

# ATLANTIC UNION GLENER



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

VOL. II

SOUTH LANCASTER, MASS., APRIL 8, 1903

No. 14

## THE RETURN OF THE SPRING.

If you wait for the breath of the lilacs  
To tell the return of the spring,  
And must see the red breast of the robin  
To know the glad note he will sing;  
If you hear not his song, clear and happy,  
Inwoven with ev'ry warm breeze  
That floats joyously up from the Southland  
To bring the green back to the trees;  
If you see not the hue of arbutus  
In every pink-tinted cloud;  
If you see not 'mid lingering snowdrifts,  
That jonquils and crocuses crowd;  
If you smell not the breath of the flowers  
Ere yet they have started from earth;  
If you feel not the sap when ascending,  
And know not the violet's birth;  
If you see but the first pussy-willows,  
In silver-gray hoods that they wear,  
And you feel not the thrill of your child-  
hood,  
The dropping of years and of care—  
You will miss all the message of spring-  
time,  
And hear not her footsteps advance  
By the paths known of birds and of blos-  
soms,  
With sunbeams and youth all a-dance.  
—Sarah E. Sprague.

"LIVE in the sunshine of the Sav-  
iour's love. Then your influence will  
bless the world."

"THE world will be convinced, not  
by what the pulpit teaches, but by  
what the church lives."

## "AS MUCH AS LIETH IN YOU, LIVE PEACEABLY WITH ALL MEN."

THE plan of redemption was formed  
to bring unity and peace to men.  
The world was at war with the law of  
Jehovah; sinners were at enmity with  
their Maker; Jesus came to make  
overtures of peace. At the appointed  
time angels were commissioned to an-  
nounce his birth, and give expression  
to their joy in the salvation of the  
one lost sheep, the fallen world. To  
the watching shepherds the message  
came, "Fear not: for, behold, I bring  
you good tidings of great joy, which  
shall be to all people. For unto you  
is born this day in the city of David  
a Saviour, which is Christ the Lord.  
And this shall be a sign unto you:  
Ye shall find the babe wrapped in  
swaddling clothes, lying in a manger.  
And suddenly there was with the  
angel a multitude of the heavenly host  
praising God, and saying, Glory to  
God in the highest, and on earth  
peace, good will toward men."

Shortly before his crucifixion, Christ  
bequeathed to his disciples a legacy  
of peace. "Peace I leave with you,"  
he said; "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." This peace  
is not the peace that comes through

conformity with the world. It is an  
internal rather than an external peace.  
Without will be wars and fightings,  
through the opposition of avowed  
enemies, and the coldness and suspi-  
cion of those who claim to be friends.  
The peace of Christ is not to banish  
division, but it is to remain amid strife  
and division.

Though he bore the title of Prince  
of Peace, Christ said of himself,  
"Think not that I am come to send  
peace on earth; I came not to  
send peace, but a sword." By these  
words he did not mean that his com-  
ing was to produce discord and con-  
tention among his followers. He de-  
sired to show the effect his teaching  
would have on different minds. One  
portion of the human family would  
receive him; the other portion would  
take sides with Satan, and would op-  
pose Christ and all his followers. The  
Prince of Peace, he was yet the cause  
of division. He who came to pro-  
claim glad tidings and create hope  
and joy in the hearts of the children  
of men, opened a controversy that  
burns deep, and arouses intense pas-  
sion in the human heart. And he  
warned his followers: "In the world  
ye shall have tribulation." "They  
shall lay their hands on you, and per-  
secute you, delivering you up to the  
synagogues, and into prisons, being

brought before kings and rulers for my name's sake. . . . Ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death."

This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be fulfilled in a yet more marked manner; for the carnal mind is still at enmity with the law of God, and will not be subject to its commands. We have been highly favored in living under a government where we can worship God according to the dictates of our conscience. But human nature is no more in harmony with the principles of Christ to-day than it has been in ages past. The world is still in opposition to Jesus. The same hatred that prompted the cry, "Crucify him, crucify him," still works in the children of disobedience. The same satanic spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite torture of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts.

We are required to be Christlike toward those who are our enemies; but we must not, in order to have peace, cover up the faults of those we see in error. The world's Redeemer never purchased peace by covering iniquity, or by anything like compromise. Though his heart was constantly overflowing with love, for the human race, he was never indulgent to their sins. He was the friend of sinners, and he would not remain silent while they were pursuing a course that would ruin their souls,—the souls that he had purchased with his own blood. He was a stern reprover of all vice. He labored that man should be true to himself in be-

ing all that God would have him, and true to his higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, he could not be at peace with it if he left it unwarned, uninstructed, unrebuked. This would be to purchase peace at the neglect of duty. His peace was the consciousness of having done the will of his Father, rather than a condition of things that existed as the result of not having done his duty.

MRS. E. G. WHITE.

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## MISSIONARY DEPARTMENT

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### BE OF GOOD COURAGE.

WE all need "daily bread," for that reason Jesus taught us to pray for it. We may have it by asking for it; and a grateful heart will acknowledge it from the Giver by returning thanks, then we have but to take it. Paul had an experience which may refresh us. After eventful travels and many wonderful experiences, he saw some of the brethren. Perhaps we would not feel that much of a matter to give thanks for. But to Paul, after his journeyings and privations, to see some of "the brethren" was a matter of thankfulness to him; so it is written that he "thanked God, and took courage." We were thinking that this is a good example for us in our missionary work. When we see the work going forward, we have reasons for being thankful, and we should "take courage," and seek to do what we can to help the work along as best we can.

But so many times we consult our circumstances and feelings so much that we do not do much but "wish" we could do something, and many times it never gets further than the wishing. What we need is "courage." Jesus speaks to us as truly as he did to the disciples in his discourse to them. It is to us. It is *ours*. "Be

of good courage." And when we put away our unbelief, our "fears" and "take" the courage that Jesus wishes us to have, we shall be able to do something. Some one has said that "Courage comprehends the absence of all fear, the disregard of all personal conveniences, the spirit to begin, and the determination to pursue what has been begun." We like the thoughts presented. Paul did not regard the personal "feelings." Jesus, our divine Example, surely did not endure the cross for us without its prayerful contemplation that he might "endure" it for our sakes. How small our cross when we view the cross of Jesus. But you are contemplating what we would get from the above. We wish to answer that we do too much planning to do something in our missionary work. What we need is the "courage" spoken of above which reveals the help we need, "the spirit to begin." Take that thought in the "Christ's Object Lessons" work which we have had before us, and we will not complain because there are so many books to be sold, nor sigh for more to take up their work; but we will begin "at home," and when we hear the voice of Jesus bid us, "Be of good courage," we will at once "thank God, and take courage," and commence with the determination that we will "pursue" that work till we have completed our work. We lately read a peculiar statement, but very true when we study it, so as you read, reread it, and ponder its meaning, "Keep doing, always doing, remembering that wishing, dreaming, intending, muttering, talking, sighing, repining—are all idle and profitless employment." Let us "take courage" and with the spirit of Jesus *begin*, "follow on," and when the work is done, we shall be ready to "give thanks to God," also, not in a selfish spirit, but rather because of the souls who have been led to Jesus as a result of the work done in which you had a part.

F. M. DANA.

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## The FIELD

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### BLAINE, ME.

SINCE reporting last, I met with the church at Dyer Brook, and had quite a good attendance. One united with the church. Since February 19 I have been at home suffering with a cold, but am better, and met with the church at East Washburn, Sabbath and first day, March 28 and 29. The brethren in that church have been deprived of the privilege of holding meetings for some time on account of smallpox being prevalent in the vicinity; but that is past now. Some interest was manifested in the tract work, and a collection was taken for that purpose.

J. B. GOODRICH.

### READING, PA.

SABBATH, March 28, was a day during which the Lord richly manifested his presence to the church at Lebanon. It can truly be said that during this quarterly occasion the services were of a pentecostal nature. It was a time of "refreshing from the presence of the Lord." It was a preparation day for greater usefulness in the great cause of God. And may the cords that bound all into perfect oneness grow stronger every day, that the experience into which this beloved church entered, may grow evermore bright.

During the last nine weeks this church has been very active. The city of Lebanon was never so deeply stirred, as since this period of activity has begun. As the result eight souls were buried with their Lord in baptism, and nine new accessions were made to the church. This of course gave great reason for rejoicing.

This church will now have her regular weekly services. Wednesday evening prayer-meeting, Friday and Sunday evening public worship, Sab-

bath morning Bible study, and in the afternoon Sabbath-school.

While this organization did to a certain extent, neglect these weekly occasions, she will, from now on, and with new life and zeal, be more dutiful in this respect.

The prospects in Lebanon are extra good. There are yet a large number interested, and by judicious labor they will soon be led to accept the whole truth. We expect to have another baptism before long.

For the one-wardness of the work in this section of the field, we ascribe all praise and glory to God. The spirit of inquiring for the truth, that the people seem to possess, is the result of a deep working of God by his Spirit, and our prayers are, may God continue his good work. Pray for the work at this place.

Yours in the blessed hope,

J. H. SCHILLING.

### VERMONT TITHING REPORT.

#### For March.

Burlington Church,	\$47.96
Hartland "	2.00
Jamaica "	101.83
Morrisville "	10.11
Richford "	9.00
Troy "	5.00
Windham "	19.16
Wolcott "	21.20
Woodbury "	1.75
Individuals,	28.25

Total, \$246.26

F. M. DANA, *Treasurer.*

### POTTERVILLE, PA.

THE quarterly meeting of the Orwell church, which was formerly called the Elk Lake church, commenced Friday evening, March 27, at Potterville. We enjoyed the privilege of having Elder Shrock with us at this time, and feel thankful to the Lord for the new thoughts and timely instruction which we received during this meeting.

We were glad to greet our fellow

members from Wickizer and Laurel Hill. The attendance was quite good, and the weather all that one could expect during this time of the year.

The Sabbath was a most welcome day to us; and although somewhat stormy, we could feel the Sabbath rest stealing into our hearts. It made our souls rejoice to know, as we beheld the swelling buds, that the Creator of all things is also our Saviour.

The business meeting of the church opened Sunday morning. The election of officers took place, and delegates were elected for the coming camp-meeting. One brother joined our ranks and received the right hand of fellowship.

At the missionary meeting in the afternoon the needs of the Southern field were brought before us, and a collection taken. The Washington, D. C., church was also remembered.

The last service was held Sunday evening. The subject of Elder Shrock's discourse was the Controversy between Christ and Satan, or the Power of Christ and Antichrist.

Our quarterly meeting seems like a quarterly meeting with our Saviour. Not that we have no sweet communion with him day by day; but it seems more directly meeting with him face to face. Pray for the little church here that its members may remain faithful, and at last meet all the children of God in the earth made new.

DAISY B. OTT.

### WASHINGTON, D. C.

SUNDAY afternoon, March 29, I spoke to the Secular League of Washington, D. C., on the subject of "Present-day Monopolies, National, Financial, and Religious." This was the second time I had been invited to speak to this society, made up almost entirely of infidels, atheists, and free-thinkers, but among them I am sure are many who have been driven by the inconsistency of so-called Christians, by the bigotry of national re-

formers and Romanists to this position of doubt and denial of all divine revelation.

My first talk before this society was on January 3, on the subject of the United States in Prophecy. This first invitation was the result of the public hearing in May, 1902, before the District commissioners, on the proposed District Sunday law. At that hearing there were three classes of opposers—Jews, infidels, and Seventh-day Adventists. Although the chief commissioner of the District is an avowed champion of Sunday legislation, the other two commissioners were against the proposed law, and the strong opposition killed it. It will, however, be revived without doubt soon.

The International Reform Association is represented at the capital by Rev. W. F. Crafts, now a resident of Washington, D. C., who is working more quietly than formerly, but none the less energetically, to get the national Congress committed to Sunday laws and all manner of religious legislation. By some means, Senator Wellington was persuaded to introduce into the United States Senate a document entitled "Patriotic Studies," which contains old-fashioned "national reform" in a new dress, but "national reform" none the less, and of a most pronounced and dangerous kind. In it is found Dr. Haegler's chart, which boldly designates Monday as the first day of the week, Saturday as the sixth, and Sunday the seventh, and Sabbath. In this document Mr. Crafts argues the absolute physiological necessity for a compulsory Sunday law to save the people and the nation. The Crafts' adage, "The liberty of rest for each demands a law of rest for all," is boldly advocated. "My 'Sabbath for Man,' Civil Sabbath, and other Sunday literature is widely advertised."

This document goes so far as to advocate the Russian system that children of parents who do not train

them according to the ruling of this national reform hierarchy should be taken from their parents and properly trained by the state. This precious document was ordered to be printed at public expense, Dec. 20, 1902.

There are men of education and deep students of history in the Secular League, who see the danger, and yet do not know exactly how to meet it. On January 3, when I spoke on the United States in Prophecy, there was a deep interest. General Birney, a leading member, spoke most highly of our people; said that Seventh-day Adventists had done more than any others to open the eyes of the people to the dangers of religious legislation; that he had received more benefit from reading *The Sentinel* than from any other publication he had ever seen. They see the danger, but hope it may be avoided in some way.

I spoke for forty-five minutes; there was public discussion for an hour, and then I had fifteen minutes in which to answer questions. While some spoke strongly against the Bible, yet they listened with kindest attention to all I had to say from the Bible, and all I read to them. Some said they had once had faith, and had given it up with regret. I knew in the heart of every one of them God had placed a yearning for something better than this life, a longing for the love of God now, and an earnest desire for eternal life hereafter; and as I considered these men, many of them noble men truly, yet without light, without hope, without God, without chart or compass, driven by the wind and tossed, drifting swiftly toward eternity, toward the darkness of eternal death—I was drawn out to make a strong appeal to them. The Spirit of the living God spoke to them, and I knew that impressions were made that would never be forgotten and will, I trust, bear eternal fruit.

I spoke so strongly from the Bible, I did not know whether they would

ever wish to hear me again. I was very much pleased to receive an invitation to speak a second time to them. There was, if possible, a more decided victory than on the first occasion. While there was some sharp criticism and opposition, yet at the last the tender Spirit of the Lord took strong hold, and all were most cordial, and there were urgent invitations to speak to them often. These men will, for a time, help to stem the swelling tide of religious oppression at the capital. We are, in this matter at least, brothers, and I truly believe among them are those who will see the light of the glory of the truth and stand among the one hundred and forty-four thousand.

One man in this city, who had once kept the Sabbath while in the army, and had been a member of the church in Denver, Colo., had become discouraged, drifted into utter infidelity, burned up "Great Controversy" and all our books in 1896, has now heard the call of God again, has given up infidelity entirely, and is preparing to keep the Sabbath, accepting the whole truth and loving the truth as never before. This is wholly and directly the work of the Lord. Never have we seen so directly as here in many ways, the working of the Spirit of the living God.

I have begun meetings at the home of the soldiers of the regular army, which is located in Washington, and is probably the finest soldiers' home in the world. About one thousand veterans of three wars and many years' service, are there. At the first meeting there was an excellent and intelligent interest, as I spoke on our own country in prophecy, and the dangers that confronted the nation. What may develop from this I can not say.

Since January 20, with the exception of Sunday, when there is no mail delivered in Washington, we have received money for the Memorial Church every day without fail up

to the present date (April 1). This is generally in small sums, but enough has been sent to pay \$6,200 in all on the church, which cost \$12,900, leaving a balance of \$6,700 yet to be paid; but, as I have \$1,300 in hand toward another payment, which will be made in a few days, the debt actually stands at \$5,400, with interest at five and one-half per cent, or eighty-one cents per day. When we consider that since Nov. 1, 1902, in five months, over \$7,500 has been paid, we thank God and take courage, hoping that in a few weeks the building of this "memorial for God" will be completely finished. We have received the mites of many widows, and deeply appreciate these gifts and especially the prayers that have followed them. Verily none who have given shall lose their reward. Yet are there not several of our people, who will come forward with a gift of \$1,000, as our sister in St. Louis has done, or at least \$500, so that the work may be quickly finished, and we have time to attend to the many calls that are pressing us. May the Lord's call be heard and answered quickly. In the appeal by Mrs. E. G. White, which all have seen, are these words, which show how easily the church could be paid for if all will give as they are able "and the amount given by each scarcely be missed:" "If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your cooperation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel."

Below is given a list of donations sent directly to me and not previously reported in the GLEANER:

Previously reported,	\$1,532.53
E. E. Borden,	5.00
Luther Warren,	1.00

O. O. Farnsworth,	5 00
Titusville, Pa., church,	9.00
J. F. Quackenbush,	11.00
Norwich church, Conn.,	22.00
J. D. Heald,	3.00

Total, \$1,578.53

J. S. WASHBURN.  
1728 14th St., N. W.,  
Washington, D. C.

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## EDUCATIONAL

OUR ACADEMY AND  
CHURCH-SCHOOLS

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### THE LAW OF LIFE.

ALMOST with the first breath of sin that blew over this fair earth of ours came the question of Cain, "Am I my brother's keeper?" This question reveals the opposition of sin to the plan and purposes of God.

That it was possible for Cain to ask of God a question so wholly out of harmony with his revealed plan, shows how rapid and awful are the results of sin.

This was also a shortsighted question; and by it Cain unwittingly laid bare his selfish soul. Had his heart been sensitive to the delicate vibrations borne to him from the very altar upon which lay his unconsumed offering of fruit, he would have heard a chorus of voices saying, "Nothing lives unto itself alone. You are your brother's keeper." There is nothing, save the selfish heart of man, that lives unto itself. "No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or blade of grass but has its ministry."

Every part of a plant serves every other part, and it in turn is served by every other. Each organ of the human body exists for the good of every other organ, and each system for every other system. "Nothing lives unto itself alone," is written upon every tissue. The united voice of all

the cells and fibers is, "The hand that made us is divine;" and that divine hand can not create anything but what expresses service for others.

The mineral kingdom exists for the plant world; the plant for the animal; the animal for its highest representative, man; and man for the glory and honor of his Creator.

This great principle of service is the law of life for the universe, and the fundamental truth of the gospel. "The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Looking unto Jesus we see that it is the glory of our God to give." "I do nothing of myself," said Christ, "the living Father hath sent me, and I live by the Father."

Christ's life of service is revealed in the words, "I seek not mine own glory, but the glory of him that sent me." Again, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

God's glory and man's good, was our Saviour's life motto.

Our Father's great heart of love yearns over his children with an inexpressible longing. He neither slumbers nor sleeps. Day and night in obedience to his command, the myriad things about us sweetly point to the path of service, and say to us, "This is the way, walk ye in it." The heart attuned to the harmonies of heaven hears and obeys.

The seal of the living God,—a seal reflecting heaven's glory, and bearing the inscription, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me,"—will be placed upon all such hearts; and to this seal the eternal gates will open.

MISS FANNIE M. DICKERSON.

"CONSECRATED men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth."

## MEDICAL MISSIONARY

### A WEEK'S BILL OF FARE.

#### Lesson III.

#### MONDAY BREAKFAST.

Granola and Hot Nut Cream.  
Potato Balls.

Prune Toast.

Nutmeato—Brown Gravy.  
Bread. Baked Apples. Bananas.

#### RECIPES.

*Home-made Granola.*—One and one-half pounds white flour, one-half pound Graham flour, one-half pound steel-cut oatmeal, or cornmeal. Soak the oatmeal one-half hour; make a stiff dough, knead, roll out one-fourth inch in thickness and bake clear through. Grind in a coffee mill.

*Nut Cream.*—Dissolve one-half cup nut butter in about three cups hot water, bring to a boil, thicken with a little flour, if liked, and salt.

*Potato Balls.*—Season mashed potatoes with salt, minced onion, and thin cream; form into balls, brush with cream, and bake to a nice brown.

*Nutmeato.*—One-half cup nut butter, one and one-half cups water, one cup cooked and sifted navy or lima beans, one cup zwieback crumbs, one tablespoonful cornstarch, one tablespoonful white flour, salt and sage to taste. Beat all together, pour into an oiled can, steam three hours.

*Brown Gravy.*—One-fourth cup hot oil (olive or Wesson), one-third cup white flour, one-fourth cup dark brown flour, one quart of water, two medium-sized onions, cook one-half hour, strain, and salt.

*Nut Salmon.*—One cup nut butter, three-fourths cup strained tomato, one-half cup water, two tablespoonfuls cornstarch, salt. Beat well together, pour into an oiled tin can, and steam three hours.

*Barley Fruit Pudding.*—One cup cooked barley, one cup tart chopped

apples, one-half cup seeded raisins, one-half cup boiling water, two tablespoonfuls sugar, mix all together, turn into pudding dish, set into hot water and bake until the apples are tender. Serve with or without sauce.

#### PRINCIPLES.

By many, nuts are used too freely in the preparation of food. "The system can not take care of them when used as in some of the recipes given." "Almonds are preferable to peanuts, but peanuts in limited quantities, may be used in connection with grains to make nourishing and digestible foods."—"Testimonies for the Church," Vol. VII, pp. 126, 134.

"In every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods, for the use of those who wish to live in accordance with the principles of health reform. And the church-members should impart to the people of their neighborhood the light they receive on this subject."—"Testimonies for the Church," Vol. VII, p. 112.

"Those who have never seen the recipes for making the health foods now on the market, will work intelligently experimenting with the food productions of the earth, and will be given light regarding the use of these productions." "As God gave manna from heaven to sustain the children of Israel, so he will now give his people in different places skill and wisdom to use the productions of these countries in preparing foods to take the place of meat."—"Testimonies for the Church," Vol. VII, p. 124.

Any suggestions along this line will be most thankfully received by the writer.

F. O. RAYMOND,  
Corner Church and Vine Streets,  
Nashville, Tenn.

— PRAYER kills pride. —

— "LET the people praise thee, O God; let all the people praise thee."

## The PRINTED PAGE

"Publicly,  
and from HOUSE to HOUSE"

#### READ THIS.

If those who read these lines could be set forward into the world to come; and then, with a sense of the value of eternal life in the kingdom of God, be permitted to come back to this world, how different would be their plans! How differently would this short life, and its opportunities be improved! Instead of planning for the present, we would plan for eternity. The things that perish would be esteemed at their true value. Time, and its opportunities for saving souls, would rise in value above the perishing, trifling things of this world. We would seek to improve the present hour—so that it would be of the most value in eternity.

We would have many enter the field as gospel workers. The ministry in the word, the ministry in selling our publications, the ministry in healing the sick, the ministry in comforting the afflicted and sorrowing,—all would be regarded of much more value than man's efforts to get gain.

Many would be glad to do if they knew how to work in some of these lines. We are to hold three institutes to give instruction in Pennsylvania, in April and May. One at Washington, in April. One at Titusville, and one to precede the camp-meeting, at Wilkesbarre. We ought to have one hundred of our brethren and sisters attend one of these institutes to gain instruction in missionary work. Read what Brother Painter has written in the GLEANER about these institutes. Pray for light to act wisely for eternity.

May the Spirit of God move upon many to enter the work of scattering the light of truth by means of our publications, and reap the reward awaiting the faithful.

R. A. UNDERWOOD.

## COME.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. This admonition, like all others contained in the word of God, is freighted with words of truth so important that

each one should seek to carry out its instruction.

Every branch of God's work certainly needs workers of intelligence, that can rightly represent the particular work in which they are engaged; and God has spoken plainly to those engaged in the colporteur work in the following words: "Very much more

efficient work can be done in the canvassing field than has yet been done. The canvasser should not rest satisfied unless he is constantly improving. He should make thorough preparation."—"Gospel Workers," p. 343.

And now an excellent opportunity is before all to carry out the plan of God. Readers of the GLEANER have noticed that several institutes are to be held in Pennsylvania in the near future, and this will afford just the help you need; not only those who are already engaged in the canvassing work, but also those whom God is calling to this work, should surely attend.

I know of people in this State who have felt it their duty to engage in this work for some time, but lacking faith, have not done so, and are conscious that they are not doing that which God would have them do. Let me beg of you, my dear brother, do that work to which God is calling you, before the tender pleadings of God's Spirit shall cease to be heard. Attend the institute; prepare for service; and cheerfully say: "I'll go where you want me to go, dear Lord. Over mountain, or plain, or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be."

MORRIS LUKENS.

## A GRAND OPPORTUNITY.

How many of Vermont's earnest soldiers of the cross are going to improve it? How many want a part this summer in the blessed work of telling the glad tidings of a soon-coming Saviour through the printed page?

Let all who do, make a real sacrifice, if that is necessary, and come to Burlington April 22, where faithful competent servants of the Lord will give the much needed instruction to fit you to do efficient work in the Master's vineyard.

Now, our God hears prayer, and his ear has been open when his children who have a burden for this work

## THE BOOK WORK.

## Pennsylvania Conference, Week Ending March 27, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. L. B. Trowbridge,	Pittsb'g,	D of A		11	5	18.25	8.40	26.65	27.46
W. C. Fleisher,	Braddock,	G C		29	3	8.75	34.00	42.75	29.75
W. H. Zeidler,	Braddock,	G C		27	4	11.00	5.50	16.50	
T. D. Gibson,	Uniontown,	P & P		29	6	15.25	1.50	16.75	2.50
W. T. Hilgert,	Philadelphia,	B R		8	7	15.50	1.62	17.12	
F. C. Myers,	Hooversville,	B R		13	5	11.00	2.25	13.25	
John A. Kimmel,	Ellwood City,	P F		18	7	28.25	.50	28.75	
Mrs. T. D. Gibson,	Uniontown,	H B			3	13.50		13.50	
Mrs. T. D. Gibson,	Uniontown,	L G		18	2	6.00		6.00	5.50
F. A. Evans,	Coudersport,	M the M		34	10	38.50	2.90	41.40	
Mrs E W Kirker,	Jeanette,	L G		7	2	6.00		6.00	
Ivor Lawrence,	Six Mile Run,	M of N		27	16	23.00	4.00	27.00	15.05
L. H. Yothers,	Leechburg,	H of M		40	20	28.75	8.25	37.00	50.00
Totals,	12 Agents,			261	90	\$223.75	\$68.92	\$292.67	\$130.26

## New England Conference, Week Ending March 27, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
H. C. Wilcox,		C O L		25	26	32.50	1.00	33.50	
R. C. Andrews,	Salisbury,	P & P		25	1	2.25	6.00	8.25	28.00
Totals,	2 Agents,			50	27	\$34.75	\$7.00	\$41.75	28.00

## New York Conference, Week Ending March 27, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
B. B. Noftsgar,	Utica,	H of M		21	12	15.00	3.50	18.50	
*D. P. Evans,	Wellsville,	M of N		51	28	41.00		41.00	
D. P. Evans,		G C		38	4	9.50	3.50	13.00	
J. H. Deeley,	Homer,	CO L		20	11	13.75		13.75	
Totals,	3 Agents,			130	55	\$79.25	\$7.00	\$86.25	

\*Two weeks.

## Maine Conference, Week Ending March 27, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*W. E. Gerald,	Portland,	C O L			25	31.25	21.00	52.25	
Totals,	1 Agent.				25	\$31.25	\$21.00	\$52.25	

\*Two weeks.

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
18 Agents,		441	197	\$369.00	\$103.92	\$472.92	\$158.26



ISSUED WEEKLY

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South Lancaster, Mass.

(Official Organ)

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EDITOR, - - - JENNIE THAYER

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have prayed daily that the burden might be laid upon others, too. And surely there are young people and old people here in Vermont who have recognized the Holy Spirit's voice telling them that they could do something for the Lord in this way if they only would.

Who will say, "Yes, Lord, I will," and break away from the ties that Satan is determined shall keep you from it?

We are too afraid to walk by faith (something that we all must do before we see the kingdom), and wait to see the difficulties and hindrances all taken out of the way before we will venture to start out.

Let no one who has a real burden for the canvassing work, and who will, with God's help, make a good thorough trial of it, stay away from the institute on account of the expense. But make up your mind to go. Correspond with your State agent at once, and you will be surprised to see how the Lord will open the way for you.

MRS. A. E. TAYLOR.

*Brownington, Vt., April 1, 1903.***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.,

D. M. Hull, Manager.

18 Russell St., Melrose, Mass.

**ITEMS OF INTEREST****MAINE.**

—We are glad to learn of the arrival in Oakland of Elder Bicknell. He was detained on the way by a touch of the "grippe."

—Some of our scattered brethren and sisters are sending for tracts to supply entire villages. Let the good work go on.

—Elder Goodrich writes us of the death of Sister Betsey Easler, one of the first to keep the Sabbath during the tent effort at East Washburn.

—In responding to the letter sent out relative to the proposed effort in Portland, many regret that it is impossible for them to do much, but the spirit manifested is so kindly, and so full of Christian love, that we know the "willing mind" will be accepted of God, even if no money can be obtained to send. A very few respond in a complaining way, as if God's work was one of compulsion and taxation. This spirit is sure to bring barrenness of soul.

E. H. MORTON.

**VERMONT.**

—We trust all who have charge of the offering taken for the Haskell Home will send it to the office soon after it is taken, so it may be forwarded to the Home.

—Sister Rubie Roscoe has commenced work in Burlington, where she hopes to canvass and be of service in the good work of the Lord. Pray for her success, and for more that will "start."

—One of our librarians writes that they "have added nine books to the church library, five were presented, and four bought by the church. We are all of good courage, and I think there is more personal work being done in the church than ever before." We believe that is a good report for it shows life. It represents interest

in the welfare of the children by providing a library that they may have access to good reading. May others be encouraged to "do likewise."

F. M. DANA.

**BOSTON FIELD.**

—The Boston church has recently purchased an individual communion set.

—Sister Essie Moonie will spend a few weeks in Gloucester selling *Life Boats*.

—Brother Broom, of Ontario, is spending a few months in the city on business.

—Sister H. T. Cross is recovering from an operation at the New England Sanitarium.

—Sister Alice Shedd, of Rutland, Vt., is spending a few days at the Melrose Sanitarium.

—Brother D. M. Hull has opened his health food store on Wyoming Ave. and Main St., Melrose, Mass.

—Dr. C. C. Nicola lectured in Hawthorne Hall, Melrose, last Sunday evening on the Gospel of Health.

—Brother G. R. Ruggles began a series of Sunday evening services in Berkeley Hall, the 29th ult., with a good attendance.

—Sister Walthers has returned to her work in the Sanitarium after a vacation of several months at her home in Baltimore, Md.

—Elder E. E. Miles spoke to the Boston church Sabbath, March 28, on the importance of our young people obtaining the right kind of education.

—Remember that the Boston field Sabbath-school and gospel workers convention begins Sabbath, April 18, in Tremont Temple, Boston, Mass., at 10 A.M.

K. C. RUSSELL.

"MEN and women may reach God's ideal for them if they will take Christ as their Helper."