

# ATLANTIC UNION GLEASNER



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

VOL. II

SOUTH LANCASTER, MASS., APRIL 1, 1903

No. 13

## SABBATH.

THE sun drops 'neath the far-off, west  
horizon,

A holy stillness fills the clear, cold air;  
Gold deepens into pink, and pink to crimson,  
And lo! we greet another Sabbath fair.

We hail thee with delight, oh joyous Sab-  
bath!

We know the sweetness that thou hast  
in store,  
We've tasted of the blessing thou hast  
given,

And conned thy precious lessons o'er  
and o'er.

Thrice welcome, day of peace and sacred  
gladness,

Bright foretaste of the joy that heaven  
will bring,  
Glimpse of the land beyond the bounds of  
sorrow,

Strain of the music we will sometime  
sing.

MAY G. COLE.

## THE ORDINANCES. (Concluded.)

How THE heart of Christ is pierced by the forgetfulness, the unwillingness and neglect, to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul and put away from the practice. If we have learned the lessons that Christ desires to teach us in this preparatory service, the witness will respond to

the feelings implanted in the heart for a higher spiritual life.

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table. The unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used—only the pure fruit of the vine and unleavened bread are to be used.

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder about and mourn over our shortcomings. The ordinance of feet-washing embraced all this. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We do not come with our minds diverted to our past experience in the religious life, whether that experience is elevating or depressing. We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with

Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light of the cross. With hearts cleansed by his most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another.

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give,—he gave his life for the life of the world,—and his appeal to our love is strikingly made in the words of the

apostle Paul, recorded in 1 Cor. 11:23-34.

The second appearing of Christ in the clouds of heaven is ever to be kept before us. Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

And the communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required to die for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world."

Christ declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We can not as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying his Word, and doing those things that he has commanded in that Word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit

he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

MRS. E. G. WHITE.

#### KEEP OUT OF SIGHT.

ONE summer evening I stood in the topmost gallery of Royal Albert Hall, the finest concert hall in England, and looked down upon the many thousands that filled every seat in the vast auditorium. What rare attraction had so filled the great hall that late comers found only standing room? I will tell you.

Madame Adalina Patti, the most noted living singer, and in some respects the most wonderful singer of modern times, is singing here to-night. She has sung before all the royal families of Europe, and after nearly half a century of public singing, still draws as no other singer in the world. What can be the secret of her marvelous success in her chosen life-work—it is a simple yet wonderful secret.

The singers are so far from me I can not without a glass distinguish the features of Madame Patti from the other singers in her concert company. Now she sings difficult Italian music, and her voice is wonderfully flexible and birdlike, clear and marvelously penetrating. But *this* is not the *secret*. I have heard other voices greater and equally good in many respects—but wait a minute.

I hear the opening bars of "Home, Sweet Home"—the piano is faint, so far is it away, but a deathlike silence has fallen upon the vast throng. I fear I shall not hear the singer; I

strain my ears, intently listening. Ah yes, I *can* hear, so low and soft, like a spirit voice—

"Mid pleasures and palaces, though we  
may roam,  
Be it ever so humble—"

The hall fades from sight, the brilliant lights have vanished. I see no more the great fashionable crowd. I have forgotten that I am listening to the greatest singer in the world. Only a dream whisper, silver clear, yet faint and sweet and far away: "*Home, home, sweet home.*" I am borne swiftly across the wide sea. The years have vanished. I see my old home again—the old brown farmhouse in Iowa. The old orchard is here. I am swinging carelessly and free with my dear little brother under the old oak-tree. I hear the sweet voices of my sisters; I see my father so true and good, and oh, I see my mother's dear face full of tenderest, sweetest love. *She* is singing and her voice comes to me as an angel's voice. Scarce had I dared hoped to see my home again. Yet *now* truly I see it all so clear and bright; the blessed innocence of childhood, the sweet, free country air—ah, I hear the sweet music of gentle breezes whispering through the trees and o'er the waving grain—the dreamy hum of nature. Ah! too sweet to last. Almost with a shock I awake. I hear the last echoes of the piano notes; the singer is retiring, and the crowd is beginning to applaud.

The vision was mine, yet not mine alone. There are tears in the eyes of many whose faces were weary and hardened. They too have seen the dear old home, and lived over again the dear, dear days of childhood, and to many has come a longing for the heavenly Father's home.

Truly Madame Patti is a great singer. I have the secret of her magic power. What is it?—*She went out of sight and hearing*, behind her great art, her subject. Not the *singer* but the *song*. Not *Madame Patti*, but home, dear, sweet HOME. This is

true art, this is inspiration. *Keep self out of sight.* Let your glorious work, your calling, however humble, appear. Be unconscious of self and of selfish desire to be seen, to be applauded, to grasp, to seize for self, and you will succeed. Die to self. Let God be seen in you. Live to love, for the good you may do, the blessing you may be, and you shall have a *home*, a "sweet" and everlasting home in the Father's house of many mansions.

J. S. WASHBURN.

#### CONSUMING FIRE.

"OUR God is a consuming fire." In past years the writer considered this text as referring altogether to the punishment of the wicked. In the light of the third angel's message it becomes a glorious promise set in rainbow hues. Because my God is a consuming fire, all dross will be burned up, my works tried, my life perfected; and when Christ shall appear, I shall be like him; for I shall see him as he is.

In the home life we meet with trials and discouragements, and sometimes miss the sympathy for which the sensitive nature longs so earnestly. These experiences may seem like the burning fiery furnace; but Christ will be with all who look to him for help, and they will come forth purified and made fit to dwell in the light of his presence forever. We have the gracious promise, "Lo, I am with you always," and the wonderful tender love of Christ which wins, will also hold and keep us to the end. Surely we should do all in our power to proclaim the glad news of the soon-coming of our Redeemer.

ABBIE L. FISK.

"THE best exercise for conscience is holding fast its integrity in small things."

"HARD work, plain living, high purpose, holy zeal, work together for honor, purity, and happiness."

## The FIELD

#### BEACH GROVE, W. VA.

OUR meeting at Beach Grove, in Marion County, has closed. Although we had much rain and bad roads part of the time, the attendance was very good. We think that much good was accomplished, and that some may yet obey the Lord as the result. We organized a Sabbath-school and a few seem anxious to attend and receive instruction.

We now leave here to visit among the churches and hold some quarterly meetings. We will be with the church at Chester, March 20 to 29; at Wheeling, March 30 and 31; at Fairmont, April 1 and 2, at Grafton, April 3 to 6; at Wilsonburg, April 7 to 9; at Walker, April 10 to 15; at Kanawha, April 16 to 20. We hope all may be prepared to enjoy a few meetings.

W. R. FOGGIN.

#### HEMLOCK HOLLOW, PA.

WE have now held meetings here each evening for four weeks. The minister of whom I spoke in my last report, after having borne testimony to the sacred influence of true Sabbath rest, seems to have recounted the cost, and made the sad decision that the praise of men is worth more to him than the praise of God. While this is very sad indeed, our hearts are again made to rejoice at seeing others who are more noble pressing into God's loyal fold.

We enjoyed another blessed Sabbath meeting last Sabbath; and have organized a Sabbath-school of about fifteen members. While during the week I shall continue to look after this interest, I have appointed quarterly meetings as follows: Pottersville, March 27 to 29; Scranton, April 4 and 5; Kulp, April 11; Bloomsburg, April 12; Ariel, April 18 and 19; Hawley, April 25 and 26.

I hope that as far as possible the friends from Hemlock Hollow, South Canaan, and those near Carbondale will meet with us at the Ariel meeting. Let us seek God earnestly for a blessing in keeping pace with the solemn times to which we have come.

S. S. SHROCK.

March 25, 1903.

#### VERMONT. North Wolcott.

THREE preaching services were held at this place just before I started for the General Conference. A good audience was present at each service. Sunday night, March 15, the house was just as full as it well could be, and a deep interest was shown on the part of those present. The origin of Satan and his attitude toward the law of God both before and since his fall, was the subject presented.

The interest among those not of our faith has been growing more and more since our church school started. We feel encouraged to hope that some will yet embrace the truth as a result of this interest. Brethren, pray for these souls, that the Lord may lead them into all truth.

J. W. WATT.

#### WASHINGTON, D. C.

THE time of the final test on the great Sabbath truth is rapidly approaching. Our people who are working in government departments are beginning to realize that the cords are tightening. One brother, who for many years has not only been allowed to keep the Sabbath, but to work on Sunday, was suddenly informed that he would be promoted if he would work on the Sabbath. If he refused, he must accept an inferior position with no Sunday work. The brother was true to principle, and suffered the consequences. Another brother in the treasury department had his salary reduced one-third because he refused

to work on the Sabbath. We are sorry to say that one brother, who was somewhat discouraged before, has apparently yielded to the pressure, and is working on the Sabbath.

The case of Brother Wm. M. Lewis, formerly of Lincoln, Nebraska, has attracted wide attention in the papers. Employed in the post-office department, he was allowed regular Sunday work previous to June, 1902, when he left Washington to go to California. On returning Jan. 1, 1903, and seeking reinstatement in his old position, he was informed that he would not be allowed to work on Sunday. And he would have been shut out entirely had not Hon. Mr. Burkett, member of Congress from Nebraska, made an earnest effort to secure a place for him with Sunday work and the Sabbath free. As it was finally decided, he was reinstated with no Sunday work, and with the threat that if called on to work on Sabbath he would be dismissed on refusal. Should that come, he will at once appeal directly to the President. Mr. Burkett, the Nebraska Congressman, certainly deserves credit for the earnest efforts made by him for liberty of conscience and equal rights. Because of these cases the Sabbath question has doubtless been discussed more than once by the President and his Cabinet. The crisis must come very soon. Oh that all may work while the shadows are lengthening, and the sun of liberty is setting forever.

We are thankful to say that we have now about \$900 toward another payment on the church. Will not the readers of the *GLEANER* help us to make up this amount to \$1,000 or even \$1,200 at once, and thus not only reduce the principal but reduce the interest, which is now \$1.01 per day?

Below is given a list of names of donors outside of the Washington church. The following names are all of friends living in the Atlantic Union Conference:

Previously reported,	\$1,454.38
Mrs. A. S. Wakefield,	2.00
Mrs. Hannah Seibert,	2.00
Brother Stuart,	5.00
Erie, Pa., church, per	
Elder R. A. Underwood,	8.15
Alice Ralph,	1.00
S. B. Leighton,	1.00
Miss Alice Ashhurst,	18.00
Mrs. Grant Arnold,	1.00
Mrs. H. H. Chesby,	2.00
Lee S. Wheeler,	1.00
Sister Hayes,	.50
Sidney C. Jones and wife,	1.00
M. B. and M. L.,	2.00
A. W. Smith,	10.00
"A friend,"	5.00
W. J. Heckman,	1.50
Mrs. Martha Ellsworth,	5.00
Cummings Hale,	1.00
F. M. Dana,	1.00
Luther Warren,	1.00
Sister E. E. Borden,	5.00
L. L. Rockwell,	2.00
"A friend,"	2.00

Total, \$1,532.53

A further list will follow.

Do not forget that the treasurer of the Atlantic Union Conference receives and forwards all funds sent to him for the above purpose. His address is W. A. Wilcox, South Lancaster, Mass. May the Lord reward those in the Atlantic Union Conference who have freely responded to the call to help establish a free "memorial for God" in the nation's capital.

J. S. WASHBURN.

#### WESTMINSTER, MARYLAND.

WE have closed our labor in Cambridge for the present, and are at home for a few days of rest. Last Sabbath I visited Church No. 1, in Baltimore. As some were to be baptized from Church No. 2, the two churches united in the services. Although it was a rainy day, yet the house was well filled.

The Spirit of God was present with us. The subject presented was "Our

Calling" (1 Pet. 5:10, 11), showing the power if we obey the call, to keep, to stablish, and to make perfect, those who will come unto him. The Spirit witnessed that hearts were moved.

At the close of the preaching service we ordained a brother as deacon for Church No. 1. Seven presented themselves for baptism. As we led them one by one down into the watery grave, to raise them up to walk in newness of life, the Spirit witnessed that God was well pleased with them.

This brings a great responsibility on the church. May there be fathers and mothers in Israel to care for the young of the flock, that they may be brought safely into the fold when Christ comes.

My next field of labor will be Fords Store, Md. We ask the prayers of all.

F. W. MACE.

#### LYNN AND DANVERS GENERAL MEETINGS.

SABBATH and Sunday, the 14th and 15th of March, the general meeting was held in Lynn. The first service was held Friday evening, March 13. The weather was fine during the entire meeting, and the attendance was excellent. Elder A. E. Place, Elder G. E. Fifield, Brother H. C. Wilcox, and the writer were the conference laborers who were present. A number of our people from Boston, Danvers, Beverly, and Salem were in attendance. The speaking was done principally by Elder Place, and was of a most practical nature, which was designed to arouse each one to greater earnestness in laboring for the salvation of souls. A good collection was taken for the Material Fund, and a lively interest manifested in the circulation of the *Life Boat*.

Sabbath and Sunday, March 21 and 22, the general meeting was held in Danvers; and although the weather was not as favorable as the week before, there was a good attendance from the Beverly church. Prof.

Frederick Griggs, Brother H. C. Wilcox, and the writer were the laborers present at this meeting. The messages that were given were well received, and a lively interest in the school and conference work was evidenced by the donations and pledges that were taken for the Material Fund.

This was the first visit of Professor Griggs with the church, and his labor was much appreciated. Our prayer is that the Lord will impress the lessons that were given at these meetings upon the hearts of those who were in attendance.

We have already held two Sunday evening services in Hawthorne Hall, Melrose, and we are pleased to report a good attendance and interest manifested.

K. C. RUSSELL.

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ELGIN, PA.

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SINCE my last report of labor at Elgin, Pa., I have presented the testing truths of this message, and am happy to report that several faithful souls have decided to keep the commandments of God. There are others, who, fearful of losing their positions, but believing the truth, are much troubled over the matter. These need encouragement and help from above, that they may grasp the promise of God by living faith; and for them we continue to labor and pray.

At our first Sabbath meeting, about forty were in attendance, and about the same number continue to come each Sabbath.

Much prejudice was existing at Elgin when we began work there, which evidently came from some work done eighteen or twenty years before, when a debate was held on the immortality of the soul. I am glad to state that this feeling has given place to a friendly one, at least on the part of all who have come out to the meetings.

The Methodist minister advised his congregation not to attend our meet-

ings, telling them we were teaching error. This, as usual, did not have the desired effect, and seeing that we were teaching only Bible truths, they told him he was mistaken, and asked him to come also. But he excused himself, saying he was very busy and could not come. Since then, some of the young people of Elgin are giving a party every two weeks, to which the minister is invited. It has caused some comment as to where he has suddenly found so much leisure time, as he has been present until a late hour at every party!

We are still continuing the work at Elgin, and ask your prayers for wisdom to work in God's own way.

MORRIS LUKENS.

Union City, Pa.

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HARRISBURG, PA.

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I AM glad to report that the hand of God is still plainly seen in the work here. But while this is true, it is also plainly seen that there is an undercurrent that speaks for itself from what source it is, that would like to get a turn at the wheel. But we purpose, by the grace of our God, to keep our hand upon the throttle and our eye upon the track, that the good work which God has begun may not be marred by human hands.

One very encouraging feature is the spirit of earnestness that is manifested among the members of our company who have recently accepted the truth. One aged sister, who is unable to read a word, felt burdened to assist in the sale of "Christ's Object Lessons," fully believing that her burden was of the Lord, and that the Lord would be with her mouth as he promised Moses of old. She started out, and in a few hours disposed of ten books, and was so wonderfully blessed that she sent the same night for six more books.

Brethren, this work is of the Lord, and it is going through to victory; and if the people of God who are older in the truth, and who, by reason of their

experience, are better fitted to do the work, do not come up to the call of the Lord, he will raise up children to do his work. The song of victory and of jubilee, will be sung; but who will join in the singing, is a question that you and I must decide for ourselves. Continue to pray for the work here.

W. H. SMITH.

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## SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL: READING CIRCLE  
YOUNG PEOPLE'S WORK

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### THE SABBATH-SCHOOL LESSON: HOW TO STUDY IT.\*

REMEMBER that all proper teaching is to draw out, not to pour in. Prayer is the first requisite. Dr. Martin Luther said: "To pray well is to work well." Prayer is the hand that reaches from earth to heaven, and faith is the hand with which to receive the "showers of blessing," when they are poured out; therefore always commence your study with prayer.

A great requisite of a successful teacher—only another term for how to study the Sabbath-school lesson—is knowledge. To be an educator one must necessarily be educated. As soon as one lesson has been taught, commence the study of the succeeding one, devoting a certain portion of time to it daily.

Be thoroughly equipped; for "what is worth doing at all, is worth doing well." Christ did not choose poor, ignorant fishermen because they were ignorant, but because they were humble and teachable; that is, they were men whom he could educate for his work, and the great divine Teacher himself taught the twelve for three years. Then they were no longer ignorant or uncultured; for men "took knowledge of them, that they had been with Jesus." The lives of these men are a testimony to what

\*Paper read at a Sabbath-school convention held in the First Seventh-day Adventist church in New York City, Jan. 24, 1903.

God can and will do for all who are teachable and obedient. God will teach them daily and hourly; for he longs to reveal his grace.

Saul of Tarsus is another example. Though having persecuted the Christians, he could say, "I have lived in all good conscience before." God takes men as they are and educates them for his service if they will but let him.

This teaches us that God does not ignore ignorant men; also that any one really connected with Christ, and sanctified through the truth, will never rest satisfied, but will ever seek to increase his knowledge. He will never confound ignorance with humility, but will ever delve for the hidden treasures of the Bible, not for self or vain glory, which in itself displays ignorance; but all for the glory of God and for the salvation of souls. One must be a close Bible student, comparing scripture with scripture by the use of a good concordance, also study history. Thus equipped, with a full surrender and consecration to God, knowledge will have a power for good.

Let us imitate Christ, especially in industry. At the age of twelve, he said: "Wist ye not that I must be about my Father's business?" Let us study as he did in the book of nature, about plants and animals, and we will learn something of the ground-work upon which his wonderful parables are founded. Solomon said: "Go to the ant, thou sluggard; consider her ways, and be wise." And the sweet singer of Israel said: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Thus will nature and the inspired Book open to our soul new beauties as we study each Sabbath-school lesson, and will prove as well a never-failing fountain of love and happiness; for both teach us that "God is love," thus making us true watchmen over souls as they that must give an account. Then God will truly say to

us: "As thy days, so shall thy strength be." Let the love of Christ constrain us, and we will do enduring work. But let us also remember that we may win our scholars to Christ more by our holy demeanor, our devotion, and our Christlike walk than by our words.

Let teachers not confine themselves too closely to the lesson leaf, but ask original questions, expecting original replies, and thus much better results will be obtained.

Study will teach how to study; let us therefore study the attributes of Christ, and live very close to the greatest Teacher the world ever saw, catching his spirit and manner of work. Let us study and teach as standing on the very borderland of the eternal world.

Should any persist in looking for human examples, let such learn a lesson from Eli and little Samuel; and from Daniel and his companions. Of the Hebrew children it was said, "God gave them wisdom and understanding."

Industry and perseverance, together with that wisdom which God alone can give, should and will bring success, which is not a matter of chance, or destiny. Thus it was with Daniel, who welcomed the counsel of the Lord. But "without me," says Christ, "ye can do nothing;" therefore, "Learn of me, for I am meek and lowly in heart, and ye shall find rest."

In the school of Christ, then, we are to learn meekness and lowliness. Let every teacher remember that while he is endeavoring to inculcate good doctrines and principles, Satan is also at work, tempting both him and his scholars on every side. Let him, therefore, gain their confidence, then he can teach them, lead them, control them, and train them.

E. H. M. SELL, M. D.

"AFTER you have received counsel from the wise, the judicious, there is yet a Counselor whose wisdom is unerring. Fail not to present your case

before him, and entreat his direction. He has promised that if you lack wisdom and ask of him, he will give it to you liberally, and upbraid not."

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## EDUCATIONAL

OUR ACADEMY AND  
CHURCH-SCHOOLS

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COMMERCIAL DEPARTMENT.  
South Lancaster Academy.

I DESIRE to call the attention of the people in the Atlantic Union Conference to our commercial department. This department was started this year, and I feel very much pleased with the results which have so far been attained, though we have labored under some quite serious disadvantages.

The importance of a thorough training for commercial work is great. We have a great many young people, who, if they realized the value of this work, could prepare themselves to do efficient work for the Master in this direction. The tuition in this department is less than that usually charged by good business colleges, and yet we believe that the line of work is equally thorough. Not only do we believe it to be of an equally good standard with the best schools of business, but it is adapted to our own denominational work.

Practical work is given the students when they are qualified, in various departments of our academy accounting; also lines of work especially adapted to tract society, conference, and sanitarium accounting are to be followed. There are many young people who should be looking forward to this work for the coming year.

Attention is also called to the need of good stenographers in all departments of our work. We aim to give as thorough a training in these lines of work as in the business lines.

We solicit correspondence with all young people who desire to take up this work. Let us hear from you.

FREDERICK GRIGGS.

## ACADEMY NOTES.

—Geo. W. Palmer, the recently elected treasurer of the Academy, has entered upon his duties in the business office.

—Mr. Arthur and Miss Mary Fleming returned to their home in Brooklyn, Sunday, March 29, being called there by the illness of their father.

—We are all glad to see Brother Pierce with us again. His health, however, is not such as to warrant his working in the office.

—Mr. Aurelio Sonvill, who was with us the first part of the year, but later left to take up work in Worcester, has returned to school.

—D. B. Parmelee has been in Hartford, Conn., for a few days in the interest of some property situated there belonging to the Academy.

—Mrs. T. H. Goodsell, of Worcester, who will be remembered as a former matron in our school, has been spending a few days with friends in the place.

## MEDICAL MISSIONARY

### A WEEK'S BILL OF FARE.

#### Lesson II.

##### SUNDAY DINNER.

Vegetable Oyster Soup with Nut Sticks.  
Mashed Potatoes.

Baked Beans.

Nut Salmon with Lemon.

Bread. Rolls.

Dates. Milk. Canned Pears.

Barley Fruit Pudding—Orange Sauce.

Those wishing a vegetable meal including soup or potato, or both, should avoid the fruit. (See Lesson One.)

Beans and nut salmon are both nitrogenous, or muscle-building, and a moderate portion of either will balance the starchy potatoes.

Wheat contains these elements in just the right proportion (one part of nitrogen to about six parts of starch);

so bread, rolls, etc., made from nearly or quite the entire kernel, are considered perfect foods.

Soups containing starch, and therefore requiring the action of saliva, should always be *eaten*, not drunk. This is accomplished by eating sticks, crackers, or zwieback with the soup.

The free use of soups and soft foods is, however, to be discouraged. "I am advising the people wherever I go to give up liquid food as much as possible." It will not "give healthful vigor or tone to the system."

—"*Healthful Living*," p. 90, *paragraphs 411, 412.*

Rolls made three-fourths of an inch in diameter, and baked nearly or quite to the center, are, for those who can masticate them, far superior to soft, light bread. They contain no yeast germs, have the starch partly dextrinized, and by their dryness call forth much more saliva.

#### RECIPES.

*Vegetable Oyster Soup.*—Scrape and drop into cold water one bunch of vegetable oysters; slice and cook in one and one-half pints boiling water. Heat one and one-half quarts milk, and add to it one and one-half cans of sugar corn and a small onion if liked. Simmer for twenty minutes, then strain into the soup kettle (reserving the corn for other purposes), and add water from the cooked oysters. Pass oysters through a fine colander, add to them the yolk of one egg, two tablespoonfuls twenty-five per cent gluten or light browned flour, two tablespoonfuls white flour, and one-half teaspoonful salt, and mix thoroughly. Bring to a boil, and drop in pieces of the oyster mixture the size of an egg. Simmer a few minutes until the oysters are cooked and rise to the top.

A more simple soup is made by simply adding milk to the cooked oysters, and salting to taste.

*Graham Rolls.*—With two cups white flour, two cups graham flour, one-fourth cup cooking oil (Wesson or

ko-nut), one teaspoon salt, and about one cup water, make a very stiff dough, knead well, form three-fourth inch rolls, and sticks the size of the lead pencil, and bake. Other recipes next week.

F. O. RAYMOND.

## The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

### WEST VIRGINIA CANVASSERS' INSTITUTE.

THERE will be a canvassers' institute held at Parkersburg, April 29 to May 8. We would be glad to see all who are now engaged in this work there, also all who expect to enter the canvassing work in the near future.

There are counties in the southern part of this State that have never been entered by our workers, and are good territory. The coal is being worked, and the timber taken off, and money is plenty. There never will be a more favorable time to work this territory.

So come to the institute, brethren and sisters, and let us study together for a short time, that we may be better prepared to do the work the Lord has given us to do. Then let us enter the field, and push the work, till every soul in West Virginia has heard the last message of mercy. If any who may read this wish to enter the canvassing work in this State, they can write me at 161 Ross Street, Grafton, West Virginia.

D. HADDIX.

### PENNSYLVANIA INSTITUTES.

THE arrangements have been completed for holding the three canvassers' institutes announced in the GLEANER two weeks ago.

Those who attend the institute at Washington, April 8 to 17, will be entertained by the members of the little church there, who, though few in number, are glad of the opportunity

to help in this way to advance the cause so dear to us all. The price of board will be as near the actual cost of the food as possible.

Brother Haddix, State canvassing agent for West Virginia, will be present at this institute, and we are sure will render valuable help to those who attend. Either Elder Schwartz, or some other minister, will also be present. Those going to Washington via Pittsburg, should go on the Pan Handle Railway, and get off at the Chestnut Street station in Washington. I will try to meet all trains on April 7 and 8; but, should I fail to do so, inquire for the Seventh-day Adventist church, Brookside Avenue, West End. It is only a short distance from the station.

The little company of believers at Titusville have also manifested a hearty interest in the institute to be held at that place April 21 to May 1. Arrangements for the entertainment of those who attend this meeting are about the same as those mentioned above for the one at Washington.

Elder Morris Lukens, who for five years had charge of the canvassing work in this State, will attend this meeting, and assist in the institute work, and also conduct public services each evening. We are glad that those who attend this institute will have the benefit of Brother Lukens' long experience in this work, and trust that much of the old-time missionary spirit will be revived.

Elder W. F. Schwartz, who at present is engaged in an active campaign for the purpose of bringing to a speedy and triumphant close the work for "Christ's Object Lessons" in this conference, has promised to attend the institute at Wilkesbarre, May 18 to June 1.

At each of these institutes a class in "Object Lessons" will be conducted for the benefit of those who desire to learn better how to sell that book. Quite a number have already decided to attend these institutes, but there should be many others. We want

every man and woman, young or old, who feels the burden of service, and can see in our publications one of the most effectual means of giving the message to the world, to attend one of these institutes, and prepare for active work in the field. Who will respond? Who will come?

Think of the situation! These institutes are so arranged that persons from any part of the State can attend one of them with but little expense.

What a splendid opportunity is thus afforded for carrying out the plan of having each church select at least one of their number for active work as a canvassing missionary evangelist! Shall not each church take this matter up at once in sober earnest, and not only see *if* this thing can be done, but *do* it, and send the one selected to the nearest institute to receive a thorough training for the field.

Why should not this spring mark

#### THE BOOK WORK.

##### Pennsylvania Conference, Week Ending March 20, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
L. B. Trowbridge,	Pittsburg,	D of A		9	2	7.75	4.20	11.95	
W. J. Heckman,	Johnstown,	D of A		5	1	3.50		3.50	
W. J. Hackett,	Hornersville,	P & P		31	4	19.00	12.50	31.50	6.50
T. D. Gibson,	Uniontown,	P & P		31	4	9.75	.75	10.50	16.75
C. F. Mahr,	Rightsville,	G C		16	1	2.25	5.00	7.25	1.25
*W. C. Fleisher,	Braddock,	G C		25	7	19.75	32.75	52.50	26.25
W. H. Zeidler,	McKeesport,	G C		19	3	8.25	14.25	22.50	6.25
T. O. Saxton,	Homer,	D & R		9	2	4.50	2.00	6.50	
Mrs E W Kirker,	Jeanette,	L G		13	4	12.00		12.00	
Mrs. T. D. Gibson,	Uniontown,	L G		28	4	12.00		12.00	19.00
F. A. Evans,	Coudersport,	M the M		33	6	20.25	1.00	21.25	
John A. Kimmel,	Ellwood City,	P F		33	12	55.50	.50	56.00	
F. C. Myers,	Hornersville,	B R		9	5	11.00	2.75	13.75	
Ivor Lawrence,	Six Mile Run,	M of N		48	38	55.00	9.25	64.25	9.00
G. E. Hall,	Freedom,	C K		24	8	8.00	1.65	9.65	
L. H. Yothers,	Country,	H of M		29	12	17.75	5.25	23.00	
Lucette M. Guild,	Titusville,	H of M		12	2	2.75	1.00	3.75	1.50
Flora S. Ortz,	Johnstown,			4			2.50	2.50	
W. T. Hilgert,	Philadelphia,			6			9.25	9.25	
Totals,	19 Agents,			384	111	\$269.00	\$104.60	\$373.60	\$86.50

\* Two weeks.

##### New England Conference, Week Ending March 20, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
H. C. Wilcox,	Salem,	C O L		30	25	31.25	2.00	33.25	
Mrs. G. Laycock,	Worcester,	P & P		7	2	4.50	4.00	8.50	
Totals,	2 Agents,			37	27	\$35.75	\$6.00	\$41.75	

##### New York Conference, Week Ending March 20, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
B. B. Noftsgar,	Utica,	H of M		8		2.50	1.75	4.25	
D. P. Evans,	Belmont,	M of N		32	18	26.50	1.50	28.00	
J. H. Deeley,	Homer,	G C		6	3	6.00	3.75	9.75	
Totals,	3 Agents,			46	21	\$35.00	\$7.00	\$42.00	

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
24 Agents,		467	159	\$339.75	\$117.60	\$457.35	\$86.50



the beginning of the greatest missionary campaign that has ever been known in the history of this, or any other people? Such a campaign will have to begin sometime, and that before very long, if God's work for the world is to be finished in this generation. Shall it begin now? All heaven is ready; the question, dear reader, is for you. What will your answer be?

F. E. PAINTER.

2114 Laketon Ave., Station D,  
Pittsburg, Pa.

#### "IN SEASON AND OUT OF SEASON."

THE value of the above injunction is especially appreciated by those canvassing in cities. It will not do for the soldier in time of war to ever be separated from his trusty weapon. He might be taken by surprise sometime, unprepared to defend his cause; or lose an opportunity to shoot an enemy off his guard. So it should be with the soldier of Christ in this great spiritual conflict.

There are busy ones,—the business man, just sitting down to his pile of morning mail, the doctor who has waiting patients, the accountant poring over the long column of figures,—who, if approached at such an inopportune time might be very likely to "shoot" or "fire" you instead of your shooting him.

Many, if approached in an abrupt, businesslike way, will be at once put on their guard. You are a book agent come in on purpose to take advantage of them. But if it seems to come in as a matter of chance while you are passing along apparently on some other errand, you come across such an one in an unoccupied moment, you may be rewarded with success where in the other case it would have been failure.

What is this but being "wise as a serpent and harmless as a dove"? But the mind that is too preoccupied with selfish interests, or fettered with

its own methodical ways, will be destined to overlook many an opportunity. It may be that the hour set apart for the partaking of our food is, in this instance, the only time we shall have to give to that soul the meat that perisheth not.

A few weeks ago I was working with the *Good Health* magazine and secured a year's subscription from a lady from Massachusetts, who was stopping with a relative. She seemed so earnest and devoted to God that I could not get over the impression after I left that she would appreciate the value of such a book as "Christ's Object Lessons." Although I was very anxious to finish my delivery of magazines, and I would have to go out of my way to see her again (she had said she was to return that week), I felt I might always regret it if I should neglect to follow the impression. So I called, and found to my joy that the Lord had indeed gone before and prepared the way. The lady said her means were limited, and she was not in the habit of buying books; but she accepted this as a call from the Lord, and bought the book.

One Saturday evening I called on a man who is a carpenter by trade, and found that he was just about to retire. I had been seeking for some time to see him out of working hours; but finding him in this position my courage almost failed me. However, he invited me in, and I showed him the book, which he readily bought saying he "wanted it to read to-morrow." I might relate many other experiences like this, but they would only emphasize the one truth that it is only the discernment which the Holy Spirit gives us, and a willingness to step into the opening providences at any sacrifice, that can enable us to be "instant in season and out of season." W. E. GERALD.

"WATCH for opportunities to speak a word in season to those with whom you come in contact."

## ITEMS OF INTEREST

### NEW JERSEY.

—Brother Paul, of Trenton, recently ordered twenty "Object Lessons."

—Brother Luce reports forty orders for "Object Lessons" in Newark, New Jersey.

—Sister C. M. Crane, of Branchville, N. J., is working away steadily with "Object Lessons."

—Increased interest is manifest in selling "Christ's Object Lessons" in Jersey City church, No. 1 lately.

—Elder J. C. Stevens and family of Newark, N. J., are visiting relatives in South Lancaster, Mass.

### PATERSON.

—Miss Mabel Burleigh of the Philadelphia Sanitarium, spent Sabbath and Sunday with her sister, Mrs. J. E. Jayne, of Paterson.

—Elder J. E. Jayne arrived at Oakland, Cal., Monday morning, March 23, in company with S. N. Curtiss of New York, to attend the General Conference.

### BRIDGETON.

—The work in Bridgeton is onward. The missionary society, under the leadership of Sister N. C. Lippincott, is doing good work.

Four Bible readings are being held weekly. The Spirit of God has been present, and as a result several souls are now in the valley of decision.

Tracts and periodicals are being quite freely distributed. One hundred copies of the February *Life Boat* were nearly all disposed of in one week, the children selling quite a number.

The desire to finish up our quota of "Christ's Object Lessons" is growing. Some, who have shown no previous interest in this work, have been impressed to start out with the book and have met with success.

A good interest is manifest in the

Sabbath-school, and our constant effort is that every plan may meet the mind of God.

ROY COURSEN.

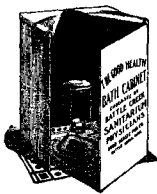
## OBITUARY NOTICES.

**COUSINS.**—On Monday, March 9, about midnight, Sister Emma Cousins, of Leominster, Mass., passed peacefully away, after a short, severe attack of pneumonia. Sister Cousins had been a sufferer for many years, but bore all her illness with fortitude and Christian courage. Her death was quite unexpected to herself, and to her family.

She had been a true follower of Christ for many years, and about six years ago, when the message of present truth came to her notice, she immediately embraced it. Though at the time there were four small children dependent upon herself and husband for support, and it was in the midst of winter, she encouraged her husband to trust in God and walk in the light, and he surely would support them. She was a very consistent Christian, and did all she could to make those around her happy. She will be much missed in her home, where she left a sorrowing husband, and four children, the oldest about twelve years of age; but they sorrow not as others who have no hope. She died in the Lord, and was fully resigned. The funeral services were conducted at the house by the writer, a number of the brethren and sisters from South Lancaster attending.

F. C. GILBERT.

### THE GOOD HEALTH BATH CABINET.



A PORTABLE appliance for giving vapor baths at home. Recommended by Battle Creek Sanitarium physicians. Good in health, beneficial in disease. Used for breaking up colds, chills, relieving soreness of the muscles, rheumatism, etc. Write for descriptive circular. Agents wanted.

GOOD HEALTH PUBLISHING COMPANY,  
Battle Creek, Mich.

**WANTED.**—A Seventh-day Adventist woman to take care of a family of five; four children, whose ages range from six to twelve. Address E. T. Cousins, 617 North Main St., Leominster, Mass.

**WANTED.**—In Boston a consecrated Seventh-day Adventist brother who has a burden for city-mission work, and who can do such cooking as is done in our Chicago, Philadelphia, and other of our missions; viz., making of soups, cooking of grains, etc. An early response is desired.

K. C. RUSSELL.

71 Wyoming Ave.,  
Melrose, Mass.

**SOMETHING YOU ALL KNOW** that the Sanitarium and Sanitas foods are the best foods. Then why not order some to-day? Express prepaid on orders amounting to \$5.00 or more, cash with order. Send for price lists.

N. E. SANITARIUM FOOD CO.,  
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18 Russell St., Melrose, Mass

### WASHINGTON, D. C.

THE following donations for the Washington, D. C., church have been received at the office:

W. A. Wilcox,	
W. A. U. Conference.	
Previously acknowledged,	\$517.58
Mrs. S. P. Mead,	1.00
Mrs. S. A. Hanley,	10.00
A. M. Downs,	1.00
Mrs. H. A. McGregor,	1.00
E. L. Merry,	2.00
Thomas F. Watson,	1.00
Wilbur L. Payne,	10.00
D. C. Quigley,	.25
D. I. Stephens,	1.00
	<hr/>
	\$544.83

### "MAN OVERBOARD."

WE certainly would not hesitate to rescue a man who had fallen overboard in the middle of the ocean; but there are a hundred thousand prisoners in this country who have either fallen overboard, or else like Jonah they have been thrown overboard, and the same God that was interested

in Jonah when he was cast into the sea is interested in these. Are you seeking to help them or to save them? God looks down from heaven to "hear the groaning of the prisoner." Ps. 102:20. We can be used as instruments in God's hand to save these despairing, helpless men and women who have been cast overboard, and for whom society has no pitying glance.

If we had been born of the same parents, and brought up in the same environment as some of these prisoners, perhaps some of us would be behind prison bars to-day. If they had been given the same opportunities that we have had, perhaps they would have filled them far more acceptably than we have filled them.

In April we shall send a cheering gospel message of hope in the form of a copy of *The Life Boat* to be placed in the hands of practically every prisoner in the United States.

Prison officials without exception are interested in this effort, and will assist us all they can. Will you interest your friends in this plan? The prisoner must have the gospel as well as other sinners. He has more time to think than many who are on the outside of the prisons, as is shown by the following extracts from a few of hundreds of letters we have received since we issued our last prisoner's number of *The Life Boat*.

"If a man will study the paper called *The Signs of the Times*, he will soon find that the eye of his spiritual understanding is opened to the very things which a short time before seemed impossible. I want to ask you about Daniel 8:14, 'unto two thousand and three hundred days; then shall the sanctuary be cleansed.' What does that mean? I also want to know if the use of tea and coffee and meat is unhealthy. If so, why? I ask this because the less meat I eat the better I feel."

"I am always ready to receive your welcome letters. They bring good cheer to me for they are the only

thing I long for. Sometimes I dream that I am at home and happy with my father and mother and little children and my nephews and nieces. I love the little ones so that I would give all the world for one day of freedom. If a man does not get his heart touched here in prison, he will never get it touched in any place."

"A friend of mine gets *The Life Boat* and loans it to me. I was always a bad boy for smoking, and when I read a few lines in *The Life Boat* about smoking, why I just laid my smoking aside and then told Him that I believed what *The Life Boat* said, and that I would love to get it every month."

The following letter has just been received from the chaplain of the New Jersey state prison, and is a good sample of many others: "Five hundred copies of your very profitable *Life Boat* can be used here. Out on the sea of life, wrecked by bad habits, drifting toward the lee shore of everlasting destruction, a paper like yours will help to save many an one who would otherwise perish. Any number you can send will help me in my work as chaplain."

This number of *The Life Boat* will be furnished at two cents each. Address *The Life Boat*, 28 Thirty-third Place, Chicago, Ill.

DAVID PAULSON, M. D.

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

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

ALEXANDRIA, VA.—116 South Street, Asaph Street. Public services: Sabbath 2:30 and 3:30 P.M., preaching Sunday 7:30 P.M., and prayer-meeting Wednesday 7:30 P.M. H. W. Herrell, 329 South Patrick Street, *Pastor*.

BALTIMORE, MD., No. 2.—Liberty Hall, 1104 Patterson Avenue: Public services: Sabbath (Saturday) 10 and 11 A.M. H. S. Weaver, *Elder*.

BOSTON, MASS.—Gilbert Hall, Tremont Temple building, Tremont Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 3 P.M. K. C. Russell, *Elder*.

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

CAMDEN, N. J.—Willey Hall, corner Fifth and Pine Streets. Public Services: Sabbath 10 and 11:15 A.M.

EAST BUFFALO.—Odd-Fellows' Temple, corner Jefferson and Williams Streets. Public services: Sabbath 10 and 11 A.M. A. O. Burrill, *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 2 and 3 P. 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, BRONX.—Berean Hall, 1007 Tinton Avenue, corner 165th Street. Public services: Sabbath 2 and 3 P.M., Bible lectures at 7:45 every Sunday, Wednesday and Friday evening. Visitors always welcome. C. H. Edwards, *Elder*, 986 Freeman Street.

NEW YORK, No. 1.—159th East 112th Street. Public services: Sabbath 9:30 and 11 A.M. Bible lecture: Monday 8 P.M. S. N. Curtiss, *Elder*.

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

NEW YORK, No. 3.—226 West Fifty-eighth Street. Public services: Sabbath 10 and 11 A.M. S. N. Haskell, *Elder*.

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. August Anderson, *Pastor*. 460 52d St., Brooklyn.

NEW YORK, FIRST GERMAN.—Renway Hall, corner Broadway and Willoughby Avenue, Brooklyn. Public services: Sabbath 10 and 11 A.M. O. E. Rienke, *Elder*.

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.

PHILADELPHIA.—Columbia Hall, 1325 Columbia Avenue. Public services: Sabbath, preaching 10:30 A.M., Sabbath-school 12 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*.

SOUTH FRAMINGHAM, MASS.—Malta Hall, corner Park and Concord Streets. Public services: Sabbath 10 and 11 A. M.

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

WEST PHILADELPHIA.—3610 Powleton Avenue. Public services: Sabbath, preaching 10:30 A. M., Sabbath-school 12 M., preaching Sunday 7:30 P. M., and prayer-meeting 7:45 P. M. Wednesday. Wm. J. Fitzgerald, 27 North 34th Street, *Pastor*.

WEST BUFFALO.—476 Rhode Island Street. Public services: Sabbath 2 and 3 P.M. A. R. Satterlee, *Elder*.

**Atlantic Union Gleaner,**

South Lancaster, Mass.,

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

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ISSUED WEEKLY

By the Atlantic Union Conference  
Of Seventh-day Adventists  
South Lancaster, Mass.  
(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, - - - JENNIE THAYER

Entered at South Lancaster, Mass., as second-class matter.

In last week's GLEANER, on page 149, there was a report from "Wakefield, N. H., and Lynn, Mass." It should read "Wakefield and Lynn, Mass." This error is wholly due to our stupidity.

BEFORE us lies an unsigned postal card dated March '26, which reads, "Please change my address from Fairfield Center to Fairfield, —." We will gladly change the address of your paper when we learn your name.

Some time ago we received a postal from a sister requesting that a notice should be placed in the GLEANER stating that she would like to correspond with some one who had a bright boy ten or twelve years of age whom she might take to bring up. As the postal had no signature, it was consigned to a pigeonhole where it still lies, and doubtless the good sister feels that she has not been fairly treated.

If all would be careful to give full particulars when requesting change of name and address, and if contributors would please write on one side of the paper only, it would save time at the office.

#### WHAT THEY SAY.

MANY appreciative words have been received from the readers of the GLEANER when renewing their subscription; and thinking that these may be an encouragement to those who have so kindly contributed to make the paper interesting and profit-

able, we print a few extracts below:

"I prize it highly."

"I enjoy its visits very much."

"I like the paper very much."

"I do not like to miss a number."

"I would hate to miss one number of the paper."

"I think the GLEANER is one of the best papers we get."

"I like the little paper very much. It keeps one in touch with the work about us."

"I can not very well get along without the GLEANER, so have written trusting that you will immediately change my address."

"To say that I enjoy reading the GLEANER would just faintly express it. That and the good *Review* live forever with God's blessing."

"I am very thankful to you for your kindness in keeping the paper coming; for it is so very helpful, and the only means we have of keeping in touch with the conference."

"I can not get along without it. The little paper gets more interesting all the time, and I watch for its coming every week with as much pleasure as when expecting a dear friend."

#### BOSTON FIELD GENERAL MEETING.

IN harmony with the announcement in last week's GLEANER, this meeting will be held April 18 and 19. The first service will be held Sabbath, at 10 A.M., in Tremont Temple. There will be a meeting both in the forenoon and in the afternoon. Among the many interesting topics upon which papers will be read are the following:

The Object of the Sabbath-school. How Can the Lessons be Made Interesting as well as Instructive? The Importance of Personal Work for Individuals. The Causes and Remedy for Non-attendance at the Sabbath-school. Week-day Religion. How to Revive the Old-time Missionary Spirit. The Evidences of a Call from God to the Bible Work. Some of the Reasons Which Cause the Children of Seventh-

day Adventists to Drift From the Truth. The Importance of our Periodicals.

Let all plan to attend every one of these meetings, and commence to pray that the Lord may abundantly bless.

K. C. RUSSELL.

#### APPOINTMENT.

NO PROVIDENCE preventing, I will meet with the church at Hebron, Conn., Sabbath and first day, April 4 and 5. We hope to see as many as possible from the Willimantic church at these meetings. Let there be a good turnout to these services, and may all come with their hearts and minds tuned to the worship of God.

A. H. CLARK.

#### VERMONT TENT FUND.

WE are glad to note in a recent issue of the GLEANER that the money is coming in on the tent fund. We shall need quite a sum, as it was voted at last camp-meeting to build a portable tabernacle for field use, also a new camp-meeting tent. About five hundred dollars will be needed to pay for both of these. Let your donations be liberal to this fund, brethren, as your committee does not feel like going in debt. We need the tent, and we need the tabernacle that we may do aggressive work, but let us pay as we go.

J. W. WATT.

#### ADDRESS.

HEREAFTER my home address will be 2114 Laketon Ave., Station D. Pittsburg, Pa. All correspondence should be sent to this address.

F. E. PAINTER.

#### SUNSET CALENDAR FRIDAYS.

##### Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Washington.
April 3.....	6:26	6:25	6:24
April 10.....	6:34	6:33	6:31
April 17.....	6:42	6:40	6:38
April 24.....	6:50	6:47	6:45