

ATLANTIC UNION

GLEANER

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

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TRUST.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or, if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I'd rather he unlocked the day,
And as its hours swung open say,
"My will is best."

I can not read his future plans,
But this I know,
I have the smiling of his face
And all the refuge of his grace
While here below.

Enough, this covers all my needs,
And so I rest.
For what I can not, he can see,
And in his love I e'er shall be
Forever blest.

—*Mattie D. Babcock.*

LET YOUR LIGHT SHINE.

THE Son of God, who was equal with the Father, gave his life to save the souls of men; and he has enjoined upon his followers that they love one another as he has loved them. Souls are perishing around us for the want of light. They are to be labored for, prayed for, attracted to God by the good works of those who profess the truth. Thus shall we follow the injunction, "Let your light so shine before men, that they may

see your good works, and glorify your Father which is in heaven." "Ye are the light of the world." Then let the light shine in true goodness, in the beauty of holiness, leaving a bright track heavenward. Reflect light, and it will be reflected back to God in thankful praise from men whose hearts are quickened, whose imagination is kindled, to grasp the glories that eye hath not seen and hear the melodies which ear hath not heard. Grasping the things that are unseen, let heaven's glory shine forth upon others.

A Presbyterian lady once made the remark: "O that we could have the pure gospel as it used to be preached from the pulpit! Our minister is a good man; but he does not take in the wants of the people. He clothes the cross of Calvary with beautiful flowers, which hide all its shame, conceal all its reproach. My soul is starving for the bread of life which came down from heaven. How refreshing it would be to hundreds of poor souls like me to listen to something simple, plain, and Scriptural, that would nourish our souls. The ministers do not have what we want. We want light, and peace, and holiness."

The cross of Calvary alone can reveal the worth of the soul. No man can correctly estimate its value

unless he is able to comprehend the height and depth of the glory from which Christ descended that man might be saved and join in the glad song of triumph and everlasting praise to God and the Lamb. The price of man's ransom could be paid only by One equal with God, the spotless Son of the infinite Father. Unless this sacrifice had been made, souls would have perished.

The greatest blessing that God can give to man is the spirit of earnest prayer. All heaven is open before the man of prayer. The prayers offered in humble faith will be heard. "The Spirit itself maketh intercession for us with groanings which can not be uttered." The ambassadors of Christ will have power with the people after they have, with earnest supplication, come before God.

Jesus has a deep, earnest interest in every sinner. He withheld not himself. We see him constantly engaged in earnest labor. He did not excuse himself from bearing burdens. He toiled; he was often weary and hungry. The souls he came to save were of such value that he could not leave them in peril unwarmed; and this is the way that his representatives must labor, coming close to their fellow men. Christ's true ambassadors will labor with the spirit of earnestness and zeal of which he has

given an example in his life. They will labor not alone for time, but for eternity. They will look to Calvary, and present Christ and him crucified as the sinner's only hope.

Those who have the love of God in their hearts, will, in exact proportion to their love, feel a solicitude for souls. The love of Christ will be revealed in earnest efforts to bring sinners from darkness to the light of truth. Ministers who feel the burden of the work upon them will not hesitate at any sacrifice, at weariness or toil, that they may present those for whom they labor perfect in Jesus Christ.

MRS. E. G. WHITE.

AN ENCOURAGING EXPERIENCE.

"AND Jabez called on the God of Israel, saying, Oh, that thou wouldst bless me indeed." "And God granted that which he requested." We all, like Jabez, desire the blessing of our Heavenly Father, and we may be assured of its reception, but it is another matter as to whether we are willing to comply with the conditions under which it is granted to us.

A few years since we were told that there was a *special* blessing for those who would sell "Christ's Object Lessons" "just now." It is needless to say that those who entered upon this work at that time proved the promise and received blessings "exceeding abundantly above all that we ask or think."

When I read this statement—"just now"—I longed not only to share the blessing, but to have a part in the greatest opportunity to give the pure gospel that has ever been granted any people. I am sad to think that I can not be classed with the first to sell this precious mine of truth, but am thankful, truly thankful, for the experiences had in presenting it to the people, and of placing it in over one hundred homes, not of our faith. I have a number of orders for de-

livery soon, about thirteen, and others are considering subscription.

Former business relations brought me in contact with some of Philadelphia's prominent merchants and professional men, and acquaintance with them offered opportunity, not only to approach them, but to make a canvass and sell "Christ's Object Lessons," and also to receive words of encouragement from them. Among those who purchased the book were the consul to Portugal, the vice-consul to Norway, Sweden and Denmark (one man), while the vice-consul to Spain took two copies.

I regret that I have not 1,000 books to report as sold, but whatever changes the future may bring in my experience, I shall continue to circulate "Christ's Object Lessons" with our other good books.

Brother, sister, will not you take up this work at once, and share in the promised blessing?

WILLIAM T. HILGERT.

HE is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He!
To dead men life He is, to sick men health;
To blind men sight, to the needy wealth—
A pleasure without loss, a treasure without stealth.

—Giles Fletcher.

THE MOST EFFECTIVE PREACHING.

THE good St. Francis, of Assisi, once said to a young monk: "Brother, let us go down into the town and preach." So they went forth, the venerable father and the young man. They walked along upon their way, conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes, and even to the very outskirts of the town and to the village beyond, till they found themselves back at the monastery again. Then said the young monk, "Father, when shall

we begin to preach?" And the father looked kindly down upon the young man, and said, "My child, we have been preaching; we were preaching while we were walking. We have been seen—looked at; our behavior has been remarked; and so we have delivered a sermon. Ah, my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—*E. Paxton Hood.*

MISSIONARY DEPARTMENT

MISSION FIELDS OF THE ORIENT.

[Extract from an address delivered to the European Conference by Elder L. R. Conradi.]

THE work is going forward in the Orient. I went not long ago to Egypt, a most interesting country. It is not of great area, the habitable part being a valley fifteen to thirty miles in width. Beyond this fertile strip there is a sandy desert. The valley is perhaps the most densely populated spot in the world. I went to Egypt because the truth had already gone there, almost to the Soudan, and I had a mind to go there and visit the people who had received the truth right in the interior of Africa. How had they learned of it?—Because some faithful soul, perhaps some lone sister, or some brother not able to preach, had prayerfully sent forth the printed page; watering it with his tears. The silent messenger went and prepared the way long before the living preacher came; and let me tell you, these silent messengers are accomplishing great good. It is not alone the ordained minister who is to carry the gospel to the world, but I find a marvelous power in the gospel seeds which are sown in prayer, and watered by the Spirit of God.

The Copts, as you learn in ancient history, are really Egyptian Christians. These old Christians have suffered under the oppression of the Mohammedans; but they still hold fast to some

portions of Christianity. They have a large college and mission. One of their ministers who had labored in the ministry for eleven years, is now rejoicing in the truth. Telling me his experience, he said, "Often in preaching to the people I came to passages concerning the Lord's coming, and I wondered if our denomination need say anything about it. So I used to pray, 'Lord, if there is any more light about thy coming, let me have it; I want to have it; and if thy coming is near, let me know and proclaim it.'"

He had been keeping Sunday; but in his Bible he saw that the early Christians did not keep Sunday; so he prayed about it. There was that man praying year by year that the Lord would send the light of truth to him. Some one sent a little tract to him, and as he read it over and over (he reads English), he said, "Why, that is the very subject that I have been praying about; then somebody has light." He looked at the address—far away somewhere in England or America—and he sent off for publications. He read one book after another. Finally he heard that there was a man in Egypt who believed all this, and wrote to him: "Come down; I want you to make your home at my house; I want you to instruct me." This man was no preacher; but he came down and talked of these truths. "Why," the minister said to himself, "I can not stop for my position, I can not stop for my place, or for my church. I have often prayed to God that he would send me light, and now that it has come, it is my duty to obey and to give that light to others."

As he began to obey the truth, his society began to send their big preachers down there to argue with him, but it was of no use. They did not know what to do, and so began to write against him in the English and Arabic papers in Egypt warning the people that he had turned heretic. The people read and began to wonder where the heresy was. Owing to the

articles written in opposition, from all sides inquiries came in to the minister. People said, "We want to see you and know what your heresy is." Thus the truth is spreading.

God has just such faithful men all over the world. Who of you would not wish to be the person who sent that tract to this minister? I believe that more than one man and more than one woman have been on their knees asking for truth. They are still on their knees in Africa, China, Japan, and in all these countries. We have a knowledge of the truth; we have publications; are we as diligent as we should be? Do we pray as much as we ought? When I meet such experiences, it gives me a new impetus in the missionary work. It is a most glorious work. We are to give this gospel of the kingdom to all the world, and we can find persons all over the world praying for light.

I baptized this man in the Nile. Then we started for Luxor, being greatly pressed for time. He said to me, "I want you to stop at —; there is a minister there who wants to see us." "But I do not see how we can possibly stop," I replied. "You must," he said. About ten o'clock at night the train stopped, and somebody knocked at the window. "Come out, come out." "Why?" "You will have to come out, your luggage is out." Our luggage was out already, and so the only thing to do was to follow it. The minister said, "I knew you were coming, and that I would get you out." The other man smiled. The minister had planned the thing, and he knew how to get us out.

We went to this man's house, and, as is usual in that country, they had something ready for us to eat. They insisted on our partaking of the meal, and we said to ourselves, "We shall not go to bed, and so we would better eat now." The family was deeply interested. I saw the man, his children, and his servants; I ate breakfast and dinner with him, but I did

not see his wife. In that country, even among Christians, I did not see the women of the house. He asked me, "Where have you left your wife?" If my wife had been with me, she could have gone in and talked with the lady of the house, but the men can not talk with the women. A great missionary work is to be done for the women of the Orient. I never saw so much work that our sisters could do as in the Orient. The women there are even more anxious to receive the truth than the men.

This man said, "I am a man of education; I have a good government position; but I know this is the truth." We knelt down, and he gave himself to the Lord. He had one desire, and that was to devote himself to God's work. He is a man of influence and has men under him. As I get out into these dark regions of the world and see the people already receiving the truth, I can not doubt that the Lord is going out before us, and by his Spirit is preparing the hearts of men and women.

But we want to take right hold and cooperate with the Holy Spirit. I think that you people here in London have great privileges, for you can go for miles and see nothing but houses. People from all parts of the world come to London, and this great city is a wonderful missionary field. I hope and pray, brethren and sisters, that you may be filled with the Spirit of God, and may awake to your opportunities. Paul saw a man in vision saying, "Come over into Macedonia and help us." You do not need to see a man in vision; you see men in reality every day who are calling for help. Many of them are ready and willing to receive the truth if some one will take it to them. Oh! that God might make you faithful in the work, and show you the great privileges that you have, and fill you so full of his Holy Spirit that you may go forth proclaiming the message with power. There is such a short

time in which to do the work. A few more years of labor, and our Saviour will appear to take us to his kingdom. How we will rejoice when we have some sheaves to bring with us on that glad harvest morning, when the harvest is gathered in. It matters little what position, office, or place we have; but, brethren and sisters, the privilege to lead some souls to Christ, to bring sinners to a knowledge of God's forgiving love, belongs to us all. May God make us all missionaries in the true sense of the word, every one in his own way, using his talents to the salvation of souls for Christ's sake.—*The Missionary Worker.*

The FIELD

JOHNSTOWN, PA.

It has been some time since I saw a copy of the UNION GLEANER, as our brethren in Pennsylvania do not take it generally, and my papers do not all follow me; but I suppose it is alive and doing its work.

Since May 5, we have been in the midst of an interesting canvassers' institute here at Johnstown. The canvassers who were on hand at the first day of the institute are all putting in good work one-half of the time in the field. Others are in preparation for the field work. The State agent from the New England Conference, H. C. Wilcox, with F. E. Painter, our own State field secretary, have both been doing excellent work in drilling canvassers both in class and field work.

We have about twenty in all taking instruction. Only part of these are doing anything yet in canvassing. Ten or fifteen are usually out some part of the day taking orders. From \$50.00 to \$80.00 is the range of orders taken thus far in the days or half days that the agents have worked.

One of the canvassers who came some distance to attend the institute

is a lady eighty-three years old. She feels that God is calling her to sell our books. Her sales have averaged about ten dollars each day that she has been out in the field. If persons of this age feel the *call* of God to place our literature in the homes of the people, what must the call be to those in the vigor of life?

We are making this canvassers' institute a good forerunner of our camp-meeting that is to begin here June 5 to continue for ten days.

We are looking for a good and successful meeting. Among the laborers that will be present at our camp-meeting will be Elders S. M. Cobb, K. C. Russell, E. E. Miles, E. E. Franke, Prof. F. Griggs, Dr. A. J. Read, and others from abroad.

The sale of "Christ's Object Lessons" is moving along steadily and surely to the final finish. Our State paper gives full directions touching the camp-meeting at this place, June 5 to 16.

We are looking forward to a *feast of good things*. Much of the time usually taken up by preaching during week days will be devoted to missionary conference meetings, with some one selected to lead out with a fifteen or twenty minutes' talk or paper on some missionary topic.

The Sabbath-school department of the conference will also follow this plan in its work. Under the following subjects the Sabbath-school department of the conference will study:

1. Mothers' council meetings.
2. Parents' meetings.
3. The study of the Testimonies as helps to officers and general Sabbath-school work.
4. The use of object teaching among the children.
5. Organization of young people's societies and their mission.
6. The need of trained, consecrated teachers in the Sabbath-school, and how to obtain them.

There is no phase of the message or a preparation to engage in its promulgation but what can be studied under these outlines. Our denominational schools and their mission, the health principles to which we owe so much, the ministerial and canvassing work are all included. We trust that those who can not be with us will remember us in prayer, that we may have a Pentecost of blessings.

R. A. UNDERWOOD.

NEW YORK CHURCH NO. 2.

DEAR BRETHREN, and readers of the GLEANER generally, as I believe in rejoicing with those who rejoice, I write the following that you may have an opportunity to rejoice with us, the members of New York City church No. 2. At our regular Sabbath service to-day, we had a full house to hear Elder E. E. Franke preach a very timely sermon for God's remnant people, from the twenty-seventh and twenty-eighth verses of the ninth chapter of Romans.

This text seemed to me to be the more appropriate from the fact that we had some twelve persons present who were keeping the Sabbath of the Lord for the first time as a result of the meetings held every Sunday evening by Elder Franke in Carnegie Lyceum. Some twenty-five in all have accepted the truth during this series of lectures, which started on January 12, 1902, and have continued every Sunday since. We regret to say that to-morrow evening, May 25, will be the last of the series.

But praise the Lord for the results, brethren, New York No. 2 has much occasion to do so, as some of the newcomers are personal friends of her members, who worked untiringly and at considerable sacrifice to bring them to nearly all of Elder Franke's lectures. Brother Franke is to arrange for baptism next week.

Brother White, who was baptized

a short time ago by Elder Luther Warren, was accepted into fellowship and was enrolled among God's people here on earth.

As I am personally interested in the financial department of the church, I would here mention not the least important item, our offering was nearly double our previous average in this building. Pray for us, brethren, that the Lord may bless the work in this great city.

ROBERT H. MARTIN.

New York, May 24, 1902.

LOWELL, MASS.

At the quarterly meeting held last January, our members nearly all pledged themselves to give a certain sum each week for foreign missions. During the last quarter the sum of ten dollars and seventy-two cents was collected for that purpose.

On April 5 a collection was taken for the Haskell Home. The church and Sabbath-school donated four dollars and fifty-one cents.

One little girl saved all her pennies, forty in number, and gave them all for missionary work.

ANNA B. FLANDERS.

CHILDREN'S DAY.

SABBATH, May 24, was a "red-letter day" for the young people of the Boston church, because it was what is called "children's day." There was no Sabbath-school for lack of time, but the day was given up to the children, who took an active part in the services.

The Everett, Beverly, and West Newton Sabbath-schools united with the Boston, each school singing songs.

Elder Russell, pastor of the Boston church, offered prayer, and there were several appropriate recitations, interspersed with the songs.

One little girl sang to a guitar accompaniment by the assistant superintendent of the Sabbath-school. A

young lady also sang in the Swedish language, and then gave a translation of it.

There was a responsive Scripture exercise by two little girls, and two others played a pianoforte duet. A young lady sang, accompanying herself on the piano.

After an intermission Elder Russell gave a short, interesting talk, telling the story of Elisha and the children who mocked him. He asked several questions that the boys and girls readily answered. He asked how many kept the Sabbath with their parents, and tried to be Christians. All who were old enough to understand raised their hands.

The superintendent of the Sabbath-school showed a book of pressed flowers and leaves, and urged the children to collect and study the wild flowers during the coming summer. Maps of the principal constellations were given them as a help in studying the stars.

After singing "Beautiful Flowers," they marched around two tables covered with potted plants, and each of the fifty children received one to carry home.

Although the day was very warm, all wore a pleased look, which fully repaid those who came from a distance, and also those who worked for its success.

GENEVIEVE WEBBER HASTINGS.

RICHMOND, VA.

LAST week we held a meeting in the interests of selling "Christ's Object Lessons," and at the close several arose and signified that they wanted a part in this good work. One brother ordered his six books at once, and three sisters ordered a copy each that they might go out and sell their number. Another brother said that, though money was scarce, just as soon as possible he was going to order the six books; and if he could not sell them, he would give them

away. So the good work is moving along in Richmond.

The president of our conference is finding openings for meetings through the State as never before. This shows to our minds that the harvest is ripe, and oh for the reapers to gather the same!

Brethren, we need means to carry on the work in this needy field. Please remember Virginia in your prayers before the throne of grace.

H. W. HERRELL.

CHANGE OF FIELD.

JUST before Elder Cottrell left for Europe, he held a meeting of the committee of the Greater New York Conference to plan for the summer's work. They had the counsel of Elder Daniells, president of the General Conference. At this meeting it was voted to ask the New England Conference to release Elder C. H. Edwards to take up tent work in the Bronx (a portion of New York City north of the Harlem River and bordering on the East River).

May 9, our committee met to consider this and other items of business. Elder Edwards was present, also other laborers. Elder Haskell presented to us the situation in New York City; referred to the Testimonies from Sister White of late concerning the importance of the work there *just now*, and the reasons which led the committee to ask for Elder Edwards.

While we all regretted to have Elder Edwards leave this conference, yet in view of the urgent situation in New York City, it was finally decided that we ought to grant the request of the Greater New York Conference. It was voted that, on condition that Elder Edwards felt free to accept the call, we would release him.

Friday evening and Sabbath, May 16, 17, I was with him at Pawtucket and Providence, and the evening of the 17th he left for New York City to

look for a tent site in the Bronx.

We know that the prayers and good wishes of our New England brethren and sisters who have known him so long will follow him in his new field, and we trust it may be the Lord's providence not only to greatly bless his labors there but also to return him to this conference at no distant date.

A. E. PLACE.

SANTALLON, NOVA SCOTIA.

I HAVE been laboring on these shores at different times, giving Bible studies and selling books, until the time came for an unbroken effort. At our general meeting last June the committee recommended that Brother Hersum and the writer make Jeddore (which is one of the many beautiful harbors on the south side of Nova Scotia, and about forty miles east of Halifax) our field of labor.

We pitched our tent about the 10th of July, and to say that the people for the most part were prejudiced, owing largely to local influences, is to put the matter mildly.

They did not mind a canvasser in their midst, but to pitch a tent within three hundred yards of the manse was to them, as some expressed it, an insult flung into the face of the Baptist church. The staying away plan was organized and well observed.

Not being able to reach them personally, we did, however, reach them, like the late Mr. Moody, by way of the throne, and though our congregations were not large, at the close of the effort, counting the four who had just previously started, eighteen responsible ones representing nine families were keeping all God's commandments. Some of these are now awaiting baptism. We organized a Sabbath-school, and left them in good spirits.

One of the many encouraging features in connection with our work there is that those who have taken

hold are persons of intelligence and influence. One is a sea captain, another a merchant, also a stipendiary magistrate, a postmaster, and a custom-house officer, the most influential man in that locality. He has fitted up a hall at his own expense where they meet every Sabbath and enjoy the blessings of those who worship God in spirit and in truth.

May the Lord keep them by his power until their life-work is ended.

L. D. LONGARD.

**SABBATH-SCHOOL
DEPARTMENT**

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

SLOCUM, R.I., CONVENTION.

MORE than one had wished and prayed for good weather, a large attendance, and a good program for the Slocum Sabbath-school convention to be held May 31 to June 1, and the Lord favored us with remarkable answers to all our prayers.

Elder Haskell arrived in time to give the sermon Friday evening. Sabbath morning the sun arose in a cloudless sky, and so the day remained to the close.

We were pleased to find the church building well filled at the opening. A good delegation was present from Peacedale, and several came from other places.

The convention opened with a Sabbath-school of deep interest. The following program was then entered upon: "What makes a good Sabbath-school?" "What results should be expected from the Sabbath-school?" "How can we vary the exercises profitably?" "Mistakes of teachers." "Why do not the children like the Sabbath-school?" "Duty of each member." "How should officers be elected?" "Emulation in the class." "Our Sabbath-school work as a factor in the work of the message." The papers were all good, and were well read.

Opportunity was given for ques-

tions, suggestions, and short remarks following each reading. This proved to be an interesting feature and added materially in deepening impressions and making clear certain points. We were pleased to have Elder Haskell's counsel in this line, and it was much appreciated.

A question box was opened at the beginning of the Sabbath afternoon meeting which contributed to the interest. The following are a few of the crumbs gathered: Good home life is an important factor in making a good Sabbath-school. A part of this home life is a careful study of the Sabbath-school lessons. Lessons well learned make the Sabbath-school a place of interest. A good school includes all classes and all ages. Strive to be regular in attendance. Irregular attendance is like an irregular pulse—dangerous to health and life. He who does not want his heart to skip a beat ought not to skip a lesson in the Sabbath-school. The life and success of our schools depend upon the conversion of its officers and teachers. Let every officer and teacher ever keep in mind that his business is the conversion of every unconverted member of the school. Bring your class before the throne of God daily. Mention them by name. "Lord, I beseech thee, show me how to help James and make him interested in his lessons," etc. We can not teach Christ until we know and have Christ in our own hearts.

DUTIES OF MEMBERS.

Be present; have a good lesson; take some part; manifest interest; exert a good influence. Have the interest and success of the school at heart.

REVIEWS.

A good review requires study and prayer. Make the frame-work of the lesson appear in a connected way, rather than some minor point. Show the relation of each scripture to the other scriptures in the lesson. Ask questions that require some thought

on the part of the one who answers—questions that can not be answered by “yes” or “no.” “Foolish and unlearned questions avoid.”

Missionary work is the key-note of the message. Bringing before our schools a study of various foreign fields, together with the giving of donations to the work, has helped to make our schools “missionary” in nature. Donations from our schools have materially helped in starting the work in several foreign fields. Faithful missionaries in distant lands today, had their early training in our Sabbath-schools.

A good degree of interest was maintained from the beginning to the close, and at the close, many expressed a wish that we might have another convention soon.

Sunday forenoon Elder Haskell gave an interesting description of the work in Greater New York, and some of the evidences of the Lord’s soon coming.

In the afternoon I spoke from Neh 4 : 6, followed by a social service which closed our meetings.

“Praise God from whom all blessings flow,” was sung with the spirit and the understanding, and as we said farewell, it was with gratitude to God for the blessings of the Slocum convention.

A. E. PLACE.

“THE Lord is merciful and gracious, slow to anger, and plenteous in mercy.”

“IN everything give thanks: for this is the will of God in Christ Jesus concerning you.”

“HUMBLE must we be
If to heaven we go;
High is the roof there,
But the gate is low.”

“ENTER into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.”

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

CANVASSING AS AN EDUCATIONAL FACTOR.

GETTING an education does not consist in the amassing of facts, but in the acquiring of power for work. With too many, however, the accumulation of facts is considered the chief end of education. God’s law in the matter of education is expressed in Paul’s Epistle to the Philippians the second chapter and the twelfth and thirteenth verses, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” We are commanded to work *out* something and that something is said to be God who is working *in* us. God has placed man in the world to work, and he so made him that he can learn to love work. Now, in all work God is to be seen, and when he is seen, then he continually works into one’s life a more full and complete purpose. All this, I say, is the principal basis for education.

Facts are necessary; they have to be learned; but that is not the end of educational effort. Its end is, as I have said, the ability to use these facts. So ability rather than facts is what we are after. The getting of facts should be done in such a way as to give the ability. This can be accomplished only when the facts are related to the life experience of the student. Our education is of value to us only as it will make us of value to others. We can be of value to no one unless we can properly meet and deal with him. So we may say that the object of all educational effort is to enable us to meet and deal in the right manner with those with whom

God brings us in contact. Many people go through college, get their diplomas, are possessed in short of many facts, and yet are utterly unable to use them at all, or at least to the best advantage, because of a diffidence which they have never overcome or because they do not have that perception of another’s thoughts and feelings which is so necessary in all successful human intercourse.

In what I have said above, I have endeavored to establish these facts; namely, The greatest value of education lies in enabling us to properly meet and influence for the right the minds and feelings of others. This involves at every step of the way the principle of work. It also means the digestion and assimilation of useful facts—the making of them a part of our life.

Now, I know of no one line of work that more fully meets these requirements than does the canvassing work. In it we meet with all classes of people. We meet with them under all sorts of circumstances. They are not prepared for our coming and are perfectly natural—exceedingly natural, as the vast majority of people do not like the canvasser. Here is the opportunity for the ready mind. All the tact and wit which one possesses needs to be brought forward. The canvasser is in a trying position—on the enemy’s ground. The mind of the one whom he is canvassing is to be converted—won over to see things as he sees them. All sorts of arguments and objections have to be met and answered. The elements of perseverance and courage play an exceedingly important part in the work of a very successful canvasser, for there are so many things connected with his work that bring out and test these qualities of character.

All of these qualities, as brought out in the work and experience of canvassing, are the qualities to be observed in every successful man and woman. It does not follow that every

one is to be a canvasser, nor that every one has special gifts in this direction; but I do believe it is true that, for the young man or woman looking forward to a life-work of usefulness, an experience of some length of time in the canvassing work is of great value, even though they should not become permanent canvassers.

Now, let it be borne in mind that I am speaking of this line of work from the point of education, and here, the same as in every subject studied, the one who takes it up should not feel that there is a certain amount of time to be put into this work, but that there is an ability to be acquired, a working power to be gained. I have often thought and sometimes expressed it, that our institutions of learning might do well to include a certain length of time to be spent in the canvassing work as a part of their curriculum; for if the object of education is to give us a power and ability in influencing minds for the right—and that certainly may be stated as the real purpose of an education—then the canvassing work, which particularly educates in this direction, can but be of value as a factor in the education of young people for successful work in the cause of God.

FREDERICK GRIGGS.

“THE boy who is driven to church is generally led to the devil; but the boy who has the right example of Christian parents at home, generally drives the devil all through life.”

ONE Puritan said to another: “You may well make a little slit in your conscience, for other people make great rents in theirs.” “Yes,” replied the other, “you call me precise, but I serve a precise God.” Most any man can serve God according to general principles, but very few comparatively take God at his word and walk up to the straight line of righteousness.—*Christian Leader.*

MEDICAL MISSIONARY

HEALTH IN THE HOME.

THE question is often asked: “Is absolute health possible?” Barring accident and contagion, we may safely say, Yes, providing the laws of nature are followed to the letter. Even unfavorable heredity can be overcome by this obedience, and longevity induced, often excelling that of the individual of more favorable heredity, who is liable to fall into the error of believing himself possessed of inexhaustible powers, and is therefore indifferent to hygienic rules, in which case ill health is the inevitable result.

We seldom find a person truly observant of health principles until the need of such observance is thrust upon him. The treasury of health is apt to be depleted by encroachments, and then he turns and asks: “What shall I do to be saved?” Fortunate, indeed, is the mortal that, when this stage is reached, hears not the malediction: “Too late; ye can not enter now.”

Even were we, who have learned the value of the human machine, to attain to the best development of its resources, health would still be degraded by the many who would continue to disobey nature’s laws, and consequently would bring disease and suffering into our midst. It is, therefore, the solemn duty of every one of us to encourage the masses to study these laws, and to enforce them in our homes and in public. Set a good example, not only for the public good, but for the safety of ourselves and of our families.

We do not need to visit the sanitariums and insane asylums to ascertain the extent of invalidism in our country; look into any and every home. It is there that it is most apparent, and there the remedy should be applied. At home we have con-

veniences for following all the laws of health, and we can devote ourselves to them with far less expenditure of time and money, and to much better advantage, than by going elsewhere for the purpose. Many persons can not go to sanitariums, rest cures, or to places for a summer’s outing, but all can practice the laws of health at home. This need not be looked upon as a bore, but as necessary education or discipline to prepare one’s self for living.

In walking, observe good poise and even carriage, and avoid the careless posture and gait so often habitual with hurried or preoccupied Americans. It is never too late to correct bad habits, but it is much easier to begin right, and then we will not have them to correct. Good posture should always be practiced, and should be as much second nature as the ability to stand or to walk at all.

Sleep eight hours or more, and always in rooms that are continually ventilated. Conditions and environment determine this.

Clothing worn during the day should be aired at night, and *vice versa*. Beds and bed clothing should be aired, and sleeping-rooms should always be well ventilated. Nothing refreshes one more than fresh air, whether at night or by day, and too much attention can not be given to this. Be a “crank” on the fresh air and exercise question.

Cleanliness should be made a habit; and where our occupations compel us to handle unclean substances, it should be second nature with us to remove the uncleanness as soon as opportunity presents itself. The morning bath should be a habit from childhood on.

Habits are our characteristics, and can be controlled by the will, if taken in season and the remedies properly applied. If this is not done they merge into mental diseases. Nail-biting, for instance, has been proved by science to be a disease; and an

examination of the brains of those addicted to this bad habit has shown abnormalities in the brain cells.

Were the diseases known as "nagging," and the "blues," checked in their incipiency, we would have fewer victims of delusions and of melancholia, fewer monomaniacs, and less insanity. What blissful home atmosphere, were all nagging eliminated!

Avoid disputes as well as nagging. Giving way to one's temper makes sad havoc with nerve strength.

Indiscriminate kissing is a habit indicative of insincerity.

To see one's mental and moral, as well as one's physical errors, is of great value in self-preservation. This is made easy by reflectively viewing the faults of others, and aiming to avoid them in ourselves. It is extremely ludicrous to hear a woman who is given to exaggerations, talking of other women evading the truth.

Brinton says: "A sincere lover of truth is never wholly in the wrong, chiefly because he never claims to be wholly in the right."

He also says: "People talk willingly about their physical ailments, but unwillingly about their moral defects; though the former can not be mended by discussing them, and the latter might be."

Never hunt for offences; never look for trouble. Many anticipated troubles never come at all, and nearly all troubles can be adjusted when they do come.

Cultivate reposeful habits, but shrink from laziness. Success attends deliberation.

Cultivate cheerfulness, and find the best of everything, but not the worst.

Almost every walk in life has a bright side, or at least bright points. Find these, and do not lament because you fancy your lot is not as good as another's. He may have a skeleton in his closet of which you little dream. Things are not always what they seem.

Never give advice unasked. It

worries you to have it scoffed at. Study a person's likes, and cater to them as far as you consistently can. Do not discuss subjects that you know will be unpleasant to others, but drop such at once, if started.

Always show deference to a guest. If the guest is not courteous in reply, be chary about inviting him next time.

Study the sermon on the mount. Its teachings conduce to health and long life. By attention to these things, you will attain health, the Mecca of our pilgrimage, and will be a useful citizen, bringing joy and peace and aid to all about you. Age will have no terrors, and at the end you will enter peacefully on the long journey, satisfied that you have made the best use of the powers with which nature has endowed you.—*E. Marguerite Lindley.*

AFRAID OF AIR.

I WONDER so many women are afraid of air. The one great foe of a woman's peace of mind is a "draught." Consumptive patients are kept in the open air all day long. Are we to wait until we are consumptives before we take advantage of it?

Air is so cheap. It is almost a pity that it is; if it were an expensive commodity, the people across the way, whose bedroom windows are closely shut at night, would certainly insist upon their share. We must have air and we must have sunshine in our homes, if they are not to be asylums for invalids.—*Herald of Health.*

"THE best way to get rid of germs is to keep everything pure and clean, and let the sunlight and the breezes of heaven into the home. Sunlight is the most effective agent in the world as a germ destroyer. The most deadly germs are destroyed in a few hours by the direct rays of the sun."

"If you are dyspeptic and discontented, take a long, sound sleep, and, waking, you will find that all the world is smiling. Nothing so tends to insanity, and nothing so deranges and harms the brain-cells, as lack of sleep."

The PRINTED PAGE

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

THE BOOK WORK.

MAINE CONFERENCE.

WEEK ENDING MAY 23, 1902.

Name	Place	Ords	Val	Hlps
LADIES' GUIDE.				
1 Minnie L. Prince, Bath,		23	69.75	4.50
Totals,	1 Agent,	23	\$69.75	\$4.50

Time.—No. 1, 27 hrs; Total, 27 hrs.

NEW ENGLAND CONFERENCE.

WEEK ENDING MAY 23, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Cora A. Spencer, Worcester,		12	45.75	6.50
2 Lottie Wright, Natick,		4	14.00	3.50
3 R. C. Andrews, Nashua,		1	5.00	14.25
STORY OF REDEMPTION.				
3 Mrs. G. Laycock, Worcester,		6	6.00	1.25
Totals,	4 Agents,	23	\$70.75	\$25.50

Time.—No. 1, 21 hrs; 2, 15 hrs; 3, 20 hrs; 4, 9 hrs. Total, 65 hrs.

Deliveries.—G. R. Ruggles, \$7.50.

NEW YORK CONFERENCE.

WEEK ENDING MAY 23, 1902.

Name	Place	Ords	Val	Hlps
PATRIARCHS AND PROPHETS.				
1 A. B. Coverstone, Adams,		8	21.00	
BIBLE READINGS.				
2 Ada B. Noftsgger, Utica,		11	31.75	4.00
GREAT CONTROVERSY.				
3 J. H. Deeley, Taylor,		7	17.50	3.00
DANIEL AND REVELATION.				
4 G. B. Stevens, Whippleville,		4	9.00	8.00
MARVEL OF NATIONS.				
5 Herman Greene, Taylor,		2	2.75	.50
COMING KING.				
6 Mrs. F. N. Johnson, Rome,		4	4.50	
7 Clara M. Coe, Gloversville,				1.00
CHRIST OUR SAVIOUR.				
8 Ettie Church, Syracuse,		4	3.00	3.50
Totals,	8 Agents,	40	\$89.50	\$20.00

Time.—No. 1, 40 hrs; 2, 14 hrs; 3, 26 hrs; 4, 12 hrs; 5, 23 hrs; 7, 9 hrs; 8 15 hrs. Total, 139 hrs.

Deliveries.—No. 2, \$5.00; 7, \$3.50.

PENNSYLVANIA CONFERENCE.

WEEK ENDING MAY 23, 1902.

Name	Place	Ords	Val	Illps
PATRIARCHS AND PROPHETS.				
1 Mable Carr, Johnstown,		4	9.50	2.25
2 W. H. Zeidler, Johnstown,		6	13.50	20.50
3 T. D. Gibson, Johnstown,		6	15.50	9.75
4 M. M. Thomas, Johnstown,		1	2.25	
5 W. J. Hackett, Johnstown,		6	15.00	6.25
GREAT CONTROVERSY.				
6 Sue M. Andrews, Easton,		1	4.50	
7 G. B. Jenkins, Slatington,		4	11.25	9.27
DESIRE OF AGES.				
8 C. L. Irons, Johnstown,		6	24.25	22.00
9 Fred Ashton, Johnstown,		8	29.50	12.50
10 W. J. Heckman, Johnstown,		8	29.50	12.00
BIBLE READINGS.				
11 Mrs. Trowbridge, J'nst'n,		5	11.50	9.45
LADIES' GUIDE.				
12 Mrs. W. H. Zeidler, Johnst'n,		1	3.00	5.00
HERALDS OF THE MORNING.				
13 J. W. Heiser, Johnstown,		3	3.75	1.75
14 Carrie Tyock, Johnstown,		3	4.00	1.75
15 Minnie H. Gibson, Johnsto'n,		8	12.25	2.25
16 Miss Gertie Link, Johnst'n.				3.75
COMING KING.				
17 W. C. Fleischer, McKeesp't,		42	42.00	20.75
18 Chr. F. Mahr, Sharon,		12	12.00	3.25
SUNBEAMS.				
19 Ivor Lawrence, Johnsto'n,		23	23.00	2.25
Totals,	19 Agents,	147	\$266.25	\$146.72

Time.—No. 1, 9 hrs; 2, 30 hrs; 3, 26 hrs; 4, 9 hrs; 5, 29 hrs; 6, 30 hrs; 7, 26 hrs; 8, 32 hrs; 9, 26 hrs; 10, 32 hrs; 11, 6 hrs; 12, 6 hrs; 13, 16 hrs; 14, 9 hrs; 15, 18 hrs; 16, 17, hrs; 17, 37 hrs; 18, 12 hrs; 19, 28 hrs. Total, 340 hrs.

Deliveries.—No. 3, \$1.15; 5, .25; 7, \$39.77; 9, \$2.25; 10, \$2.00; 11, 2.25; 16, .50; 17, \$51.50; 18, \$21.75; 19, \$8.00.

HOW "PATRIARCHS AND PROPHETS" WILL HELP IN THE STUDY OF THE SUNDAY-SCHOOL LESSONS.

BEGINNING with July, all the Sunday-schools who use the International Series of lessons will study portions of Old Testament history. These lesson topics are nearly all covered by the book entitled "Patriarchs and Prophets." What a "help" indeed this book would be to those who study these lessons. But how many of them know anything about the book, or even that such a book is in existence? True it has been published for a number of years, but it has not had the wide circulation which its importance demands. We have plans to secure the study of the books already sold, but *now* is the oppor-

tune time to circulate it as never before. *Now* there is a definite reason for haste.

Thousands of people throughout the United States (some of them your own friends and neighbors) will be studying in the Sunday-schools such subjects as the "Giving of the Manna," the "Ten Commandments," "Loving and Obeying the Lord," etc.

Do you want these people to understand what God intended his people to learn from the giving of the manna? What true commandment keeping is, in these days? And what are the lessons which the Lord would have us learn from his dealings with holy men of old? If you do want your neighbors and friends to know about these important, life-and-death questions, what will you do to see that they get the information? Will you bring to their attention this book "Patriarchs and Prophets"? Such a grand opportunity may not be presented to you again. *Do it now.*

Below we give the Sunday-school lesson topics for the three months beginning with July 6, together with reference to the chapter in "Patriarchs and Prophets" which treats on the same subject. *Keep this for reference.*

July 6—The Giving of the Manna. Chapter 26.

July 13—Ten Commandments (Duty to God). Chapter 27.

July 20—Ten Commandments (Duty to Men). Chapter 26; first 2 pages, Chapter 32.

July 27—Worshiping the Golden Calf. Chapter 28.

August 3—The Tabernacle. Chapter 30.

August 10—Nadab and Abihu. Chapter 31.

August 17—Journeying Toward Canaan. Chapter 33.

August 24—Report of the Spies. Chapter 34.

August 31—The Brazen Serpent. Chapter 38.

Sept. 7—The Prophet Like Moses.

Chapter 43; also on verses 11 and 12, see Chapter 67.

Sept. 14—Loving and Obeying the Lord. Chapter 42.

Sept. 21—The Death of Moses. Chapter 43.

Sept. 28—Review.

Special plans are being laid to sell thousands of this book while the Sunday-schools are studying these topics. Will you not see to it that your vicinity is canvassed, and that the Sunday-school scholars, teachers and officers are given the opportunity to secure this most important "help" in the study of their lessons? Correspond with your State-tract society or State agent in reference to this.

S. N. CURTISS.

PENNSYLVANIA CANVASSERS' INSTITUTE BRIEFS.

SEVERAL new recruits have recently arrived at the canvassers' institute at Johnstown. There are now twenty canvassers present.

Some of the late arrivals are not yet ready for field work but will be by the first of the week.

There were sixteen canvassers who devoted part of the time last week to canvassing in the city. They put in a total of three hundred and fifteen hours, and took orders for \$306.45 worth of books.

Part of the time during the week was devoted to study. The late arrivals spent half of each day in study; but those who were better prepared for field work spent only half of two days in study, and the remainder of the time was devoted to canvassing.

The highest number of hours put in by one canvasser was thirty-two; the lowest, six.

The highest record made by one canvasser for the week was \$45.25; the lowest, \$2.25.

The highest record made for one day was \$17.25.

The highest records made were by those handling "Desire of Ages" and "Patriarchs and Prophets."

The highest record made the previous week was by an old lady seventy-three years of age. She came from West Virginia to attend this institute. She is handling "Desire of Ages."

The classes now are as follows: Five on "Desire," five on "Patriarchs," six on "Heralds," and four on "Ladies' Guide."

Four members of the Johnstown church are now attending the institute, and will enter the work. This shows the effect of good example, as they had not decided to do this until after the institute began. It is hoped that others in the State will be influenced in the same way.

It was with much regret that we saw Brother H. C. Wilcox take his departure for the institute in New York, on Thursday, May 22. In every one who attended the institute, he left behind an appreciative friend.

In behalf of the Pennsylvania Conference, of the canvassers present at the institute, and especially for myself, I wish to express to the Pacific Press Publishing Company, to the New England Conference, to Elder Miles, and to Brother Wilcox himself our sincere gratitude and appreciation for the very efficient help rendered us by Brother Wilcox during his stay with us. We believe the benefits of his visit will be lasting.

F. E. PAINTER.

Pennsylvania Directory.

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"FOR none of us liveth to himself, and no man dieth to himself."

"BLESS the Lord, all his works in all places of his dominion: bless the Lord, O my soul."

Signs of the Times

Coronation Number

DATED JUNE 11

READY JUNE 5

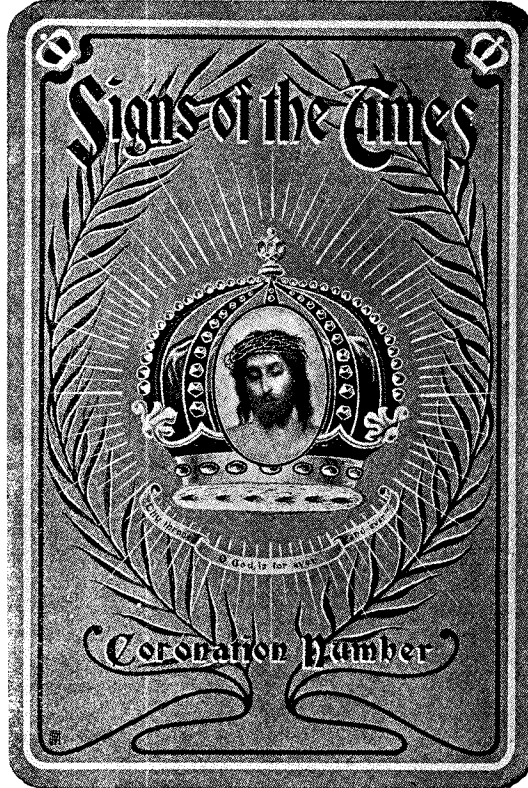


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PUBLISHED WEEKLY
BY THE
ATLANTIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
South Lancaster, Mass.

Subscription Price, Fifty Cents a Year.
EDITOR, - - - JENNIE THAYER.

Entered March 17, 1902 as Second-class Matter.

WE will send the GLEANER to any address until September 10 for ten cents.

THE new church record books prepared by the General Conference are now in stock in most of our State tract society offices, and can be had for \$1.00 each.

HEREAFTER the price of *Our Little Friend* in clubs of five copies or more will be forty-five cents a copy. The high price of paper has necessitated this change in the subscription rates.

THE *Southern Watchman* reports a father and his twelve-year-old son who in one week took orders for \$125.25 worth of books, the son securing \$54.50 worth of orders.

Do NOT fail to read the extract from Elder Conradi's address found in the Missionary Department. The remarks to our workers in London apply also to our people in Portland, Boston, Providence, New York, Philadelphia, Baltimore, Washington, Richmond, etc. There is a large field at home for us all, and unless we cultivate it, we need not hope that God will call us to labor in Macedonia.

OUR readers will be interested to hear that the company of our people who crossed the Atlantic the first week in May to attend the European Conference in London, had a pleasant voyage, and reached Queenstown nineteen hours ahead of schedule time. Elder Cottrell wrote that he escaped

seasickness, though some of the company were not so highly favored. There were eighteen hundred people on board the "Oceanic."

The council meetings opened in London the evening of May 8, but the regular conference convened from May 15 to 30, and the locating committee expected several hundred people to attend. Elder Cottrell stated that they were all well except an epidemic cold from which they were suffering.

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.

SUMMER ASSEMBLY AND EDUCATIONAL CONVENTION.

IN a fifty acre grove of beech and maple, overlooking the St. Joseph River, on Emmanuel Missionary College farm, near Berrien Springs, Mich., the summer school for 1902 will be held. The date of opening is June 12; the length of the term, ten weeks. From August 10 to 20, the last ten days of the assembly, educators from all departments of the work will meet in conventions with the church school teachers and summer school students. The educational work is growing. Every person having God-given ability to teach should have a part in this annual gathering. It is an inspiration, to say nothing of the opportunity for a thorough study of most practical subjects for teachers in church and intermediate schools. The assembly is under the auspices of the educational department of the General Con-

ference. The course of study is complete, and is so arranged as to give teachers progressive work year after year.

Do not fail to read the announcement, a beautiful sixteen-page pamphlet sent free.

Every church should have a school. Every church should be represented by a student at the summer school. Tuition free; tent rent free; board on the European plan. No teacher can afford to miss the assembly. For particulars address

E. A. SUTHERLAND,
Berrien Springs, Michigan.

ELDER RUSSELL'S daughter Florence has been very near death's door, but it gives us pleasure to report that she is now past the crisis, and we trust is well started on the road to recovery.

A. E. PLACE.

WHEN HE MIGHT TALK.

A METHODIST paper says three brothers who were preachers made a visit to their mother. One of them said: "Do you not think, mother, that you ruled with too rigid a rod in our boyhood? It would have been better I think, had you used gentler methods." The old lady rose to her full height and replied: "Well, William, when you have raised up three as good preachers as I have, then you can talk."

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.