

ATLANTIC UNION

GLEANEER

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

VOL. I

SOUTH LANCASTER, MASS., APRIL 30, 1902

No. 17

THE BRIGHT SIDE.

I ONLY count the hours that shine,
For night is naught to me.
Why should the heart seek wildly for
The joys it can not see?
'Tis vain to yearn for unknown bliss,
And sigh the soul away,
When God has placed us in a world
That has both night and day.
I only count the hours that shine,
The others, let them go;
We should not mourn o'er fancied ills,
We know they are not so.
While darkness only follows light,
We never should complain;
The darkest hour precedes the morn—
The day will come again.
I only count the hours that shine—
Let sorrow's clouds depart;
The memories of a happy past
Shed sunlight o'er the heart;
Then let the present, with its joy,
Usurp the throne of care,
And happiness without alloy,
Will come for all to share.
I only count the hours that shine;
There's light as well as shade;
I scorn philosophy which says
That "all that's bright must fade."
Enough to know that God has given
A world where sunbeams glow,
And soon the unknown joys of heaven
The earth-bound soul shall know.
I only count the hours that shine;
The rest are naught to me.
Why should the soul roam sadly on
In paths it can not see?
And where's the wisdom to complain,
Since sorrow dies away?
For soon shall dawn the golden light
Of an eternal day!

—Rev. Paul Kent.

HOW TO DEAL WITH THE ERRING.

CF RH
11-36-86

In the parable of the lost sheep is represented Christ's love for the erring, wandering ones. The shepherd who discovers that one of his sheep is missing does not look carelessly upon the flock that is safely housed, and say: "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold and let him in." No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety and the more earnest his search. He makes every effort to find that one lost sheep.

With what relief he hears in the distance its first faint cry! Following the sound, he climbs the steepest height; he goes to the very edge of the precipice, at the risk of his life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused

him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his bosom; if it is bruised and wounded, he gathers it in his arms. With gratitude that his search has not been in vain, he bears it back to the fold.

This lesson is for us. The agony that Christ endured on the cross testifies to the high estimate he places on the human soul. It was to seek and save the lost that he came to this earth. His mission was to sinners—sinners of every grade, of every tongue and nation. The most erring, the most sinful, were not passed by; his efforts were especially for those who needed the salvation he came to bring. The greater their need of reform, the deeper was his interest, the greater his sympathy, the more earnest his labor. His great heart of love was stirred to its depths for the ones whose condition was most hopeless, and who most needed his transforming grace.

Those who accept the great salvation brought to them by Christ pledge themselves to be coworkers with him, to work as he worked, to love those in ignorance and sin, even as he loved them.

Often the newly converted soul has fierce conflicts with established habits

or with some special form of temptation, and, being overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren, that he may be restored to spiritual health. In such cases the instructions of God's word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

But how little of the pitying tenderness of Christ is manifested by his professed followers! There has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and erring. Many have shown great coldness and sinful neglect, passing by on the other side, keeping as far as possible from those who most need help.

When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of as great sins in some other direction will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into wilful, premeditated sin. Some, seeing souls going astray, fold their hands, and say: "I told you so. I knew there was no dependence to be placed on them."

Unless we cultivate the precious plant of love, we are in danger of becoming narrow, unsympathetic, bigoted, and critical, esteeming ourselves to be righteous when we are far from being approved by Christ. Some are uncourteous, abrupt, harsh. These do incalculable harm by their misrepresentation of the loving Saviour.

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in

the spirit of meekness, and he will call us to account for pursuing a course that will drive them to discouragement, despair, and ruin. He declares, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Can you stand before God and plead a faultless character, a blameless life? Often you have needed the forgiveness of Jesus. You are continually dependent on his compassion and love. Yet have you not failed of manifesting toward others the love Christ has manifested toward you? Have you felt a burden for the one you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him and for him? Have you, by tender words and kindly acts, shown him that you love him? As you have associated with those who were faltering and staggering under the load of infirmities of disposition and faulty habits, have you left them to fight the battle alone? Have you passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy and to allure them into Satan's snare? Have you said, like Cain, "Am I my brother's keeper?" How must the great Head of the church regard the great work of your life? To him every soul is precious. How, then, must he look upon your indifference with regard to those who stray from the right paths? Be sure that he who is the true Watchman of the Lord's house marks every neglect.

It is not yet too late to redeem the neglect of the past. Let there be a renewal of the first love. Search out the ones you have driven away; bind up by confession the wounds you have made. Many have become discouraged in the struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Come close to the great heart of pitying love, and let the current of that

divine compassion flow into your heart and from you to the hearts of others. Never, never become cold, heartless, unsympathetic. Never lose an opportunity to say a word that will encourage hope. We can not tell how far-reaching may be the influence of our words of kindness, our efforts to lighten some burden.

MRS. E. G. WHITE.

The FIELD

NEW LONDON, NORWICH, AND BOSTON.

I BEGAN meetings with the church at New London Friday night, April 11, with a fair attendance. Sabbath morning I visited the aged mother of Brother Gilbert Coates, at Uncasville, who is near the close of life. She had never made a profession of religion; but as we presented the wonderful promises of God to those who look to him even at the "eleventh hour," her eyes filled with tears, and she lifted her hands in acceptance of the wonderful provision made.

Sabbath was a good day with the church. Sunday I attended by request a meeting at Berkley Hall, Boston. Arrangements had been made for Elder Russell to speak there before the "Patriotic Americans," and for me to follow him Sunday, the 20th. The hall was packed to the doors and he had good freedom, and his lecture was well received.

During the week I worked with ministers, and prominent business men, such as bankers, lawyers, Y. M. C. A. members, superintendents of schools, etc., in New London, with "Object Lessons," and held meetings with the church each evening.

Sister Martha W. Stearns, formerly teacher of drawing and sloyd work in our Academy at South Lancaster, and also at the Haskell Home and Dr. Kellogg's home, at Battle Creek, Mich., is principal of this department of the New London schools. She gave me

material help in becoming acquainted with teachers in the schools, and as a result several books were sold.

A few weeks ago a prominent lady from New London, who had not been able to speak or take a step for years, attended our New England Sanitarium. She had treatment for several weeks, and while Dr. Kellogg was here at one time his attention was called to this remarkable case. Finally he knelt by her side and offered prayer in her behalf, and immediately she spoke, and her recovery was miraculous from that time. While at New London, I found that, through this case, our Sanitarium had become a topic of conversation there.

The secretary of the Y. M. C. A. is deeply interested in our sanitarium work. It seems that the time is ripe for this line of work, not only in New London, but in many important places in this great eastern field. Sister Stearns feels greatly burdened to see this work started in some way in New London, and we trust that the way may be opened in the Lord's own way.

Sabbath, the 19th, I met with the Norwich church. Dr. Smith, the elder, was kept from the meetings, and also his family, on account of having the care of a case of smallpox. I had expected to remain there for a week and work with "Object Lessons," and hold meetings evenings, but as the elder and his family could not attend, it was decided to postpone our meetings and work till later. We had an excellent meeting, however, on Sabbath.

Sunday I filled my appointment at Berkley Hall, Boston. The hall was well filled to hear a discussion of the question, "How shall we meet the encroachments of the papacy?" We endeavored to show that the papacy is not simply an organization of men professing to be loyal to Leo XIII., but it is a principle which has secretly crept into the lives of many who profess to be Protestants and loyal patriotic Americans. Rome denied the Bible

to be final, and the minds of men were turned to priests and bishops, and finally the pope, as the only place where truth could be found; and as a last resort the pope was made, or claimed to be, infallible, that the people might have final, positive truth. All the iniquities of papal principles, in Europe or America, in church or state, are the result of denying that the Bible means what it says, and setting men in the place of God and his word, in both church and state. Protestants in America are following in the steps of Rome. The Bible is no longer final with many who stand high in the church. Protestant ministers (so called) are found lobbying in halls of legislation "in the interests of the church." Freedom of conscience and freedom of the press are being restricted; professed Protestants are walking in the footsteps of Rome and forming an image to the beast, and loudly asking the question, "How shall we meet the encroachments of Rome?" Our answer is, It has been done. It was done in the days of Jesus Christ. It was done again in the days of Martin Luther. But it was done on the platform of the gospel and true Protestantism—"The Bible, and the Bible only." On that platform a few years sufficed to change the map of Europe.

Deny that the Saviour of humanity is at the end of a long line of ministers, priests or dead saints; preach the ever-present Christ to help and comfort the most lowly, as well as the bishop or clergy; deny *in toto* the right of the church to receive help from the state, whether it be religion in public schools, public funds for sectarian purposes of any kind, purgatory, Good Friday, or Good Sunday, and let the church say with one voice, "Hands off;" deny to any and every man the right to stand in the place of God; let the Holy Ghost, not an infallible man, be God's representative in this earth; make the Bible the final resort for truth,—and we shall have Luther's and true Prot-

estantism, and the encroachments of Rome will be checked as truly and positively as in the sixteenth century.

It was a new message to many, but the Lord made impressions on many hearts, and we believe he will follow up the work.

He is opening up the work in Boston, and other places in this conference in a remarkable manner. May he greatly arouse his people who profess the special message for this time.

A. E. PLACE.

BOSTON FIELD.

SABBATH morning, the 19th inst., Brother G. R. Ruggles spoke to the Everett church. He showed how God's people are illustrated by various species of vegetation. Following his talk the ordinances of the Lord's house were celebrated by those present.

Sabbath afternoon the writer visited the West Newton church, and found a goodly number present. We dwelt upon the preciousness of Christ, and especially emphasized the different ways that the Christian makes manifest that Christ is precious to him. It was found that in his kingly office we indicate it by honoring him in rendering unto him the portion of time and substance that he claims as his. The following from the Lord in an article by Sister White in the *Review* is to the point on the subject of tithing which most emphatically shows that we can not use it as we may wish, but that it should be brought into the "storehouse" (treasury). Mal. 3:10; Neh. 13:12:

"The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate. *He has placed the matter beyond all question*, and there has been great neglect on the part of many of God's professed people in fulfilling the requirements of his Word in regard to tithing. It is the duty of the elders and officers of the church to

instruct the people on this important matter, and set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty.—*Review and Herald, Dec. 17, 1889.*

K. C. RUSSELL.

THE NEW YORK BIBLE TRAINING SCHOOL.

WE find very many encouraging things in our house-to-house work among the people. Since the warm weather began, and the people congregate in the parks, we have been improving the opportunity of distributing large numbers of our publications. This we find an excellent way of scattering truth. Quite a number have taken their stand recently to keep the commandments of God, and many more are weighing the truth quite seriously, and our earnest prayer is that they will decide for the Lord.

The health and temperance work is progressing very favorably. Our second cooking school closed this week. We feel much encouraged in this line of work, and see that, as the Testimonies say, it can be used as an opening wedge. Some of the strangers who attended our class simply with the view of receiving help in cookery, are interested in the Bible truths, and are now attending our Bible classes. For this we feel very thankful.

Reporters from the *New York Tribune* attended our classes frequently, and published five or six very good accounts of the class in the daily *Tribune*. The reporters themselves became much interested in our work, and at the closing lesson, the reporter who had attended quite a

number of our classes, told me that she had gained a great deal from the studies, and had appreciated them very much personally, aside from her position as reporter. For all this we feel very grateful.

We are expecting soon to open a health school. Sister Alice Nathie, formerly instructor of the nurses' classes in the Battle Creek Sanitarium, is with us, having lately joined our family. She will take charge of this work. We also expect to open a cooking class for the colored people in our mission rooms down on Sixty-second Street, believing that they will be greatly helped by it.

Our Sixty-second Street mission has been especially blessed of God, although it seemed to be an almost hopeless field when we entered it nine months ago; yet by the blessing of God, the work has prospered, especially since the beginning of the new year, when Brother Utchman took charge of that line of work. Six of the colored people on this street, who are well established in the truth, are asking for baptism. Several others have taken their stand to keep the Sabbath, but are not yet prepared for baptism. The use of these rooms has been donated to us ever since we first entered the city last July. We feel that the Lord's hand was in it, and the blessing of God has attended the efforts in the salvation of souls. For all this we feel deeply grateful to God.

The message is to go to the highways and hedges; the high and the low, the rich and the poor are all to receive it.

As a result of our house-to-house work connected with the meetings on Sunday night, in the Metropolitan Lyceum, 313 West Fifty-ninth Street, several have lately taken their stand whom we hope will be a help in our newly organized church. We desire an interest in all your prayers that the Lord will give souls as a result of the work in this city.

MRS. S. N. HASKELL.

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

FOUNDATION DAY.

ON Monday, April 21, the time of the morning chapel was occupied by a very fitting exercise in memory of the foundation of the Academy. Professor Griggs spoke in part as follows:

"Last Sabbath was the twentieth anniversary of the foundation of this school. Twenty years have elapsed since the school was started, twenty years of growth, twenty years of successes, twenty years of failures. There have been mistakes made, but I trust that there have been far more glorious victories won for the cause of God and the truth. We want to consider this morning some of the early phases of our school. It is a good thing when we come to these way-marks to recount the struggles through which an institution of this sort has passed, to realize, to some degree, at least, what that institution is for and what it is designed to accomplish. Students make the school. Teachers have an auxiliary part. The spirit of earnestness and devotion, the faithfulness which characterizes the student in the school, is, after all, the real spirit of the school. So I say that it is well for us, well for you as students, to know something of the past of the school, to look at it in its present, in its relation to the past and in view of its future.

"Sister Robinson has been connected, at least indirectly, with the school nearly ever since it began. So has Mrs. Hall; and I think there are others here who have been with the school since its earliest years, and I am certain we shall be glad to hear concerning these early experiences."

Mrs. E. D. Robinson then spoke in part as follows: "Professor Griggs has told you that I have been con-

nected with the school from the first. Some one asked me this morning if I remembered when the school was organized. Yes, I remember that and before that time. Elder Haskell and Mr. Robinson were the founders of this school, and I well remember the experiences and anxieties that were connected with it. I remember also not only the consultations but the earnest prayers of the people that the Lord would direct them aright, knowing he meant what he said in his Word, 'Consider what I say; and the Lord give thee understanding in all things.' They believed that a school should be started here in New England. Some said, Why start another school? New England is noted for its good schools, but they felt that there should be a place where the word of God would be taught, and where students would be trained for work in the cause of God. I remember taking long drives with Elder Haskell, Miss Huntley and Mr. Robinson through Massachusetts and New Hampshire visiting the people who had children who ought to attend the school. We had several students as the result of these visits. Later on an announcement was gotten out in regard to the object of the school. One of the first objects named was that our young people might have a training that would fit them for the work of God. We believed that we were living in the last days, and that Jesus was soon coming, and that the young people should be trained to have some part in the work.

"When the school opened we had a good class of students. It was a small school, only eighteen pupils and some of them were young children like these in the front seats. There were six more who entered during the term. There are three here in the village who were members of the first term of this school. The whole church felt an interest in the school. Every member felt that it was *our*

school. We felt so anxious that the right influence should be thrown around the students. We did not have a boarding-house. As the opening of the school was being talked over Elder Haskell asked, 'What shall we do with these students that are coming here?' He was then living in the house at the corner of Church and Main Streets. One tenement in the house was vacant, and he said to Mr. Robinson, 'If you will take the young men to board, I will take the young ladies and the teachers, and provide for them.' That term I had six young men that lived in the house with us. We did our own work, and all went to school. We were all willing to make sacrifices, for we were interested in the school.

"Out of the twenty-four that were in that first term's school, three were foreign missionaries, and seven others were workers in God's cause. The first schoolhouse was a building 18 x 24 ft. It was first used as a carriage-house by Elder Haskell, then it was converted into a church. When our present church was built, it was moved onto the lot back of where Sister S. A. Mason now lives, and that was where our first school was held.

"Of the teachers of that first school, Professor Bell was our principal and with him was Miss Edith Sprague. Miss Huntley had a missionary class. Some of the classes were held in the depository. After this building had served its purpose as a school building, as it did the first year, the school was held in the church, and the building was used as a dining-room. At the second and third terms the pupils increased to eighty, and it was found necessary to use the church for school purposes, and the house now occupied by C. E. Palmer as a 'home' for the students. Rooms were also rented, in adjoining houses, and the first building was moved and attached to the 'home'

for a dining-hall. All the housework was done by the students, and to give employment to the young men, a wood-yard was started. Here in the early morning could be heard the noise of the ax and saw, as well as the singing and whistling of the workers.

"I wish you could have heard the earnest prayers that were made for the school in those days. You here can hardly realize the sacrifices that were made then. We had no Sanitarium, no nurses then. If any of the students were ill, we took care of them as best we could. I remember nursing several of the pupils while they were ill, taking them to our house.

"The students who came here then, came to study and to fit themselves for the work of God. Wherever we were in foreign lands, I believe that most of the time a student from South Lancaster Academy was with us. When we went to South Africa, Miss Carrie Mace, now Mrs. O. O. Farnsworth, was with us. When we returned to England Miss May Taylor, who had left the country for Switzerland before we did, came to us. She also accompanied us to India, where she is still doing faithful work. After that Brother and Sister Town were with us. So you see I have always kept in touch with South Lancaster Academy.

"You can never appreciate the sacrifices that were made that this school might be started on a firm basis. It has always cheered our hearts when we have heard of workers who were going out from here. I tell you, dear young friends, when we come to realize the object for which the school was started, realize why the school is here, will we not be careful not to bring dishonor or disrepute upon the school? Will we not seek the Lord earnestly and teach his truth wherever we go? You are 'known and read of all men.' It is so. The eyes of the whole com-

munity are upon us. They see whenever we do those things that are not right. These things are not placed to your account only, but to the school which you represent. I do not mean by this that you always have to be sober. There is no one who should be more happy than the Christian. You can choose to serve under the black banner of Satan, or you can choose to serve the Lord; and if you choose to use it, you can have all power in heaven and earth to aid you, because he has promised to give it to you. He stands ready to help you. When I think of the need that there is in the world to-day for consecrated young men and young women, my soul says within itself, What can we do to arouse the young people to realize what they might do if they would only make God their refuge and strength?"

(To be continued.)

ITEMS OF INTEREST

BOSTON.

—Sister Annie Downs has been called to Malden, Mass., on account of the serious sickness of her mother.

—Sister Augusta Neason left a few weeks ago for Montana where she will engage in business, and, if successful, will remain indefinitely.

—Elder Jean Vuillieumier has been visiting relatives and friends here in the city during the past week before leaving for his field of labor in France.

—Elder F. C. Gilbert delivered his interesting sermon, showing in what sense John the Baptist was the greatest prophet, to the Boston church, Sabbath, the 19th inst.

—Sister Effie Winter who formerly resided in Rosendale, Mass., at which time she first learned of the truth through Sister H. E. Ladd, and subsequently went to Colorado for her health, and there embraced the message, has returned to Boston.

—Edward A. Finck left Boston for New York City the 16th inst. He expects to make New York or vicinity his field of labor for the present, and later in the season to go to South America as a self-supporting missionary.

—Sister M. A. Benthon, another member of the Boston church, left Tuesday, the 22nd inst., for Los Angeles, Cal., where she will reside, as her husband is engaged in business there.

—The Boston church was happily surprised to receive a visit, although short, from Elder H. W. Cottrell, Sunday, the 20th inst. He spoke encouragingly of the progress of the work, especially of the "Forward Movement" department.

—Elder A. E. Place delivered a lecture in Berkley Hall, Boston, Mass., Sunday, the 20th inst., before the patriotic association to a full house, and the Lord greatly blessed on the occasion and our prayer is that the precious seeds of truth may find access to many hearts.

K. C. RUSSELL.

GREATER NEW YORK.

—At a general meeting held at West Fifty-ninth Street to see how many copies of "Object Lessons" could be sold, the brethren and sisters subscribed for eleven hundred copies.

—A hygienic school has been held among the Scandinavians in New York City proper with a good interest. The attendance was largely of people not of our faith, and a favorable impression was made.

—There have been additions to each of our three churches in Harlem. There is also an increase at the Bronx church. Bible readings are held regularly by Brother Royer. It is contemplated having a tent meeting there this summer.

—The interest at both of the halls in New York proper is still good.

Elder Franke's audiences in Carnegie Hall have been so large that on some occasions the people could not all be admitted. On Fifty-ninth Street the attendance has averaged from one hundred to four hundred. These have been principally people not of our faith, and of late this congregation has increased.

—In Brooklyn a German Baptist church was offered to our people for Sabbath and evening meetings at less than the cost of lighting the building, and the minister's wife paid even a part of that expense. The meetings are continuing with interest, and Elder Rienke contemplates holding a tent meeting this season for the benefit of the Germans.

—The interest is increasing among the Scandinavians. They have purchased them a neat house of worship, raising among themselves about one thousand dollars toward paying for it. A tenement has been fitted up so that the sexton can live over the auditorium. The church was dedicated a few Sundays since, and at the dedication over one hundred and fifty dollars were raised. They are united and of good courage.

—Two weeks ago a baptism took place in a German Baptist church in Brooklyn, and twelve were baptized. These were from the English church, the German church, the upper church, and the church on West Fifty-ninth Street. Last Sabbath six or seven others were baptized in a Baptist church on Eleventh Street. Several others are keeping the Sabbath, who are not ready for baptism.

—The mission family numbers at the present time nearly twenty, including Elder Warren and his wife. They are holding readings in about fifty families. One man who was addicted to the use of strong drink gave it up and embraced the truth. Among those now keeping the Sabbath who have been converted during the winter are at least two who were first labored with along temperance

lines, as they had many times fallen into habits of intemperance.

—A few months ago a place for meetings was providentially opened among the Germans. Elder Rienke began meetings and spoke on the ten commandments, taking them up one by one. At the close of the discourse, a lady missionary said she had been troubled about the Sabbath, and wanted to know more about it. This led to a request that the Sabbath question be presented. As the result, several are now keeping the Sabbath, and among them is this lady missionary.

—A cooking school held in the hall at West Fifty-ninth Street has just closed. It was successful in nearly every respect. Lectures were given, and demonstrations made, at each lesson. It began under the auspices of Dr. Geisel, and when she was called away, Mrs. Haskell took it in charge. Miss Jones from the Sanitarium in South Lancaster was the demonstrator. A cooking class of ten lessons was held during the winter, which awakened an interest for this second class.

—Sister Kennedy and her children have a school at Hunt's Point. This school is patronized almost entirely by the children of those not of our faith. They all strictly observe the Sabbath and attend the Sabbath-school. She recently gave a printing-press to the brethren on West Fifty-ninth Street. It was purchased by her son who died more than a year ago. The printing of the notices of the meetings on West Fifty-ninth Street is now done on this press, saving to the mission about five dollars a week. God recognizes such deeds as this; not one of them is forgotten.

* * *

REMEMBER that every word you utter wings its way to the throne of God, and is to affect the condition of your soul forever.—*Todd.*

The PRINTED PAGE

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

THE BOOK WORK.

NEW YORK CONFERENCE.

WEEK ENDING APRIL 18, 1902.

Name	Place	Ords	Val	Hlps	
1 B. B. Noftzger,		4	10.25	.75	
2 G. B. Stevens,		2	4.50	1.00	
3 A. C. Pearson,				.50	
GREAT CONTROVERSY.					
4 J. R. Scott,		4	9.00		
MARVEL OF NATIONS.					
5 D. P. Evans, Wellsville,		9	13.50		
6 Elmer Wilbur,				.25	
7 Herman Green,		1	1.25	.75	
8 Arthur Kiggens,		3	3.75		
COMING KING.					
9 Clara M. Coe, Gloversville,				1.75	
10 Lilla Caster, Lyons,		3	3.00		
Miscellaneous Orders					
			5.00		
Totals, 10 Agents,				\$50.25	\$5.00
Corresp'ng w'k, 1901, 2 Ag'ts					1.00
Time.—No. 5, 16 hrs; 10, 4 hrs. Total, 20 hrs.					

NEW ENGLAND CONFERENCE.

WEEK ENDING APRIL 18, 1902.

Name	Place	Ords	Val	Hlps		
DESIRE OF AGES.						
1 H. L. White, Millbury,		1	3.50	8.25		
2 F.W. Johnston, Haverhill,		2	7.00	15.00		
3 *J.E. Leighton, Newburyport,		1	3.50	14.10		
GREAT CONTROVERSY.						
4 R. C. Andrews, Nashua, N.H.,		1	3.00	5.75		
STORY OF REDEMPTION.						
5 Mrs. G. Laycock, Worcester,		2	2.25	2.00		
OBJECT LESSONS.						
6 G. R. Ruggles, Medford,		1	1.25	.50		
5 Mrs. G. Laycock, Worcester		1	1.25			
Totals, 6 Agents,				9	\$21.75	\$45.60
Time.—No. 1, 28 hrs; 2, 39 hrs; 3, 57 hrs; 4, 27 hrs; 5, 9 hrs; 6, 12 hrs. Total, 172 hrs.						
Deliveries.—No. 1, \$20.00; 3, \$5.50; 4, \$54.00; 5, \$8.00; 6, \$20.00; Cora A. Spencer, \$2.50; A. E. Place, \$7.50 (6 Object Lessons).						
* Two weeks.						

PENNSYLVANIA CONFERENCE.

WEEK ENDING APRIL 18, 1902.

Name	Place	Ords	Val	Hlps		
GREAT CONTROVERSY.						
1 W. H. Zeidler, McKeesport,		1	2.25	27.75		
2 Mary E. Diener, Allentown		1	3.00	2.50		
3 Susan Andrews, Easton,		3	8.00	4.50		
4 Mrs. M. A. Bailey, Bangor,		2	5.25	12.50		
5 G. B. Jenkins, Slatington,		2	5.25	5.75		
DANIEL AND REVELATION.						
6 Geo. F. B. Unger, Vera Cruz,		3	6.75	6.75		
COMING KING.						
7 W. C. Fleischer, McKeesport,		13	13.00	17.25		
8 C. L. Irons, Erie,		32	32.00			
HERALDS OF THE MORNING.						
9 Ned Ashton, Allegheny,		11	16.50	.75		
SUNBEAMS.						
10 Ivor Lawrence, Elton,		4	4.50	2.25		
Totals, 10 Agents,				72	96.50	80.00
Time.—No. 1, 35 hrs; 2, 11 hrs; 3, 21 hrs; 4, 38 hrs; 6, 52 hrs; 7, 40 hrs; 8, 31 hrs; 9, 37 hrs; 10, 26 hrs. Total, 291 hrs.						
Deliveries.—No. 1, \$21.15; 2, \$.50; 3, \$2.50; 6, \$1.00; 7, \$16.75 10, \$33.75.						

MAINE CONFERENCE.

THE report for week ending April 18, is that one agent, working nine hours for the "Ladies' Guide," took three orders, value \$12.00, and sold helps to the amount of \$4.50.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

REMEMBER that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—*F. W. Farrar.*

Atlantic Union Gleaner,

South Lancaster, Mass.,

Enclosed please find \$.....for which send the

ATLANTIC UNION GLEANER to the following address:

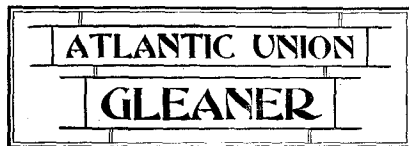
Name.....

Street.....

P. O.

State

Payment may be made by Express or Post-office Money Order. Stamps, coin, and bills are sent at the sender's risk.



PUBLISHED WEEKLY

BY THE

ATLANTIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
South Lancaster, Mass.

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EDITOR, JENNIE THAYER.

Entered March 17, 1902 as Second-class Matter.

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

THE South Lancaster friends have just enjoyed a brief visit from Elder and Mrs. S. N. Haskell, who have had a few days of rest at their quiet home.

AN active librarian recently forwarded at one time twelve subscriptions for the GLEANER combined with *Good Health*. Thank you, faithful worker. Who will follow this example?

THE first one to respond by mail to the call for funds with which to build the New York Harbor boat is Brother C. Hale, Weston, Vermont, who sent one dollar and wrote as follows:

"My heart is moved by the Spirit of my Saviour to cast in my mite, and it is but a mite: yet every dollar counts one, and Jesus can multiply it as he did the loaves and fishes in the wilderness."

At the recent council of the General Conference Committee, it was voted that the president of the Atlantic Union Conference should spend three months in Europe in company with Elder A. G. Daniells, Dr. J. H. Kellogg, and Brother E. R. Palmer, looking after the financial interests of our institutions in that land and the needs of the field. The company expect to sail from New York April 30, on the steamship "Oceanic." While we shall greatly miss Elder Cottrell from

ATLANTIC UNION GLEANER

our midst, we hope that these brethren will have a pleasant and profitable journey, and will be endowed with the wisdom that is from above in all their deliberations.

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.

A DREAM.

A YOUNG woman dreamed one night that she was in heaven, and was being shown through the holy city, examining and admiring the many beautiful residences, pausing before one exceptionally beautiful that was being erected, so much so that the workmen themselves stepped back to gaze upon the beautiful home. Turning to her guide, she said, "For whom is this beautiful palace?"

"Why, that's for your gardener," answered the guide.

"For my gardener? why he would not know what to do in such a spacious dwelling. He would be completely lost in a mansion like this! Why he lives in such a little bit of a cottage on earth. He might do better; I give him reasonable wages, but he gives so much of it away to poor, miserable people that he has hardly enough to keep his wife and family, let alone any comforts or luxuries."

Walking on a pace, they came to a little bit of a cottage. "And for whom is this being built?" asked the young woman.

"Why, that is for you," answered the guide.

"For me!" she exclaimed in wonder and surprise, "why, that can not

be for me; I have always been accustomed to a mansion. I could not adjust myself to such a small house!"

Still plainly but sadly answered the guide, "It is for you. Our great Architect does the very best he can with the material that is sent up to him."

With that she awoke, but the dream had such an effect upon her that she determined henceforth to lay up treasure in heaven.—*Vanguard*.

NOTICE.

THE third annual session of the Chesapeake Conference will be held in Baltimore, Md., May 9-19. Plans are being laid to make this the most instructive and profitable of any general meeting ever held here. The many lines of missionary work will be considered, and able speakers will be present to give instruction in the prominent points of the message. As we will have no camp-meeting this spring, we hope that there will be a good attendance at this meeting.

The meetings will be held in Earickson's Hall, Corner Lafayette Avenue and Stricker Street.

O. O. Farnsworth, *Pres.*

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.

FIRST VEGETARIAN RESTAURANT

170 Fulton St., Brooklyn. Regular dinner, 25 cents. Also a full line of the Battle Creek Sanitarium Health Foods for sale.

CARL RASMUSSEN, *Proprietor*.