

ATLANTIC UNION

GLEANER

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

VOL. I

SOUTH LANCASTER, MASS., AUGUST 20, 1902

No. 32

REST.

REST? It is simply trust in Him who knoweth best,
Leaving to-morrow in his hands, and all the rest
Of time, without a shudder, or a dread
Of danger on ahead.
It is the poisoning of a soul on Him,
Who from the dim,
Far past has been the Infinite the stable
One,
Praying his will be done;
Leaning on Him in trust which knows no
fear,
As a child leans who does not hear
The breath of the far storm; to be
At peace with his Infinity.

—George KZingle.

CALLED TO VICTORY.

“COMFORT ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock

like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.”

Let those who are engaged in the Master's service study these eloquent words. What is the object of divine compassion?—The uplifting of fallen humanity. For this purpose messengers from the throne of God are sent to this earth. In Second Kings we read how holy angels came on a mission to guard the Lord's chosen servants. The prophet Elisha was in Dothan, and thither the king of Israel sent horses and chariots and a great host to take him. “And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city with horses and chariots. And his servant said

unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them.” And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.”

Angels of God came down in mighty power, not to rule or exact homage, but to minister to those who should be heirs of salvation. They came in mighty power to camp round about the Lord's faithful servants.

Depend on this: If you study the word of God with a sincere desire to gain knowledge, God will fill your soul with light. The mysteries of heaven will become the treasures of your mind. Your work will be approved by God, and your influence will be a savor of life. Never complain. Let not your lips utter perverseness. Do not talk darkness because appearances are against you. We are in a world of sin and crime. As we work for the Master, we shall feel pressure for want of means, but God will hear and answer our petitions. Let your language be, “The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.”

Look on the bright side. If the work is hindered, be sure that it is not your fault, and then rejoice in the Lord, even though the experience through which you are passing may be hard and grievous. Heaven is full of joy. It resounds with the praises of the One who has made such a wonderful sacrifice for the redemption of man. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ?

The Lord desires us to be strong in his strength and joyful in his love. Thus we reveal the power of redeeming grace. We may triumph in the keeping power of the Redeemer. Through faith in him we may gain victory after victory over self.

Those who enter heaven must learn on earth the song of heaven, the keynote of which is praise and thanksgiving. Only as they learn this song can they join in singing it with the heavenly choir.

Never let your courage fail. The Christian always has a strong helper in the Lord. When because you are unable to obtain the needed help you come to a pause in your earnest efforts, cast your burden on the Lord. Be content to leave it there, knowing that he is faithful who has promised. The What and How of the Lord's helping we know not; but this we do know: The Lord will never fail those who put their trust in him. When he has fully proved his workers, he will bring them forth refined as gold tried in the fire.

The lessons that God sends will always, if well learned, bring help in due time. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Put your trust in God. Pray much, and believe that in his good work the

Lord will guide you step by step. Trusting, hoping, believing in the Lord, holding fast the hand of Infinite Power, you will be more than conquerors. In God you will have victory and success. You will see the salvation of the Lord.

Work in faith, and leave the results with God. Pray in earnest faith, and the mystery of God's providence will bring its answer.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." At times it may seem that you can not succeed. Hindrances will come. You will be tested and tried. But work and believe, putting faith and life and hope and courage into your work. After you have done what you can, wait for the Lord, declaring his faithfulness, and he will bring his word to pass. Wait not in fretful anxiety, but in undaunted faith and unshaken trust.

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

MRS. E. G. WHITE.

SUNDAY LAW ENFORCEMENT

BROTHER W. T. GIBSON, residing in Everett, Mass., was arraigned before the criminal court, August 7, 1902, on the charge of doing common labor on the Lord's day, it not being work of necessity or charity. The nature of the work performed was that of quietly painting a building on Sunday, the third of August, 1902. By request of the defendant the trial was postponed until Thursday, August 14, 1902. The case was tried before Judge John W. Pettingill, of the East-

ern Malden Middlesex County Court, Malden, Mass.

One of the three witnesses subpoenaed by the defendant was the Honorable Ex-Mayor Francis Batchelder of Everett, Mass. While his testimony in the main was favorable to the accused, it was evident, however, that he believes that magistrates should strictly enforce the existing Sunday laws.

The defendant, although an ordinary citizen, did not have the assistance of an attorney to defend his case, but in accordance with the instruction of Christ (Luke 21: 12-15) to those who may be brought before rulers because they dare to worship God according to the dictates of their consciences, pleaded his own case, believing that the Lord at such a time "would give him a mouth and wisdom which all his adversaries should not be able to gainsay nor resist." It was shown from the testimony of one who resides an eighth of a mile from the defendant, that the complaint against the accused was instigated by this witness, as the result of enmity and prejudice that seemed to be lurking at its gloomiest in his heart.

This is but another evidence of the danger of Sunday legislation being taken advantage of by those who desire to do an injury to any whom they may not wish to tolerate religiously, or otherwise.

The defendant occupied several hours in his defense which was listened to with commendable patience by the Judge; he emphasized the principle that the state has no right to enforce upon its subjects any religious duty. The result of enforcing Sabbath observance was sighted, beginning with the days of Christ when he was persecuted and finally crucified because of his loyalty to the Seventh-day Sabbath in disregarding the traditions of the Pharisees. It was shown also that, ever since that time, there has been more or less persecution by those who believe that the

state has a right to maintain the observance of the Sunday institution by civil law.

The Judge only occupied a few minutes in rendering his decision of the case. His decision was rendered strictly in keeping with the existing Sunday law of Massachusetts, and as the defendant's work was not considered one of necessity, a fine of ten dollars was imposed.

The defendant would have been acquitted had there been any evidence produced in the trial showing that he observed the seventh day of the week (Saturday) as the Sabbath; for there is an exemption clause in the Massachusetts Sunday law that exempts a seventh-day observer from its penalty in doing common labor on Sunday, the first day of the week.

The defendant on being reminded, after the decision had been rendered and the sentence had been pronounced, of his oversight in not showing that he observed the seventh day, asked the Judge to revoke the decision that the defendant might appeal it to the Superior Court that will convene in Cambridge, Mass., the second day of September, 1902. This appeal is desired for the purpose of enjoying the benefit of the exemption clause guaranteed by the Commonwealth of Massachusetts. To this request the Judge kindly consented, even though the case had been decided and the court closed for the day.

An expression made by the Judge during the plea of the defendant to the effect that he might choose to revise his decision from the one rendered eight years previous on a similar charge against the defendant, at which time he fined him \$50.00, which case is still on file, and the fact that he only fined him ten dollars for the second offense, would indicate that the Judge entertained more liberal views than formerly on the question of Sunday legislation.

K. C. RUSSELL.

TWO AND TWO.

Two are better than one when they are both well disposed toward each other and toward the truth. They will encourage each other with mutual sympathy and friendship. They will drive away the dreadful feeling of loneliness which robs the strong man of his strength. They will support each other in time of struggle, and strengthen each other under heavy burdens. The strength of two is more than double the strength of one.

When two are well matched, each one is the complement of the other. Each will possess valuable qualities and capabilities which are lacking in the other. One furnishes cool judgment, the other throbbing impulse. One has a poetical imagination, the other a logical reason. One may be a powerful speaker, the other a sweet singer. One may be a masterly organizer, the other a tireless worker. It was so with Peter and John. They are often mentioned together in the New Testament. Peter was a fiery evangelist; John was a warm-hearted brother. Peter was the embodiment of zeal and strength; John of love and wisdom. One was the right hand, the other the left. One furnished brains, the other heart. Neither was sufficient without the other.

When God has serious business for men on the earth, he usually sends them forth two and two. So he sent forth Moses and Aaron. Paul and Silas were companions during a large part of their missionary career. Luther had his Melancthon, John Wesley had his brother Charles, Dwight L. Moody had his friend Ira D. Sankey. There was true philosophy in the methods of the early Methodist itinerants. They were sent out two and two. Usually one was a man of experience, while the other was a younger man of superior energy and force.

It is a hard lot when one must stand alone. This sometimes happens. There was a time when Paul stood

alone. That is a pathetic passage in which he relates his experience under such a trial, "At my first answer no man stood with me." Few men can stand alone. They falter and faint under the burden. But when a good man is supported by the strong arm, the tender sympathy, the constant fellowship, the unswerving fidelity of a true yoke-fellow, his strength is as the strength of ten.—*Christian Advocate.*

WAITING FOR GOD.

I NEVER shall forget the story of an old man, discovered sitting in one of the seats of York Minster, within a short period of closing time, who had been sitting there since the early morning, waiting. He had come to the city to find his daughter; but, having missed her, had found himself without friends or food, and with his last coin spent. Not knowing whither to turn, he had found his way into the splendid Minster, and had sat there the livelong day; because, as he said, he thought the likeliest place to find his Father's table was in his Father's house. Need I add that his need was fully supplied.

God's children seem to think that they are no better off than men of the world. And according to their faith, so it is done unto them. If we do not exercise faith, and claim God's provisions, ought we to be surprised when we do not receive them? If, on the other hand, we would dare to put our finger upon his promises, which bind him to meet his children's need, though the young lions lack and suffer hunger, we should find that our God would be equal to all our emergencies, and that not one good thing would fail of all his promises.—*F. B. Meyer.*

THE more a diamond is cut, the brighter it sparkles; and in what seems hard dealing, God has no end in view but to perfect his people's graces.—*Dr. Guthrie.*

A LIFE'S LESSON.

LET me record what life has taught me
 In the lapse of its five and forty years;
 Evil and good those years have brought me,
 Sunshine of gladness, ruin of tears.
 Its flowers are faded, its wine is spilled,
 Alike are vanished and unfulfilled
 Its noblest hopes and its darkest fears.

I have learnt that life is a hopeless tangle,
 That we waste our pains if we seek the
 clue;
 That words will clash and opinions jangle,
 Till we reach the kingdom where all is
 true;
 That neither preacher, nor priest, nor friend
 Can help a soul to its journey's end,
 Or clear the maze it must struggle through.

I have learnt that our wisdom and skill and
 knowledge
 Are the efforts of children here below
 On the lowest benches of truth's great col-
 lege,
 To guess at what grown up angels know;
 As the child to the child of four,
 Is the sage to the fool; and our highest lore
 Is the lore of the babe that begins to grow.

I have learnt that the best and wisest nature
 Is the child-like, simple, ungifted one
 That is content to be God's small creature,
 And ask no questions of star or sun;
 That runs the race that is set before it
 By the common daylight shining o'er it
 And waits for more till the race is run.

I have learnt that the commonest gifts and
 graces
 Are the best and noblest when all is said;
 That peace and kindness on homely faces
 Are a glow from heaven directly shed;
 That the devil disguised as an angel of light,
 Has much to do with the soaring flight
 Of the restless heart and the seething
 head.

I have learnt that genius is partly fever,
 Raving delusion and morbid dream;
 That the healthy nature is wise, not clever,
 Knows the things that are from the things
 that seem;
 Loves and works and has little to say;
 Will feel next year as it feels to-day;
 Nor is slow of thought, as we idly deem.

I have learnt that our wild and weak emo-
 tions
 Are not worth a place in tale or song;
 That we need not trust our sublimest no-
 tions,
 For they are sure not to last us long;
 That the best we can do is to hold our peace,
 And love our neighbor and wait release
 With a helpful hand, a silent tongue.

I have learnt that the friend who is worth
 the having
 Is a friend who may hurt you now and
 then;
 Who will turn to ice at your sickly craving
 For sympathy, uttered by word or pen;
 Will pull you with brave, rough hands away
 From the altars you build to your gods of
 clay,
 And break them down, lest you kneel
 again.

I have learnt that pleasure is far more
 pleasant
 When it grows from some common and
 costless thing,
 That is offered alike to prince and peasant,
 Than from such as our wealth or our toil
 may bring;
 That we ought to play with the playthings
 given
 For his children's use by our Lord in
 heaven,
 Which never wear out, nor fail, nor sting.

That the toys we make for our own diver-
 sion
 Are dangerous things that will cost us
 dear;
 We are proud of the taste that is all perva-
 sion,
 Till it turns to loathing as life grows sere;
 And then, God help us, if we are left,
 Of all our illusions and joys bereft,
 To a flowerless autumn, cold and drear.

But the happiest lesson my life has taught
 me;
 The one that my heart has learned the
 best,
 And which contentment and peace has
 brought me
 Through disappointment and sore unrest,
 Is to love and rejoice in more and more,
 The treasures of Nature's boundless store,
 The innocent things which God hath blest.

Oh, how I thank my God for making
 This joy in his works a part of me,
 So that my heart in its sorest aching
 Can be glad in the gladness of bird and bee;
 Can turn to look at a fern or flower,
 Soothed in its darkest and saddest hour,
 When a human touch would be agony.

Oh, faithful Nature! as life declineth
 She grows more dear to this soul of mine;
 A purer light on her sweet face shineth,
 A glory deathless, a stamp divine;
 The trees of earth seem more fair than ever,
 As I think of the tree by the heavenly river,
 And spirit and sense the joy combine.

The passionate glow of the sweet spring
 season

Comes warm to my heart as in days of old;
 Its beauty is dear for a purer reason,
 And dearer it grows as the days unfold;
 Mountain and meadow, and herb and tree,
 Are the truest of all true things to me,
 And the best of their story is not yet told!

For if thou, O Framers of Souls, hast made me
 Glad through thy works, as, indeed, thou
 hast,
 If this gladness and hope has ne'er betrayed
 me,
 But is stronger now than in bright days
 past,
 Hast thou not taught me to understand
 A part of the joy of the promised land?
 And wilt thou not lead me there at last?
 --Belgravia.

"NOT ALL THERE."

"I SHALL certainly have to let that
 boy go," said a business man; "he's
 bright and strong, and I'd like to keep
 him; but somehow he doesn't half do
 his work. He's *not all there*, that's
 why. When I set him to weighing
 out sugar, he's thinking about football;
 I can't depend on him."

"Not all there," has lost more
 positions than anything else in the
 world. It is a regular botch, and a
 failure from start to finish.

On the other hand, successful peo-
 ple *are* all there. They throw their
 whole mind into whatever they do,
 though it be only to talk with a friend.
 If they are doing carpentry, making a
 speech, or writing a book, they center
 the strength of their brain upon that.
 Their concentration conquers; and
 what many people say is their genius
 is often nothing more than a habit
 of being *all there*.—*Selected*.

LIFE'S pathway is up-hill. He who
 is making true progress is having a
 hard time of it. Every step costs
 an effort. If a man finds his way an
 easy one, he may be pretty sure that
 he is going down-hill; and that is no
 direction for any man. Let no man
 complain, therefore, but rather take
 heart in the fact that his progress is
 toilsome; for it could not be progress
 if it were not toilsome.—*S. S. Times*.

MISSIONARY DEPARTMENT

TO EVERY TONGUE, AND PEOPLE.

A CARDINAL point of our faith has been that this message of Christ's return to the earth, and the special truths to prepare a people for the kingdom of Christ, must go to every tongue and people before Christ would come the second time. Every effort to extend this gospel of the kingdom is a welcome sign that the end is approaching.

I notice that our Scandinavian brethren have decided to put a copy of an extra edition of their paper into the home of every Scandinavian family in the United States. This is a good move. Shall not the American brethren and sisters help them to accomplish this?

In various parts of the State of Pennsylvania we have Swedes who should have this extra number of the Swedish paper, *Sions Vaktare*, placed in their home. Let the churches look about them, and see how many families are in their locality, and then let them plan to get a copy of this paper into every family if possible. I think it will be well to sell the papers where you can. If this can not be done, you can give or loan the papers to them. At a later time call and secure their subscription to the paper, if possible.

The papers may be ordered through the tract society. The price is as follows: From one to forty-nine copies, five cents a copy. From fifty to four hundred and ninety-nine copies, three cents a copy. Five hundred copies and upwards, two and one-half cents a copy.

Who will help seek out the jewels in the rubbish of sin among this people? Let all do what they can to spread the glad tidings of Jesus' soon coming.

R. A. UNDERWOOD.

TAUGHT OF GOD.

IN a former number we gave an account of the manner in which the natives of Africa decided to accept the word of God in regard to which day was the Sabbath, rather than the teaching and custom of man. While in England Mr. Booth related their experience in investigating the subject of baptism, which is printed in *Present Truth* as follows:

As a member of the Baptist church, I believed in the scriptural mode of baptism, which is a figure of death, burial, and resurrection, signifying a clean surrender, the absolute burial of the old self, and the yielding up of the whole life to God for his service. Consequently baptism meant a great deal to me, and I could not bear the thought of seeing the natives of Africa go through it in the ordinary way as a mere form, as so many in the home churches do, without experiencing any difference in their lives. So I held back from teaching anything definite on the subject, giving the natives the Scriptures, and saying to myself, "Not until God shows you what he wants you to do, will I do anything."

At my station there were two very bright young men who were learning to read the Scriptures in English, and making rapid advancement in their studies, and were already preaching with great power among the natives. They read something in the Scriptures about baptism, and began asking me if I would tell them more about it. This I refused to do, but I said, "When you have found out what God wants you to do about it, and my thoughts agree with yours, then I will do it."

So these two young men began to inquire of travelers and any one whom they thought could give them any information, and others of the natives became interested. They found out that at one of the mission stations, conducted by Church of

England missionaries, the sign of the cross was made with water upon the head. So they came to me, and said, "We want you to make the mark of water upon our heads for God." I answered, "Yes, I will do that, if first you can find it and show it to me in the Book." Of course they could not find it, so they asked me what I would do, and I answered, "Nothing."

Soon seven of the natives came to me, and said, "We will not rest until we have found this thing out." They asked me to show them all the passages in the Bible relating to water on the body, and I did so, even to the passage in Isaiah which speaks of the sprinkling of the nations. They seemed to be in very great trouble over this matter, and perhaps you will think that I ought to have helped them, but I thought, "You may continue in this confusion until you are taught of God."

They read the case of Philip and the eunuch, and were almost convinced what the act of baptism was, but not quite. After about four months' searching they came to me and asked why I refused to teach them about baptism. I answered, "You have the Scriptures; I believe that the word of God is enough to teach you, without any of my words added. My own people are in confusion about this; some say one thing, and some another. I will not even tell you what they say. In this matter the word of God must teach you, for I will not." I was determined that they should not only learn this thing for themselves, but be able to teach others also.

Soon after this they came to me one day, and said, "We think that now we have found it; look what Paul says, 'Being buried with him by baptism.' We know that Jesus was buried in the grave, and we want you to bury us in the water." I said, "Now be careful what you are saying. Are you ready to die?" They said, "We want to be laid down in the

water as though we were dead." I said, "Here are only two of you; you had better talk with the others also, and see what they wish to do." Soon they returned, saying, "We all wish to be buried in the water as though we had died, as Jesus Christ did. We know a stream where there is much water, and we want you to take us to that place and bury us in baptism." I said, "Very well; you want me to take you to the water and bury you, and leave you there?" They all went out in a great hurry, seeming to be very much confused; but I was determined that they should get to the bottom of this thing for themselves; and they soon did.

They came to me again, and said, "We think you are a very hard teacher; you will not tell us anything." I said, "No; I told you from the first that I would not; you must find out from the Word, and God will guide you in his truth." Very soon they came again, saying, "We do not have to lie in the water; Paul did not; the eunuch did not, he went on his way. And Jesus Christ himself came up out of the water, and the Spirit of God fell on him. The Spirit will fall on us also, for the promise is to all who are afar off, and we have been very far from God. We want to come up out of the water like the resurrection, and give ourselves to God to live a new life, as Paul did. We are sorry if you will not take that way; for if you will not do that which the Scripture says, we must do it for ourselves, for we are sure this is the way of God." I said, "I, too, am sure that this is the way of God. Now we are of one mind. But if I had told you this at the first, you would not have really known it for yourselves, nor have been able to teach it to others." So they were baptized.

The method that I took of letting them find out the truth for themselves from the Word may have seemed at the time to be somewhat unkind, but subsequent events proved the wisdom

and benefit of this course. Most of my spare time had been spent in writing letters to England and Australia to stir up an interest in the missionary work in Nyassaland. As a result many missionaries were sent out by different societies, and six or seven flourishing mission stations were established. The missionaries who came asked what kind of teaching we had about baptism, for they held conflicting ideas concerning it. Some of them stood by the river when the natives were being baptized, and said, "This is a foolish thing; we are surprised that Mr. Booth should teach you this." But they answered, "Mr. Booth did not teach us this. We learned from the book of God that this is his way. Please let us alone; God requires this, and if you refuse to do it for us, we must do it for ourselves."

So great has been the influence of the stand that they have taken in this matter, that every convert in that region has to be immersed. The secretary of one of the missionary societies in London went over there to visit the churches, and he was so convinced by the native teaching on this point that he was immersed in the Zambezi River. On another occasion eight of the missionaries were immersed at one time. The missionary never knows the extent of his influence.

"BEHOLD He that keepeth Israel shall neither slumber nor sleep."

"NEITHER pray I for these alone, but for them also which shall believe on me through their word."

GREAT strength is bought with pain

From out the strife—

From out the storms that sweep the human soul—

Comes forth the lofty calm of self-control.

He only wins who sets his thews of steel

With tighter tension for the prick of pain;

Who wearies, yet stands fast; whose patient zeal

Welcomes the present loss for future gain.

—Anon.

The FIELD

BROOKLYN, N. Y.

God is good to Israel, and his goodness is extended to all. His loving-kindness endureth forever. "The whole earth is full of his glory," and although our vision is dim because of our many sins, yet we can see that the Lord is good to us. The second of August was a day that will be long remembered by the Scandinavian church in Brooklyn, N. Y., on account of the special blessings the Lord gave us that day. His own presence seemed so near. Four souls were baptized by brother A. Anderson, and united with the church.

Our tent work is very pleasant, and we are much encouraged by the cooperation of the brethren and sisters. The attendance has been small from the beginning, but the interest is good. The rainy weather has apparently hindered our work, but the dews of heaven have also watered our souls, so we are looking for blessed results because we know that the Word shall not return void.

Yours in the blessed hope of the soon-coming ingathering of the precious sheaves into the heavenly garner.

C. MELEEN.

BOSTON FIELD.

THE services at the tent are still well attended, and the interest continues notwithstanding we are speaking the truth plainly in love. A goodly number of precious souls have already taken their stand with us to keep all of the commandments. We regret, however, that some who were the most enthusiastic in their expressions of approval of our services at first, did not stand the test of the Sabbath truth, and hence we see them no more.

We are pleased to say that a

MAINE SABBATH SCHOOLS.

Summary for the Quarter Ending June 30, 1902.

No.	Name of School.	Present Membership.	Average Attendance.	No. of Classes.	Total Contributions.	Expense of Schools.	Donations to Missions.
1.	Auburn,	26	18	3	\$6.76	\$4.05	\$2.71
2.	Augusta,						
3.	Blaine,	30	23	4	5.08	.80	
4.	Brunswick,	16	6	2	2.10		
5.	Bath,	9	9	1	3.56	.03	3.50
6.	Buxton,	18	11	2	1.20	1.20	
7.	Cliff Island,	54	40	8	10.33	1.37	6.00
8.	Canaan,	11	7	2	1.65		
9.	Cornville,	11	6	1	.40		.40
10.	Dyer Brook,	14	12	3	1.81		1.04
11.	E. Washburn,	45	35	5	3.40	3.40	
12.	Falmouth,						
13.	Hartland,	13	6	1	2.93	2.93	
14.	No. Jay,	6	4	1	2.64		2.64
15.	New Sweden,	15	6	3	1.23		1.28
16.	Portland,	32	18	5	11.53	1.75	10.28
17.	Richmond,						
18.	So. Norridgewock,	16	12	4	6.58	.83	1.00
19.	Shawmut,	19	14		7.43	3.75	2.35
20.	So. Woodstock,	22	16	3	.95		.95
		357	243	48	\$69.63	\$20.14	\$32.15

brother has recently commenced the observance of the Sabbath. It appears that he had always believed that the seventh day of the week was the Sabbath, but supposed that in keeping Sunday he was observing the seventh day; but when the light came to him, he hastened to obey. It will be interesting to the readers of the GLEANER to know that he is the superintendent of a mission here in the city, and that he is anxious to have us come there and preach the Sabbath truth, as well as the other truths of the gospel. The mission is located at 105 Staniford Street, near the North Union Station, Boston, Mass. I trust that as any of our people have an occasion to visit the city, they will attend the services at the mission. There are services conducted there each noon hour and evening during the week. I had the pleasure of speaking to an appreciative audience at this mission last Wednesday, the 13th inst., at the noon-hour service.

BOSTON TENT COMPANY.

WASHINGTON, D. C.

THE work in this city is moving along very nicely. We pitched our tent on a beautiful lot on the corner of Sixteenth and R Streets and began meetings June first. Our audience has been steadily increasing. Our tent has a seating capacity of nearly four hundred, and we have built seats around the tent until we are able to seat about eight hundred people. When the weather is favorable we find that we can not accommodate all of the people. After the seats are all taken, there are hundreds standing who are anxious to hear the message.

It seems that the Lord has lent special power in presenting the truth, and the message is going through this great city as never before. We think many souls will be brought to the knowledge of the truth as it is in Jesus. There are between twenty-

five and thirty souls who are keeping the commandments, and walking in the light of God's truth as the result of this tent effort. Thirteen were baptized and added to the church last Sabbath, and there are about fifteen more who are keeping the Sabbath, and will unite with the church soon, while there are many more who are halting between two opinions. Our prayer is that the Lord will add unto our number daily such as shall be saved. The souls of humanity are perishing for the bread of life.

We hold our meetings every evening, except Saturday, and also Sunday morning at the tent, and we always have an audience. The people also follow us to the church on Sabbath.

In the midst of all the opposition here, the Lord is blessing, and the work is moving on to victory. We trust that the Lord will continue to

add his blessing to the work, and will bring many more into the light of present truth.

L. C. SHEAFE.

F. H. SEENEY.

SOUTH FRAMINGHAM, MASS.

ALTHOUGH I have not reported for several weeks, the work has gone steadily forward. Those who have accepted the truth are strong in the faith and are growing in grace and in the knowledge of the truth as it is in Christ Jesus. The little company was much strengthened and encouraged by having Elder Gilbert with us two weeks ago, also Elder Haskell last Sabbath.

Since my last report one of the prominent ministers of this place, felt it his duty to preach against us, and show the people our mistake in teaching the observance of the seventh-day

Sabbath. He advertised it in the papers and in his church calendar. This called out a large company, showing that it is a live question with the people here. He was so interested in his subject that he opened the meeting without singing, and then forgot to pray; but he at once entered into the discussion, the subject being the Hebrew Sabbath. The same old arguments were used that we have heard so many times; viz., 'That the Seventh-day Sabbath was only given to the Jews, and that the other nations had always kept the first day of the week, and therefore it was right for us to keep Sunday the Christian Sabbath. When he had finished, I arose and said, still the blessed old guide Book says, 'The seventh day is the Sabbath of the Lord thy God.' And I shall have to say with Paul, 'Let God be true, but every man a liar.' He was so excited that he immediately closed the meeting without singing or pronouncing the benediction.

As God has promised us in his Word that they can do nothing against the truth but for it, so it has proved in this case. While it did turn a few away *many* were strengthened and others became interested. We have an interesting Sabbath-school numbering over thirty; and one of the company, a young lady, is proving quite a successful canvasser. Mrs. Austin has returned to her field of labor, after an absence of two months, with renewed zeal and courage.

We feel that the work here is only in its infancy, and that many honest souls will be gathered out, to walk in the path of God's commandments. Some of the adjoining towns have been reached with the message, and as a result, we have Sabbath-keepers in several places, who meet here to worship with us.

It was thought best that I should connect with the tent company in Boston, giving four days in the week to the Bible work there, and the other three days to the interest in this

place. Our courage is good, and we desire the prayers of God's people for this part of the great harvest field.

Your sister in Christ,

MRS. M. A. SCRIBNER.

JOHNSTOWN, PA.

SINCE our last report we have moved our tent to Moxham, another part of Johnstown. Our interest from the first has been good. Our audiences have not been large, but there are quite a few regular attendants who manifest a deep interest in the truths presented. Our tracts and literature find a ready sale which we believe is a good indication of a substantial interest.

Last Sabbath three were baptized. May God add many more to our number before the summer is ended. Our courage and faith in the Lord are strong.

E. J. DRYER.

W. F. SCHWARTZ.

As the camp-meeting was held in Johnstown, you will be glad to hear an encouraging report from here. I am pleased to state that this has been a grand season of refreshing to us. First we had the canvassers' institute, and then the camp-meeting where we drank in the sweet Spirit of the blessed Master; and now our hearts are rejoicing to know that God's presence is with us. We give him the glory for all the good that is accomplished.

We have with us Brethren Schwartz and Dryer in the tent effort where the message is being proclaimed night after night, and we can see the Spirit of God working on his people.

Brethren and sisters, pray that the message may go with all power to those around us, and that we may be so filled with the Spirit of God that the people of the world who come in contact with us may be led to exclaim, "Lord, it is good for us to be here."

F. C. MEYERS.

MARRIED.

THE home of Mr. and Mrs. P. W. Saxby was the scene of a pretty home wedding at noon, August 12, 1902, when their youngest son, William P. Saxby, of South Lancaster, Mass., was united in marriage to Miss Bertha M. Pickard, of Fulton, N. Y. The Rev. C. G. Gorse performed the ceremony.

The happy couple were recipients of many valuable presents. After a brief stay in Vermont they will make their home in South Lancaster, Mass., where the groom is employed as engineer in the New England Sanitarium. Their many friends wish them a bright and happy future.

MRS. C. D. NICHOLS.

Burke, Vt.

**SABBATH-SCHOOL
DEPARTMENT**

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

ORDER IN OUR SCHOOLS.

LET me speak on a subject on which I have lately received a number of letters, namely, the matter of getting and keeping order in the Sabbath-school. Some people think that in a word or two you can impart to them a specific remedy for disorder. This can not be done. The matter of order is one of detail, like so many other things. All must be made to cooperate in securing this excellency.

In the first place, the superintendent must make up his mind that he wants, and will have, order. Unless he does this, all else will be in vain. If he is satisfied with disorder, he will have that, for it is not hard to get. It will come of itself. But if he is not content with the order that he has, he will seek for a better, and this will lead him to "make an effort." What is perfect order?—I call that perfect order at the opening of the school that permits you to hear a fair-sized clock at the other end of the

room, tick. Nothing else is "perfect" order. Now the question is, "How can this be secured?" It can not be secured unless the teachers are determined that it shall be. The superintendent alone can not accomplish it. He must, then, have a meeting of the teachers at which the question of order is discussed, and all resolve that they will cooperate with their leader in securing perfect quiet. When the teacher force has made up its mind that it wants better order, and will cooperate in securing it, half the battle is won. Yet it may even now be lost, after all; for it is one thing to resolve to do a thing in meeting, and another to carry that resolve out. I have seen many a resolution fail in its execution.

In carrying out the resolve that you want better order, the first thing is to observe that resolution *yourself*. The teacher, then, who wants good order in his class, must be early at school, so as to welcome the first scholar and keep him busy in some way until the others arrive and the school is opened. Many a class being in the school sometime before the teacher arrives, gets "going," and when the teacher comes, he finds things already at sixes and sevens. To subdue this disorder (for which he himself is responsible) is then hard, if not impossible. Fore-stall the evil and it will not arise.

In the next place, the teacher himself must set the example of order; yet I have seen many teachers who, after the bell had rung, have kept on talking to some other teacher, "just to finish what I was talking about," and all the time the superintendent was "waiting." This is all wrong. The very moment that the bell sounds all conversation, selecting of books, and business of every kind should *stop at once*, for how can you expect your class to stop talking if you do not set them the example? Practice is stronger than precept, and you will call in vain for order if the teachers do not respond instantly to the call.

The same is true of all the officers in the school; the moment that bell sounds, *all* business should cease, and each person sit down in the seat nearest to him, and stay there till the signal is given that again allows him to move. Is this rather strict?—Yes; but without it you can not have perfect order. The bell means what?—It means, "pay attention to the platform." If, then, you decline to do this, you are a rebel against order yourself, and the scholars will follow your example. Do you see this?

Having secured the cooperation of his teachers, the superintendent must be sure that he keeps order himself. He must go to the platform *all ready*. Hymns must have been picked out before he went there, and all detail business must have been attended to. When he goes to the platform he does so to open the school, and he should attend to nothing else. Yet I have seen superintendents who selected their hymns and consulted with the music leader or secretary about some matter of detail, and that even after they had rung the bell for order. Of course they never got real order, for they set an example of disorder themselves and the school followed it.

In calling for order, whether it be by bell or by voice, the leader should call only once. But if the school does not render obedience, then what?—*Wait, I say, wait*. And not call again?—No. Wait till the school comes to order. How long should you wait?—Till the school obeys. I myself waited once for full five minutes before the school obeyed. That seemed like five eternities. But at last it quieted down, if for nothing else than from curiosity to know why I did not begin. Then I quietly said, "We have lost five minutes. Let us sing hymn No. 23." The next time I did not have to wait for so long, and before many weeks passed the signal for order was heeded at once.

All this will be in vain however, if, after you have called for order, you

allow the doors to be open while you are trying to get quiet. Yet I have seen this absurd experiment tried in many schools. It never yet succeeded. And why?—Simply because you, yourself, after calling for order, invited disorder by leaving the doors open for late-comers to enter and disturb the school. Whose fault is this but yours? When, then, you have rung your bell let the doors be closed, so that those who are on hand may not be disturbed by those who want to come in late. You need not keep the doors closed through all your devotional service. Let them be opened at proper intervals, and then while the late-comers go to their seats, *do nothing*, but wait quietly. When order is restored, go on with the business of the school.

One thing more. Have a fixed time for the opening of your school, and stick to it closely. Never mind who is there or who is not. Open when the minute comes. I once went into a school at two o'clock and asked, "At what time do you begin?" The secretary replied, "About half past two." It proved, as I had expected from his answer, that they actually opened at 2:45, and even then very few of the scholars were on hand. They were being trained in that school to be on hand *about* half past two, and that meant *about* quarter to three.

Of course there was no order in that school, because there was none about the superintendent. What else could you expect? He trained the school not to punctuality, but to *aboutness*. And he succeeded.

Now, if any superintendent will heed the rules given above, he will succeed in getting, and in keeping, order in his school. It may take some time, but it will come in time, and both he, and the teachers, and the scholars as well, will rejoice much in the result.—*A. F. Shauffler, in Echoes from the Field.*

EARTH'S crammed with heaven,
 And every common bush afire with God;
 But only he who sees, takes off his shoes—
 The rest sit round it, and pluck blackberries.
 —Mrs. E. B. Browning.

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

CHRIST AN EDUCATIONAL REFORMER.

"BUT of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The words of the Scripture do not happen to come in the order in which they are placed. The hand of the Lord guides the pen of the inspired writer, and when the Apostle Paul declares Jesus Christ to be first of all our wisdom, as is here brought out in the scripture above quoted, and then our righteousness, our sanctification, and our redemption following, he is but giving the natural order in which we are to look at Christ and his work. Sin came into the world solely because of a desire on the part of our first parents to be possessed of a wisdom which God did not want them to have. And Christ came to give to all the true of heart the wisdom which God wanted man to have. The first Adam was made perfect and upright, but because of a false knowledge he lost his perfection. The second Adam, Jesus Christ, came to restore to humanity this lost wisdom, and so it is but natural that Paul should place wisdom as first in the gifts of God to mankind through Jesus Christ.

Man was hypnotized by that father of all hypnotists, Satan. A hypnotist makes his subject think that he has something that he has not, and this is what Satan always does. He makes men imagine they are having a good time when they are reveling in sin that brings them into dire calamity and utter misery. He is a deceiver. He made Adam and Eve think that they were getting wisdom when they

were getting foolishness. They were getting their own wisdom that would lead them to rise no higher than themselves. This wisdom, Paul declares, is foolishness with God. It is a wisdom that makes the wisdom which God gives seem as foolishness. It makes the gospel a thing to be laughed at. It has led the world away from God at every turn. Paul declares this very emphatically when he says in that wonderful first letter to the Corinthians, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Salvation comes only through the gospel which Jesus brought into the world, and this gospel is here declared emphatically to be contrary to the wisdom of the world. It takes its stand directly against the teachings of human nature. To selfish mankind it is all weakness, but to those who love righteousness it is all the power of God.

True education is the restoration of the image of God in the soul, and every act of Jesus while on earth was educational, was the working out of the divine in the human and indeed the restoration of God in humanity. He studied only those things which developed unselfishness. He did only those things which exalted others. He taught only that which lifted up a man through humility. He was a teacher—a perfect teacher. He taught unselfishly, and so he taught unselfishness. The first great principle which Christ recognized as an educational reformer was that he must be about his Father's business, not about his own, unless we should say that he made his Heavenly Father's work his own work.

He saw God in every opening flower, in every springing blade of grass, in the leafy tree, the majestic mountain, and indeed, in all life and nature. But now it is an easy thing to talk about seeing God in nature and yet not see God in nature. God

is love. Love is the first principle of harmony and unity, of oneness. Pure love ennobles and refines the human soul, and this is what Christ saw in God's work, and this is what he taught.

He was then an educational reformer, first, because he believed that the only way to real greatness and ability lay by the way of the cross—by humility and the spirit of service for others. It was said of Christ in derision, and yet from one point of view it was very true, he saved others and himself he can not save. He never worked a miracle for his own selfish comfort, but he was continually performing them for others. He was an educational reformer, secondly, because he studied to see in all of God's works a revelation of the character of God who exists but for the happiness of his creatures. This led him, not to a study of forms and ceremonies, but to a study of life. He did not simply learn words, but he studied to become strong through that thought from which springs earnest action. He was an educational reformer, thirdly, because he recognized he must be what he taught, and he was what he taught. Here is the key to the wonderful work of Christ. He was given a name which is above every name, not because he sought the name and sought to be exalted, but because he so forgot this in all that he said and did, that his own reputation did not enter into his ways at all. He made it possible for humanity to be what he was. He lifted it up and placed it on a common ground with himself, he restored human beings to the sonship of God. But this sonship of God can only be claimed by one who walks in the footsteps of Christ, who himself becomes an educational reformer as was Christ. This experience can only come through faith in Christ, through believing in the gift of his life.

FREDERICK GRIGGS.

MEDICAL MISSIONARY

THE GOSPEL HEALTH.

THE price paid on Calvary was evidently paid to redeem the body, as well as the soul, from the bondage of sin. Sickness is a part of sin's bondage. Therefore, every sick man is a sinner. Some of you, doubtless, are saying this is going to an extreme. But what is sin?—Sin is a transgression of the law; and no man can become sick without violating some of God's laws. I do not mean merely the laws expressed in the decalogue, although it might easily be shown that no man becomes sick without violating one of these, at least in spirit; but God has written his laws, not only on tables of stone, but all over his universe. Wherever we look long enough to read we see the laws of God.

If we take a telescope, and gaze away at the starry heavens, we see worlds and planets and suns and systems swaying majestically through space, each in his allotted course, and each moving with the precision of a chronometer—yes, more, for they are the chronometers of the universe by which all others are regulated. There is no lost time to be made up; there is no block system, no danger signals, and yet there are no rear-end collisions. Why?—Because they are all following God's law and arrangement.

If we take a microscope and gaze down upon the tiniest insect that lives, we see God's law written all about it. The tiny, invisible creature consisting of a single cell lives according to law, the law of temperature, of sunlight, of food, and many other laws upon which its tiny speck of life depends. God's law is written everywhere. It is written in our bodies, which are so fearfully and wonderfully made. By the same creative hand with which he wrote the

tables of stone, his law has been inscribed upon every nerve, every muscle, every fiber, and every cell in our bodies.

We find then, that God's law is written in three parts. On the first table is written his will concerning our relations to himself. On the second table is expressed his will concerning our relations to our fellow-men, while on the third—our bodies—is inscribed his will concerning our relations to ourselves. Have we any more right to treat with contempt God's will expressed in tables of flesh than when expressed on tables of stone? Every sick man, then, must be a sinner, a physical sinner at least, for sickness comes only as a result of physical transgression. These physical sins, of course, may not be wilful sins. They may be the result of accident or mistakes or sins of ignorance, but they are physical transgressions, followed by a just penalty. Moreover, these physical sins become moral sins when committed wilfully or recklessly, without regard to God's will or respect for his temple.

But, says one, "Have I no right to do as I please with my own body?" The apostle answers, "Ye are not your own." We have no more right to injure our own bodies than we have to injure our neighbor's body. We have no more right to damage the house in which we live than we have to damage the house in which our neighbor lives, so long as they both belong to the same landlord. It is clearly then a matter of importance how we care for these bodies of ours, not only as a matter of convenience and economy, but as a moral duty. If we are to obey God's law, we must study it carefully in every part. The Christian should see in physiology and hygiene something more than merely studies for the grammar grade. In them he should see God's laws, from which he may learn to glorify God in his body. He should study the use and care of

every organ of his body, so that whatever he does, may be done to the good of his body and to the glory of God. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." How can a man eat to the glory of God unless he understands the laws of eating and the nature of foods? From this text we infer that there is a right way and a wrong way of eating. When we follow wrong methods, it results in injury to us and no glory to God.

What is the principle, then, that should govern us in our eating? The wise man refers to this subject in the tenth chapter of Ecclesiastes and the seventeenth verse. He says, "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." The wisdom and virtue of princes then, depends very much on their manner of eating. When the princes eat properly, the whole land is blessed on account of the blessing which comes to the princes as a result of right living. The country at large may not suffer so much when we digress in the matter of diet, but the result to us individually will be as disastrous as though we were princes. Let us notice this text a little closer: "When thy princes eat in due season." There is evidently a right and a wrong time of eating. The laws of physiology tell us that a certain length of time is required for the digestion of food, that after food is taken, the stomach requires, not only time to digest it, but a period of rest afterward before food is again taken. We learn also, that the stomach is unable to digest properly when the body is asleep or exhausted. Therefore late suppers either at home or at the midnight banquet, are not in due season, and only result in damage. If we would keep our stomachs in health, we must eat at regular intervals and at proper times. But how few Christians of today ever stop to consider when food

is handy, whether or not it is the proper time for eating. They eat times and between times, and whenever food comes in their way. The greater part of the civilized world seems to have but one source of enjoyment, and that is from eating. They eat on the least provocation, and under every sort of pretext. If it chances to be a holiday, it can only be properly celebrated by a great dinner and by eating. If it be the day on which some member of the family was born, his relatives consider it a just cause for overeating. Whenever a young pair take upon themselves the solemn responsibilities of wedlock, their friends show their appreciation of the event by eating more than usual. If a man has done his country a great service, wherever he goes, he is feasted and toasted and banqueted, until his eyes must revolt at the sight of food, because his friends consider that the highest honor they can show him is expressed in eating. And so it is in politics, in society, and in the church, in season and out of season, this eating goes on. What a blessed thing it would be for our land and for Christendom if Christian people ate only in due season!

Another essential, for a blessing, is that we shall eat for strength and not for drunkenness. Most Christians abhor drunkenness, in its limited sense, but we are here warned that we may be guilty of drunkenness at our own tables. Of what does the sin of drunkenness consist?—It consists in blunting the finer sensibilities and in debasing God-given functions, all to satisfy the clamorings of an appetite. The result is drunkenness the same when produced by food as when produced by drink. All eating that is not calculated to give strength and life to the body, but is indulged merely for pleasure, is eating for drunkenness. It is necessary for the Christian to understand, then, what foods are calculated to give the body

strength and what things are used merely for drunkenness. God gave man a very simple bill of fare. In the first chapters of Genesis we find that man's original diet was fruits, grains and nuts,—a simple diet, and yet containing in great abundance the elements needed for strength and health of body and mind; and from this bill of fare man derived not only health, but the highest enjoyment. In proportion as man has turned away from his simple Edenic diet, and has given himself up to eating and drinking, to gluttony and gormandizing, so has he lost the Spirit of God until he becomes past redemption. So it was in the days of Noah, so it was in the days of Sodom, and so, we are told, it is to be in these last days.

God made man upright, but he has sought out many inventions, especially in the matter of his diet, many of which tend only to drunkenness and not to strength. We are in special peril in these days of wealth and feasting, when even the poor emulate the rich in royal dinners. The wise man exhorts, in the twenty-third chapter of Proverbs, to exercise great care. He says, "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat." It is evident that the Lord considers something about such a meal worthy of our consideration; for he asks us not only to consider, but to consider diligently what is before us, especially when we sit down to an extra good dinner, such as a ruler's. What is it we are to consider so diligently about the things before us? Is it the magnificence of the service? the French names on the menu? the number and habitat of the animals that have been brought from every quarter of the globe to please our appetite? or is it the size of the cake, or the age of the cheese? It is evident that these are not the subjects that are to receive

our diligent consideration. The question for us to decide is what articles on this bill of fare are likely to produce strength, and which ones, if eaten, will be eaten only for drunkenness. The very next verse says, "Put a knife to thy throat, if thou be a man given to appetite." Here are provided many things which you do not need, and if you are liable to be overcome by your appetite, then place a strong guard at the threshold. Another translation has it, "If thou be a man given to appetite, thou puttest a knife to thy throat." In other words, if you give way to your appetite in such a place as this, it is simply suicidal. So we are to consider diligently not only what, but how much, as Christians, we ought to eat to give needed strength, and not allow ourselves to eat merely for drunkenness and gluttony.

Some may think this advice is not so essential for us. Let us consider for a moment the ordinary bill of fare of any so-called "good" hotels, and see if there are not some things calculated for drunkenness. I recently took occasion to examine such a menu analytically. I found the names of more than sixty different articles which had been prepared for the delectation of the guests, and which were intended to be consumed at one sitting. Twenty species of the animal kingdom had been sacrificed to provide man with a single meal. The sea had been dredged for shell-fish and green turtle. Trout had been brought from the mountains. The prairies and forests had been pillaged for game. Green stuff was provided from every climate, and fruit from every zone. All this besides combinations and mixtures "a la" this and "a la" that, with sauces, wines, and cheese. Are such meals as this prepared for the sole purpose of giving strength to the eater?—Most certainly not. The whole thought in this preparation was to decoy the eater into gluttony. The whole thought of the eater was the

momentary pleasure which he would experience from the stimulation of his palate. No man with a human stomach could possibly digest such a hotchpotch assortment as this. The Lord gave man a single stomach, because he intended for him a simple diet. If he had intended him to eat all the herbage that an ox does, he would have given him the four stomachs of the ox with which to digest it. If he had intended him to eat all the fish in the sea, he would have provided him with the five stomachs of the whale. In order to digest such a bill of fare as we have just noticed, a man would need to be provided with the fourteen stomachs of the porcupine and the Herculean gizzard of the ostrich, with the additional power of rumination. Surely as Christian people we need to consider more diligently what is before us, and begin to eat for strength, instead of eating so much for drunkenness.

We do not need to go to dinner with a ruler, or to the Grand Central Hotel, in order to find articles of diet intended only for drunkenness. Let us examine our own tables. What strength is to be derived from such articles as pickles, pepper, pepper-sauce, mustard, chilli-sauce, catsup, and a long list of other things that have no other function than to burn and blister and twist the palate whenever it begins to say "enough." We would do well to follow the advice of the little boy who greatly embarrassed his mother while dining in company, by suddenly returning a mouthful of relish, consisting mostly of horse-radish, to his plate. On being remonstrated with for his unsightly conduct, he said, "Mama, I think I will wait until it gets cold." We would do well to abolish from our tables all such foods that are hot when they are cold. Furthermore, even tea and coffee, which are so commonly used at Christian tables, can hardly lay claim to producing any real strength, but are used solely for the mild stimulation

which they produce. So long as parents continue to cultivate and stimulate unnatural appetites in their children at home, so long will the children have appetites to be gratified at the saloon. Not all foods that are strong are calculated to give strength. Some people want their cheese very strong. I think it was Charles Lamb, who was sent when a boy, to the shop for some ripe cheese. The merchant graciously inquired whether Lamb would take it with him or whether he should send it home. Having observed with some amazement the lively state of the skippers in the cheese, Lamb replied, "Sir, if you will give me a string, I think I will lead it home." Such dead and decaying foods as old cheese and sauerkraut are eaten more for drunkenness than for strength.

Then there are the mince pies and other desserts, of which the wise man specifically warns us. He says, "Be not desirous of his dainties: for they are deceitful meat." Desserts were deceitful in Solomon's time. They are deceitful still. The chief purpose of desserts seems to be to tempt people to eat just a little more. The housewife often spends more time in the preparation of a dessert with which to decoy her family and guests into overeating, than she spends in the consideration and preparation of good wholesome food. The fifteenth or sixteenth course at the banquet consists of rich puddings, sauces, or sweetmeats which the French cook has maliciously contrived for drawing his victims into the last degree of drunkenness in eating. "Be not desirous of his dainties: for they are deceitful meat." They are delightful to the taste, but their end is dyspepsia and drunkenness.

C. C. NICOLA, M. D.

(To be continued.)

Do NOT forget the donations for the endowed bed at the New England Sanitarium.

BETTER to hunt in fields for health unbought,
Than fee the doctor for a nauseous draught.
The wise for cure on exercise depend;
God never made his work for man to mend.
—Dryden.

"A PHYSICIAN who is not accustomed to speak rashly, says that the average life of mankind would be prolonged, and the sum of human misery lessened, if every drug in existence could be destroyed and none ever again made."

NOTHING but the Infinite pity is sufficient for the infinite pathos of human life.—John Inglesant.

"HE will not suffer thy foot to be moved: He that keepeth thee will not slumber."

The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

THE BOOK WORK.

PENNSYLVANIA CONFERENCE.

WEEK ENDING AUGUST 1, 1902.

Name	Place	Ords	Val	Hips
PATRIARCHS AND PROPHETS.				
1 Lizzie Swartzfager, Altoona,		14	32.75	
2 Mabel Carr, Altoona,		18	48.50	
3 J. Q. Herrington, All'g'ny Co.		18	45.00	5.25
4 T. D. Gibson, Uniontown,		3	7.25	10.75
GREAT CONTROVERSY.				
5 M. B. Colcord, Potter Co.,		2	4.50	8.50
6 W. H. Zeidler, McKeesport,				43.75
7 T. O. Saxton, Glencampbell,		15	35.50	21.75
BIBLE READINGS.				
8 Mrs. Trowbridge, Johnst'n,		1	2.50	7.90
LADIES' GUIDE.				
9 Mrs. T. D. Gibson, Uniontown,		1	3.00	9.50
10 Mrs. M. B. Colcord, Sweden		1	3.00	1.00
HERALDS OF THE MORNING.				
11 Minnie Gibson, Uniontown,				
12 J. W. Heiser, Ringtown,				
COMING KING.				
13 C. L. Irons, Cambridge Sp'ngs,		2	2.00	
14 Wm. Achenbach, Mo'nsSt're,		6	6.00	1.50
15 W. J. Hackett, Lebanon,		13	13.50	
Totals,	15 Agents,	94	\$203.50	\$109.90

Time.—No. 1, 65 hrs; 2, 75 hrs; 3, 31 hrs; 4, 29 hrs; 5, 35 hrs; 6, 25 hrs; 7, 39 hrs; 8, 36 hrs; 9, 7 hrs; 10, 6 hrs; 12, 16 hrs; 13, 5 hrs; 14, 12 hrs; 15, 37 hrs. Total, 418 hrs.
Deliveries.—No. 4, \$5.75; 6, \$5.25; 7, \$10.50; 11, \$1.75; 13, \$6.00; 14, \$24.50.

NEW YORK CONFERENCE.

WEEK ENDING AUGUST 8, 1902.

Name	Place	Ords	Val	Hlps
GREAT CONTROVERSY.				
1 J. H. Deeley, Taylor,		4	11.75	
COMING KING.				
2 G. B. Stevens, Whippleville,		14	14.50	5.25
3 Clara M. Coe, Gloversville,		1	1.00	.75
MARVEL OF NATIONS.				
4 Herman Greene, Richburg,		5	6.75	.50
Totals,	4 Agents,	24	\$34.00	\$6.50
Time.—No. 1, 20 hrs; 2, 18 hrs; 3, 5 hrs; 4, 34 hrs. Total, 77 hrs.				
Deliveries.—No. 1, \$18.00; 3, \$2.00.				

NEW ENGLAND CONFERENCE.

WEEK ENDING AUGUST 8, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Lottie Wright, Natick,		1	3.50	2.75
2 F. W. Johnston, New Bedford,		2	6.00	9.50
3 Cora Spencer, Worcester,				
PATRIARCHS AND PROPHETS.				
4 H. T. Cross, Malden,		2	5.50	16.25
OBJECT LESSONS.				
5 C. E. Mattison, New Bedford,		4	5.00	
Totals,	5 Agents,	9	\$20.00	\$28.50
Time.—No. 1, 9 hrs; 2, 19 hrs; 3, 24 hrs; 4, 22 hrs; 5, 27 hrs. Total, 101 hrs.				
Deliveries.—No. 1, \$18.50; 3, \$141.50; 4, \$7.00.				

PENNSYLVANIA CANVASSERS' ITEMS.

MISS FRANCES DINGEE, of Coudersport, although not canvassing regularly, has just sent in a report of three orders for "Patriarchs and Prophets" and ten "Object Lessons." She says, "I have been blessed very much, especially in working with 'Object Lessons.' . . . I hope to take many more orders for 'Patriarchs and Prophets.' . . . I am going to work for a good Christmas delivery before others get their books in."

Sister L. B. Trowbridge, who attended the institute and camp-meeting, has been canvassing in Johnstown since the close of the meeting. Since June 20 she has worked twenty-five days, one hundred and two hours, and sold \$118.78 worth of books. This should be an inspiration to some who are younger.

Brother W. K. Achenbach, a successful canvasser in by-gone days, has again buckled on the harness, and is now in the field near Reading, canvassing for "Coming King," but

he expects to take up one of the large books soon. He writes, "I am now in the field to stay, and to work as never before."

C. F. Mahr, who is canvassing among the Germans in Lancaster County, is experiencing some difficulty in his work there, but is of good courage, and determined to push the work in the face of every difficulty. This is shown by the following brief statement from his last letter, "With God's help I shall work hard this week." That spirit is bound to win success.

Sister Almada Vincent, who has seen much service in the canvassing work in this State for the past eight or ten years, has gone to Minnesota where she has a son living. She writes that it is even a more needy field than Pennsylvania, and she expects to continue her labors there. She says, "There was a tugging at my heart-strings when I came to leave so many kind friends there, and come away out here."

Brother J. Q. Herrington in seventeen days took fifty orders for "Patriarchs and Prophets," valued at \$127.00, and \$19.75 helps, total, \$146.75. It looks as if there were some little demand yet for our books in the world.

Brethren Andrew Ness and Charles Peden have gone to Connellsville, Fayette County, where they will, we trust, place a large number of our publications. Brother Ness has recently returned from the southern field, where he had been canvassing for several months. Brother Peden entered the work at the institute in Johnstown.

F. E. PAINTER.

"NO GOOD cause ever started with a majority."

"I HAVE learned more of practical good this summer in the canvassing work than I have from years in high school."

GLEANINGS.

CIRCUMSTANCES at home were such last week that I could not canvass. It is our busy time on the farm, and we are entertaining some city friends. I felt sorry to lose the time, but hope that in eternity I shall find it was not all lost, as I have had time to give Bible readings in our home and study with some that never heard the truth before. One man is counting the cost of keeping the Sabbath, which may mean losing his employment. Please pray that God will give him strength to walk in the path of God's commandments.

LOTTIE WRIGHT.

I THANK the dear Lord for what he is doing for me in helping me to place our books in the homes of the people. I meet people who are longing to hear about the Saviour. I think I ought to put in all the time I can with help and strength from him, for I have no strength of my own. I am so glad I am coming to that place where I can see how unworthy I am, and that what is done, is all done by my Saviour.

How nervous I was when I first started out. I could hardly speak to the one who came to the door. I would say, "Now, Lord, you will have to help me," and then I could talk all right. "Bless the Lord, O my soul: and all that is within me, bless his holy name." I am so glad that I started to canvass. One learns so much and sees how God will work with him if he will only make an effort. When I get home in the evening, I feel that I have tried to do a little in the Master's vineyard. Pray for me.

MRS. G. LAYCOCK.

"SERVE the Lord with gladness: come before his presence with singing."

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September 15.

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By F. C. Gilbert.

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**CHURCH SERVICES IN THE ATLANTIC
UNION CONFERENCE.**

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

BROOKLYN, ENGLISH.—Hart's Hall, 1028 Gates Avenue, near Broadway. Public services: Sabbath 10 and 11 A. M. Geo. A. King, *Elder*.

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

JERSEY CITY, No. 2.—Edgar's Hall, 94 Hutton Corner, Central Avenue. Public Services: Sabbath 2:30 and 3:30 P. M.

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

NASHUA, N. H.—Good Templars' Hall, Beason Block, Main Street. Public services, Sabbath 9 and 10 A. M. N. O. Prescott, *Elder*.

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

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

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

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

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

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

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

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

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

PROVIDENCE, R. I.—Arcanum Hall, Weybosset Street, two doors above Eddy St. Public services: Sabbath 2 and 3 P. M.

PORTLAND, MAINE.—Morton's Hall, 1377 Washington, Avenue (North Deering). Public services: Sabbath 2:30 and 3:30 P. M.

RICHMOND, VA.—Corner of 25th and Clay Streets. Public services: Sabbath 11 A. M. and 12 M., preaching Sunday 8 P. M. and prayer and praise meeting Thursday 8 P. M. Elder H. W. Herrell, *Pastor*.

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

TESTIMONY NO. 34.
Volume VI.

THE subjects treated in this volume are of such a nature as to make the book invaluable to every believer in the Third Angel's Message at this particular stage of the work.

Among the chapters the following are of great importance, and should be carefully studied:—

**The Canvasser a Gospel Worker.
Revival of the Canvassing Work.
Home Missionary Work.**

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**BIBLE TRAINING SCHOOL, .25
GLEANER, .50**

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By taking both, you save .15

Cost of both per year, .60

SUNDAY, the 24th inst., Elder Russell will speak in the tent in Boston, at 3 P. M. on the "Return of the Jews," and at 7:30 P. M. on "Will There be Universal War?" A full attendance is desired at the next Sabbath service.

Atlantic Union Gleaner,

South Lancaster, Mass.,

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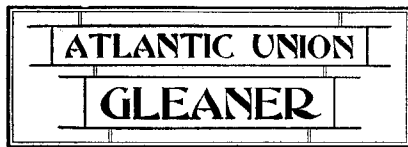
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 BY THE
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 Entered March 17, 1902 as Second-class Matter.

A TRIAL subscription to the GLEANER will be sent to any address until November 26 for ten cents.

THE New York State paper quotes from a brother eighty-two years of age, "Two days last week I was out canvassing for 'Object Lessons,' and had a blessed experience. I took ten orders while out, and came home relieved and revived in spirit."

IN reporting the work with "Object Lessons," the Iowa State paper says, "One sister went out and sold five books in five minutes. One lady was slighted, and she called after the sister and ordered a book." Is Iowa a better field than the East? or may our sisters go and do likewise?

THE friends of hygienic cookery will be glad to hear that a vegetarian restaurant has been opened in New Orleans by D. D. and Mrs. D. A. Fitch. The *Hygienic Caterer* is hereafter to be issued from that city. Address 305 St. Charles St., New Orleans, La.

ACCORDING to reports it would appear that North Carolina is going ahead of some older conferences in the "Object Lessons" work. "The average number of books taken by the Charlotte church was fourteen for each person." One brother finds that he can do better when selling the book for cash than when taking orders. He sold eighty books for cash in four days.

A POOR, crippled brother having left on hand about two hundred copies of "Marshaling of the Nations," and about one hundred copies of "Wonders of the Nineteenth Century," and needing the money which he paid for them, would be glad to sell them at a discount. This affords an opportunity to those who can use them in missionary work of procuring these publications at half price, and also helping one who is in need. Price, "Marshaling of the Nations," five cents, "Wonders of the Nineteenth Century," one cent, not including postage. Address, New England Tract Society, South Lancaster, Mass.

NOTICE.

A LOCAL camp-meeting for northern New York will be held at Brushton August 26-31. We hope to see a general attendance from this part of the State. It is hoped that, besides the help from our own conference which will be present, Prof. F. Griggs will be with us the beginning of the meeting.

G. B. THOMPSON.

IMPORTANT MEETINGS IN PENNSYLVANIA.

IF there ever was a time that Satan tried to destroy Seventh-day Adventists it is the present time.

How many homes are blighted by sin? How many souls are ruined for the lack of proper home training? God wants, and the world needs, homes where the Holy Ghost is an abiding guest. Where the *fruits* of the Spirit are in reality, and not simply recommended. Satan has marshaled his forces against the remnant people. Our condition is foretold, and the remedy given, in Joel 2:12-29. Shall we heed the counsel? Shall sin be put away?

Shall the general meetings in Pennsylvania be seasons of great good, and occasions where the death of the

old man of sin shall be followed by the life and power of the *new man*?

The time is drawing near when about twenty general meetings, engaging most of the conference laborers, will be held all over the State. These meetings will be located so that ninety per cent of all the Sabbath-keepers in the State can attend one or more of the meetings. There will be four sets of laborers in the State holding these meetings at the same time. The meetings will begin about October 22. Each meeting will continue from Wednesday night till Sunday night. The appointments will soon be made in the ATLANTIC UNION GLEANER. All the members of the churches should plan if possible to attend at least one of these meetings.

The harvests of the season will be about all gathered, and may God grant that these meetings shall be a harvest of souls. The places of the meetings will be given in a few weeks. Let all begin to plan to attend from the first day to the close. Let all study the second chapter of Joel. R. A. UNDERWOOD.

FIRST VEGETARIAN RESTAURANT just opened in New York City at 34 West 18th Street, opposite Siegel and Cooper's dry-goods store, also a full line of Battle Creek Sanitarium Health Foods.

CARL RASMUSSEN, *Proprietor.*

HEALTH FOODS.

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