith enough to go to the hospital, and I know I could not have endured my suffering much longer; so I feel sure that my life has been saved by my going there. I know that the dear Lord reigns there, too, for I felt it in my soul. A calm came over me the day I reached there, which never left me, and I felt perfectly safe in your hands. I have not been so well in ten years or more as I am to-day.

. . . I am willing to go without a coat this winter, and send the money towards the bed, so some other poor, suffering sister or brother can be relieved, and made as happy and thankful as I am. . . . I can not begin to explain how grateful I am. All I

can do is to give of my means, and ask God's blessing upon the Sanitarium doctors and workers. You can be assured it will always have a place in my heart, and I shall do all I can to get people to go there who need help."

In a later letter this sister enclosed five dollars for the endowed bed, and wrote that she "would be only too glad to send more."

The PRINTED PAGE

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

THE BOOK WORK.

NEW ENGLAND CONFERENCE.

WEEK ENDING APRIL 11, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 H. L. White, Millbury and Worcester,		2	10.50	2.25
2 Cora A. Spencer, Worcester,				
3 E. W. Stone, Haverhill,		1	2.50	4.95
MARVEL OF NATIONS.				
4 Mrs. J. Wilbur, Westerly, R.I.		1	1.25	
OBJECT LESSONS.				
5 A. G. McBurnie, Fall River,		16	20.00	1.50
6 G. R. Ruggles, Medford,		6	7.50	
4 Mrs. J. Wilbur, Westerly, R.I.		1	1.25	
7 Mrs. M. L. Butler, Oakham and Rutland,		6	7.50	6.85
Totals,	7 Agents,	33	\$50.50	\$15.55

Time.—No. 1, 13 hrs; 3, 21 hrs; 4, 8 hrs; 5, 24 hrs; 6, 13 hrs; 7, 30 hrs. Total, 109 hrs.

Deliveries.—No. 2, \$10.50; 3, .50; 4, \$1.25; 6, \$9.75.

R. C. Andrews, not able to work.

PENNSYLVANIA CONFERENCE.

WEEK ENDING APRIL 11, 1902.

Name	Place	Ords	Val	Hlps
PATRIARCHS AND PROPHETS.				
1 J. Q. Herrington, Allegheny		18	42.50	39.75
GREAT CONTROVERSY.				
2 M. A. Baily, Pen Argyl,		10	27.75	14.75
3 Susan Andrews, Easton,		4	9.00	15.50
4 E. D. Champlin, Eldred,				9.00
5 G. B. Jenkins, Allentown,		7	19.50	6.50
6 W. H. Zeidler, McKeesport,		1	2.25	9.25
COMING KING.				
7 Christian Mahr, Sharon,		18	18.00	2.50
8 W. C. Fleischer, McKeesport,				
9 C. L. Irons, Cambridge Sp'gs		12	12.00	
HERALDS OF THE MORNING.				
10 Mary E. Diener, Allentown		1	1.50	.25
SUNBEAMS.				
11 Ivor Lawtence, Elton,		3	3.75	
Totals,	11 Ag'ts,	74	136.25	97.50

Time.—No. 1, 73 hrs; 2, 17 hrs; 3, 30 hrs; 6, 14 hrs; 7, 19 hrs; 8, 8 hrs; 9, 18 hrs; 10, 7 hrs; 11, 8 hrs. Total, 194 hrs.

Deliveries.—No. 3, \$3.50; 4, \$60.60; 5, \$39.35; 6, \$6.00; 7, \$27.50; 8, \$11.25; 11, \$1.25.

NEW YORK CONFERENCE.

WEEK ENDING APRIL 11, 1902.

Name	Place	Ord	Val	Hlps
MARVEL OF NATIONS.				
1 D. P. Evans, Wellsville,		32	43.75	
2 Scott Alden, Hornellsville,		4	5.00	1.75
COMING KING.				
3 Clara M. Coe, Gloversville,				3.25
4 Lilla Caster, Lyons,		7	9.00	
2 C. H. Markham, Jamestown,		1	1.50	
Miscellaneous Orders			1.75	
Totals,	5 Agents,	43	\$59.50	\$1.75
Corresp'ng w'k, 1901,	3 Ag'ts	18	70.25	17.50
Time.—No. 1, 56 hrs; 2, 12 hrs; 4, 15 hrs. Total, 83 hrs.				
Deliveries.—No. 3, \$3.25; 5, \$46.00.				

MAINE CONFERENCE.

THE report from Maine for the week ending April 4, is that one agent, working sixteen hours for the "Ladies' Guide," took seven orders, value, \$24.25. Two agents had been working two weeks for "Christ's Object Lessons," and in sixty-four hours had secured seventeen orders, value, \$21.25, and sold helps to the amount of \$3.75. They had also delivered twenty "Object Lessons."

GLEANINGS FROM BROTHER PAINTER'S LETTERS.

Six persons were at the Allentown institute, all preparing to sell "Great Controversy."

These six canvassers will use "Heralds of the Morning" and a still smaller book as helps.

They were spending half of each day in the field, canvassing, and the plan works well.

Right principles and right methods are the object of their pursuits, things of a practical nature that can actually be put to use.

Brother Painter thinks that a month is none too much time to be given to an institute where a study is made of our larger books.

A large attendance is expected at the Johnstown institute, May 5 to June 5. Some will go from the northeastern part of the State. The larger number of their canvassers are in western Pennsylvania.

Some have gotten the idea that they can not sell anything but small books. What they need is faith and confi-

dence that they can successfully handle the larger works, and then they can.

It is expected that some who attend the Johnstown institute will take up the health books. Some will take "Ladies' Guide," and it is hoped that some will take "Home Hand Book."

Pennsylvania is looking to her pupils in South Lancaster Academy, hoping that some of them will return and spend their vacation canvassing in their home State. The conference will allow an extra per cent to cover the traveling expenses of those who do this.

E. E. M.

ALLENTOWN, PA.

THERE were just two things about the canvassers' meeting in Allentown, Pa., which we have cause to regret. Those two things are the fact that there were not many more present [owing perhaps to the short time that the institute was advertised] to enjoy the blessings we received in preparing ourselves to do better service in the vineyard of the Lord, and that we were not able to continue it longer. Owing to our limited time, we confined our study to the most practical and essential features of the work, seeking to become proficient in handling and describing our books, and in the use of the best methods of approaching and interesting different classes of individuals; and not only becoming acquainted with the right principles which should govern us in our dealings with the people and the publishers, but getting those principles rooted and grounded in our hearts.

Some time was spent each day in studying the instruction given in the Testimonies concerning this work. The Bible studies in the evening were also a source of strength and encouragement. The practical work in the field was not only beneficial but thoroughly enjoyable, for the can-

vassers went at it with hearts full of courage and good cheer, and with confidence in the divine Helper, and the results were good.

I am sure that the results of this institute will be beneficial and lasting. Those who attended it have gone to their fields with broader and clearer views of the importance and sacredness of their work, with stronger faith in God, and firmer confidence in his promises of divine assistance, with more courage, and more love for the work, and better equipped for it in every way. They will all use "Great Controversy" as their leading book.

This institute benefited no one more than the writer. It has convinced me that our coming institute at Johnstown will be invaluable to all our canvassers, both old and young. None can afford to miss it, no matter what your experience has been in the past. I do not think there will be any financial loss during the institute to those who attend, but even if there should be, the benefit you receive from the institute will enable you to more than make it up in a short time. We hope that none of our canvassers who are now in the field, or any who expect to enter it this summer will allow themselves to be kept away from this institute. Let everything else go, and come. You will not regret it if you do. Make up your mind now and write the undersigned at once and oblige.

F. E. PAINTER.

EXTRACTS FROM BROTHER PAINTER'S LETTER.

"THE first report and letter from one of the canvassers who was at the Allentown institute has just reached me, and his report is seven orders for the large book, value \$26.00, and \$6.50 helps, and \$39.35 delivered. He says: 'I never felt more like going out to sell books. I believe that although our institute was poorly

attended in numbers, it will prove a grand success. The battle is the Lord's, so I am of good courage. Success is sure, for he knows no failure. Hoping to hear from you soon, I am your brother in the grandest work on earth.'

"ANother who was at the institute, and is just entering the work reports ten orders for 'Great Controversy,' value \$27.25, and \$14.25 helps, and says, 'I am of good courage in the work, and ready to begin again the first thing to-morrow (Monday) morning.' So you see they are going at the work in the right spirit; and I am sure will be successful canvassers."

E. E. M.

THE SUNNY SOUTH.

THOSE who are in the field, working in the various lines of the message, often make no report of their work unless they have some real encouraging experience to relate, as a large company raised up, or a large sum total of books sold. This is a serious mistake. We must remember that God's people are one. They are one in the sense that the members of our bodies are one. When the hand is cut or bruised we suffer pain. Why? —Because the intelligence of the wound is carried to the brain through the sensory nerve of the arm, and then by the sympathetic system of nerves every organ of the body, yes, every fibre of the being finds it out, and out of sympathy they contribute of their renewing material, which is carried by the circulatory system to the hand, to make good the breach.

Now that is the way the different members of the body of Christ should operate. When one member is having a hard time, and is cut and bruised by the weapons of the arch enemy, intelligence of this should be carried where it will be brought in contact with the great sympathetic system. The sympathy of every member should thus be aroused, and obligation felt to petition God for

help and strength for that particular member in need.

Should we not, therefore, report our work and our experiences, whether we are having good experiences or hard ones? Should not the other members of the body of Christ know when one member is having a hard experience? If the other members of the natural body knew not when the hand was cut, it would have taken the wound in the hand a long time to heal. Just so we must conclude it would be with a bruised member of the body of Christ. Oh, brethren, if we really constitute the body of Christ, let us see that our nervous system is not impaired. Especially should we see that our sympathetic centers are not benumbed.

When the request was made that we should give some of our experiences for publication in the *Gleaner*, Brother Kimmel remarked, "Yes, but they always want some good encouraging experience, and you know we have none of that kind to relate." "Well," I replied, "I shall tell them that we have been having a hard experience. That is the truth, and it is important that they should know it."

These hard places, brethren, we must all go through. They come to us in various ways. We can not get along without them. They come to us to bring us nearer to God, to try us, to prove us true to the cause and fit us for the kingdom of God.

Brother Kimmel and myself gladly and truthfully say that we are of good courage. Even though we found Savannah a hard place to introduce our literature, and very few people interested in their eternal welfare, yet we believe God will bless that which we have introduced, and lead many honest souls to the light thereby.

We implore the prayers of every reader of the *Gleaner* that God may bless the efforts put forth in this needy field, and that when the harvest of the earth is reaped many sheaves

may be gathered from the "Sunny South" as a result of our labors.—*F. F. Fry, in Keystone Gleaner.*

ANOTHER TESTIMONIAL.

THE following testimonial for "Christ's Object Lessons" was clipped from the New Bedford (Mass) *Evening Standard*, and was written by the editor of that paper. We reprint it thinking it may be a help to those who are working for the book:

"Ellen G. White has written this book to enforce and elucidate the parables which were spoken by Christ during his stay upon the earth. She has grouped the parables according to their subjects, making the development and illustration orderly, systematic and forcible. Her approach to the subject is based on the principle that Christ's parables are links of truth that unite man to God, and earth to heaven. It was an effective method of instruction not only to the people of Christ's own time and country, but to the people of all times and countries, for by connecting his teaching with the scenes of life, experience, or nature, he secures attention and impresses the heart. The author writes:

"And Christ has linked his teaching, not only with the day of rest, but with the week of toil. He has wisdom for him who drives the plow and sows the seed. In the plowing and sowing, the tilling and reaping, he teaches us to see an illustration of his work of grace in the heart. So in every line of useful labor and every association of life, he desires us to find a lesson of divine truth. Then our daily toil will no longer absorb our attention and lead us to forget God; it will continually remind us of our Creator and Redeemer. The thought of God will run like a thread of gold through all our homely cares and occupations. For us the glory of his face will again rest upon the face of nature."

"This is the spirit of the author, sustained admirably through the whole

work. There are many good illustrations, and the volume is handsomely printed.

ITEMS OF INTEREST

MAINE.

—Elder Goodrich has returned to his home in Blaine much improved in health.

—Elder Bicknell has returned from Vermont with his wife and two children. He has rented a house at North Deering.

—The Sunday-school conducted by the Bath church has increased in numbers to twenty-two members, and the interest is good.

—One of our agents writes: "Just the name of the book, 'Christ's Object Lessons' awakens an interest. It seems to have an impelling power. My soul has been blessed as never before in selling books."

—Brother Richmond is at home in South Brewer with his parents, having been called there by the sickness and death of his only brother. He is canvassing for "Christ's Object Lessons."

E. H. MORTON.

THE MAY SENTINEL.

WHY is it that nations after becoming great and powerful lose their prestige and finally fall in irretrievable ruin? This is a question that should be of profound interest to every American. It is plainly answered in an article on "The Dissipation of Self-Government" by Alonzo T. Jones in the *May Sentinel of Christian Liberty*. When you have read this article you will realize that the prime cause of national ruin, the real cause of the fall of the great empires of the past—Babylon, Medo-Persia, Greece and Rome—is something which should not be ignored by any human being, for it is first the cause of individual

and personal ruin. The principle set forth in this valuable article applies equally to the life of the most obscure individual and the career of the most extensive and powerful empire. The question as to how it stands with the United States to-day in this matter—whether or not self-government, and therefore national virility, is being conserved or dissipated by the people—is considered, and will be followed out in succeeding articles. Read them yourself, and circulate them as widely as possible.

One of the valuable articles in the *May Sentinel of Christian Liberty* will be "The Civil Sabbath: Its Alliance with Legal Rum," which is the first publication of a striking address delivered by Mr. Paul P. Lyon, of Ormsby, Pa., at the annual convention of the Young People's Prohibition League in New York on April 5. It sets forth cogently and plainly the real relation between the liquor trade and the "civil sabbath," showing how a great evil has resulted from the attempt of man to regulate "Sabbath" observance. This article will be illustrated by one or two appropriate pictures.

An excellent article by W. N. Glenn will appear. It is entitled "Perverting Right Ways," and shows how democracy, majority rule, which came in the effort to secure greater liberty and freedom for the individual, is now being perverted by some into the work of restricting freedom of conscience. The argument that the majority has the right to rule in religion is a live one, and will become more so as time goes on. You need to become thoroughly informed regarding it.

Copious extracts from a remarkable article that has just appeared, predicting the outcome of present industrial and economic conditions, will be presented. No one who has any interest whatever in the social and political developments of these times, from what standpoint he may view them, can afford to leave this article unread.

It will be headed "Feudal America."

The much-talked-of mission to the Vatican from the government will be considered, and the frontispiece will emphasize the significance of the same.

Subscription price \$1 per year. Address orders to your State Tract Society.

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*,

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

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

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.—Hawthorne Hall, 153 West 125th Street. Public services: Sabbath 9:30 and 11 A.M. Doctor E. H. M. Sell, *Elder*.

NEW YORK, No. 2.—279 West 11th St., between West 4th and Bleecker Streets. Public services: Sabbath 2 and 3 P.M.

NEW YORK, No. 3.—Metropolitan Temple, 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, GERMAN.—315 Washington Street, Brooklyn. Public services: Sabbath 10 and 11 A.M.

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.

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.

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A THREE months' trial subscription of the GLEANER will be sent to any address for ten cents.

THE teacher of the Phoenix (Arizona) church school reports that nearly all of the children are selling the *Signs*, some of them doing very well.

ABOUT eighty-five of the teachers and students in Healdsburg College have been spending a week canvassing for "Christ's Object Lessons." We hope to give the results of this work later.

THE May number of the *Missionary Magazine* will be the last one published. Hereafter it is to be merged into the *Review and Herald*. This will be an additional reason why all of our people should take the *Review*, that they may become acquainted with our work and workers in other lands.

THE Carolina Conference seems to be highly favored. Not long since it received a donation of several acres of land and a house of thirteen rooms in the beautiful Piedmont Valley. There is a spring of the purest water sufficient to supply the needs of a sanitarium, and the climate is most healthful. This Piedmont Valley Sanitarium was the gift of Dr. Kate Lindsay.

Other northern friends are contributing to the work in this conference. Sister Jessie V. Bosworth, who for eighteen years has been connected with the tract society work in the

ATLANTIC UNION GLEANER

Iowa State office has been released in order that she may act as secretary of the missionary department of the Carolina Conference. May Heaven's richest blessing rest upon the work in this field.

A MEMBER of the Walla Walla College Board was quite skeptical about the sale of "Object Lessons." He was sure he could not sell any, and proposed to give his check for even more than the number of books allotted to him and his family, and not attempt such an impossible task as to try to sell them. But he was persuaded to take some books and try it. Yesterday I met him on the train, and he had sold twenty-two books already, and was so enthusiastic over the work that he was selling them on the train. It did me good to hear him talk about the work, he was so deeply interested in it.—S. C. Osborne, in *Pacific Union Recorder*.

VERY APPROPRIATE.

A LETTER was received this morning from a friendly reader of the GLEANER offering suggestions which are very much to the point. These suggestions relate to a matter which has been a grief of mind to the editor, and as they are of general interest to our readers, we take the liberty to print them, asking all of our workers throughout the Atlantic Union Conference to consider who are responsible for this want of general representation in the columns of the GLEANER. We quote from the letter as follows:

"I think it would be advisable to get a little more news from *Greater New York*, *New Jersey*, and some of the southern conferences from some source or other, for publication in the GLEANER. You will understand why I suggest this when I tell you I am constantly listening to such remarks as this, 'What is the use of getting this paper? There is no news only about New England, Maine and New

York conferences,' or 'It is all South Lancaster,' etc. For myself I would say that as a Union Conference organ it should interest and represent every conference in the Union with various items from time to time."

The columns of this paper are open to all who have "various items" to contribute, and they are gratefully received.

ANNOUNCEMENT.

MY theme for Sunday evening, April 27, will be, "Straining at Gnats and Swallowing Camels," or "Modern Pharisees Repeating the History of the Past."

K. C. RUSSELL.

AN UNPARALLELED OFFER.

THE Good Health Publishing Company have kindly offered to club *Good Health* one year with the ATLANTIC UNION GLEANER for 85 cts. The regular price of the *Good Health* is \$1.00 and of the GLEANER, 50 cts. You will readily see that this is furnishing you the papers at a trifle more than half price, but these terms are made only with a view to rapidly increasing our list.

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.

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