

# ATLANTIC UNION GLEANNIR



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

VOL. II

SOUTH LANCASTER, MASS., APRIL 22, 1903

No. 16

## MORNING.

THE morning cometh!

The bitter night that wraps this guilty earth,  
That night so full of weeping and of sighs  
Is now far spent; we wait the glorious birth  
Of day, the golden day of paradise.

The morning cometh!

The shapeless fog which the gray valley fills,  
And climbs in serpent folds the mountain  
steep,  
Becomes a rosy mist upon the hills,  
A shining vapor where the waters sleep.

The morning cometh!

And gladder are her songs than those of  
night,  
Touched less with tears and trembling  
chords of pain,  
But dreaming of baptismal floods of light,  
And pearly, new-blown dawning after rain.

The morning cometh!

A note of praise thrills through these dusty  
hearts,  
These hearts so long in silent fear bowed  
down;  
Immortal life from mortal languor starts,  
And the pale martyr wears a starry crown.  
—*World's Crisis.*

**"COME OUT FROM AMONG THEM,  
AND BE YE SEPARATE."**

PROVISION has been made whereby the communication between heaven and our souls may be free and open. Finite man can place himself where rays of light and glory from the throne of God will be given him in

abundance. The light of the knowledge of the glory of God which shines in the face of Jesus Christ may shine upon him. He may stand where it can be said of him, "Ye are the light of the world." Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah, all men would perish beneath the just judgment of God. But the world is not left in darkness. The long-suffering mercy of God is still extended to the children of men, and it is his design that the rays of light which emanate from the throne of God shall be reflected by the children of light.

The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the life of his followers. We are called "so to walk, even as he walked." The cause of our weakness is our refusal to obey this command. On every side opportunities are given us to work for our fellow men, in supplying not only their temporal wants, but also their spiritual necessities. It is our duty to lead souls to "the Lamb of God, which taketh away the sin of the world." It is important that we fill aright our position in the world, in society, and in the church; but in order to do this, we must have a firm hold upon

righteousness. Our faith must reach within the veil, whither our Fore-runner has for us entered. If we would take hold of the eternal promises of God, we must have a faith that will not be denied, a steadfast, immovable faith that will take hold of the unseen.

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. But how many are slaves to the lust of the flesh and the lust of the eyes, and the pride of life. They are not partakers of the divine nature, and therefore they can not escape the corruption that is in the world through lust. They live to serve and honor self. Their constant study is, What shall

I eat? what shall I drink? and where-withal shall I be clothed? You talk of sacrifice, but you do not know what sacrifice means. You have not tasted its first draught. You talk of the cross of Christ, you profess the faith; but you have had no experience in lifting the cross and bearing it after your Lord. If you were partakers of the divine nature, the Spirit that dwelt in Christ would dwell in you. His tenderness and love, his pity and compassion, would be manifested in your life. You would not then wait to have the needy and unfortunate brought to you. You would not need to be entreated to feel for the woes of others. It would be as natural for you to minister to the needs of the unfortunates as it was for Christ to go about doing good.

Those who profess the religion of Christ should understand the responsibility resting upon them. They should feel that this is an individual work, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be as mighty as an army with banners. The heavenly Dove would hover over us. The light of the glory of God would be no more shut away from us than it was from the devoted Enoch.

The command is given, "Come out from among them, and be ye separate." But it is not for you to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you are not to hide under a bushel. It was not given you for yourself alone. Let your light shine before men, is the command. Will you let it shine? It may be understood that you believe the seventh day is the Sabbath, that you believe in the Lord's soon return; but what good will this do your neighbor unless you carry your belief into your daily life? You may talk of being a follower of Christ; but

this will not benefit those around you unless you imitate the great Example. Your profession may be as high as heaven; but this will not save you or your fellow men unless you are Christ-like. A pure example will do more to enlighten the world than all your profession. In this way your light will shine, and others, seeing your good works, will glorify your Father who is in heaven.

MRS. E. G. WHITE.

#### THE DIVINE LAW IN MUSIC.

(Concluded.)

##### RELATION OF COLOR AND SOUND.

COLOR as well as sound is simply the result of vibrations of different velocity. But while in sound the ear perceives only about eleven octaves, the eye perceives only about an octave and one-third in colors. The spectrum is an instrument which resolves a white ray of light into all the colors of the rainbow, and it has been clearly demonstrated that the colors differ in direct proportion to the velocity of their vibrations, just as in music. An instrument has been prepared which produces a different note as the different colored ray of light falls upon it. The tenor C, two hundred and sixty-four vibrations, being taken as the center, the colors are as follows: G below C is red; G sharp, another tint of red; A, still another tint of red; A sharp, orange red; B, orange; C, yellow; C sharp, green; D, greenish blue; D sharp, cyanogen blue; E, indigo blue; F, violet; F sharp, violet; G, ultra violet; G sharp, another tint ultra violet; A, another tint ultra violet; A sharp, still another tint ultra violet. Thus does the glorious beauty of the rainbow sing aloud an anthem of sweetest melody and loveliest harmony to Him who by his own musical voice called all color into being. Color really and literally sings its divine Author, and when our ears are open we shall hear the rainbow's chorus. Yea, every lovely flower, the

glorious blue heavens, and all the various colored stars in heaven, shall actually sing to us. Oh, the glorious chorus in which we may all join when is fulfilled this blessed word: "And every creature [every created thing, R. V.] which is in heaven, and on earth, and under the earth, and such as are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

THE WORD THE CAUSE OF ALL THINGS.

All things that are came because of the voice of God. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "For he spake and it was done, he commanded and it stood fast." Ps. 33:6, 9. "God said, Let there be light, and there was light." The tones of his voice produced the thing named, and God's tones are all gloriously musical; no discord or mere noise in his voice. Then through all the infinite variety of nature, God himself hears still sounding each individual note which produced each individual creature. The note still goes on singing the same sweet tone to the Author in every creature where sin has not entered. This is not sentiment, it is a literal, absolute fact—but what a horrid jargon of discords must come up to God and the angels from this world. But oh, hear his word: "Be still, and know that I am God." Hear the still, small voice. Listen to the very tone that brought you into being. If you will but hear his voice; if you will but respond again to the touch of the Master Musician, you may be in harmony with him again.

I well remember when a quartette was singing without the instrument in a room where there was a piano, standing unused; when a full strong chord was sung the piano suddenly answered, as though struck by an invisible hand; the very same chord struck in singing, sounded and resounded on the piano. This was a

revelation to me; we were singing in exactly the piano pitch. We struck the exact chord, and the dumb instrument joyously responded; there was sympathy. We tried to do this many times afterward, and once again we succeeded, and there was the same sympathetic response. Again, I remember hearing a note sung in a hall, which was the exact tone of the hall; the effect was thrilling; the very walls trembled with joyous recognition of unity and harmony.

THE KEY-NOTE!

The inanimate structure seemed to respond instantly, yet almost with reverence. The effect was startling. Again, the same day, the same powerful, resonant bass note caused the empty hall to resound a reverent yet triumphant "Amen." If this be true of instruments of music and structures erected by man, how much more so of every creature of God. How happy is he who has heard God's voice, and who has been willing to respond, "Here am I," as the note is struck. Every man has had, or will have, a special call of God, when the heart is drawn to God, when only a determined resistance will hold him back from an instant and complete response. How blessed to know the hidden secret of music, to be in tune with the Author, the living Key-note, that he may strike through us the chord that shall be the very one that will reach the heart of the sinner, who may hear the tender, sweet song of the angel pitched in the very key to which his whole soul responds; and by responding he shall know the unutterable joy of a part in the heavenly choir for evermore, or by resistance know an increasing sorrow and discord, and at last the utter silence of eternal death. Oh the power for good or evil in this blessed gift of music; may it be consecrated with every power of our beings to the divine Author of "every good and perfect gift."

J. S. WASHBURN.

## MISSIONARY DEPARTMENT

### HAVE YOU SOLD YOUR QUOTA?

IN looking over the GLEANER, I notice there are but two churches in Pennsylvania that have sold their quota of "Christ's Object Lessons." I have asked myself the question, What is the cause of this? God has promised many blessings to those who will engage in this work. Shall we not take God at his word, finish this work, and make the promised blessings our own?

Is it possible that there are but two churches in our midst, who have faith to believe, and to act accordingly? I can not believe this to be true. Surely God's people will be loyal, and respond to God's call in this matter.

Caleb and Joshua were men of faith. They were worth more to Israel than all the camp of unbelievers and the other ten spies put together. These men of faith remembered how God had delivered them out of the hand of Pharaoh, and brought them through the Red Sea; how he had given them bread from heaven to eat, and water to drink from the rock in the wilderness. If he marched with them surely they could go right up and take possession of the land. So they said: "Let us go up at once, and possess it; we are well able to take it."

One devoted sister said to the writer, "I will do all I can in paying for my quota of 'Christ's Object Lessons.' I know I can not sell any, for I never sold anything of the kind in my life." However, we talked the matter over, and she decided to try to sell one. The joy that has come to your heart, when you have gone out to do this work, came to her, and she soon returned for the rest of her books, sold them all, and then came back for more.

I am afraid the thing that keeps people from working for God, is that

they have no desire to do so. If a man has this desire, God soon qualifies him. And what we want is God's qualification; it must come from him. Look at those poor, unlettered fishermen, the disciples of Jesus. They were not learned men, but they were great in winning souls. And there is not a child but can work for God.

It may be that some are old and feeble, and are saying to themselves: "I wish I were young again; I would then go out into the thick of the battle." But any one, young or old, can engage in this work. A desire has come to many hearts to go and sell these books, but the moment passes, other things are allowed to crowd in, and the enthusiasm dies out; and then, as one writer expresses it: "They are like a bundle of shavings with kerosene on the top—it will blaze away for awhile, but soon there is nothing left." We want to keep at it all the time. I heard of a well once that was said to be very good, except that it had two faults. It would freeze up in the winter, and it would dry up in the summer. A most extraordinary well, but I am afraid there are many wells like it. There are many people who will work only at certain times. What we want is to be ready for service at all times. People talk about striking while the iron is hot. I believe it was Cromwell who said that he would rather strike the iron and make it hot. Let there be no rest until we see this work accomplished.

MORRIS LUKENS.

*Union City, Pa.*

### OBJECTIONS TO TAKING UP THE WORK FOR "CHRIST'S OBJECT LESSONS."

"THE time has come when the Lord would have all the powers of his people brought into exercise to relieve the situation of our schools." "Let each member in each family in each church make determined efforts

to deny self. Let us have the whole-hearted cooperation of all in our ranks."—*Rolling Back the Reproach.*

"I HAVEN'T THE TIME."

One of the most common objections that we hear when our people are asked to take up the work with "Christ's Object Lessons," is the lack of time. Such was the reason given by the men in the parable found in Luke 14:16-24 for failure to accept the invitation sent them. "They all with one consent began to make excuse." One must look after a piece of ground that he had bought. Another must prove a yoke of oxen he had purchased. Another had just married a wife, and could not come. They all excused themselves on a plea of a lack of time. The real reason, however, why they did not accept the invitation was that they did not want to. Had it been something they had wanted to do, they would have bent every effort, and found the time. They would even have neglected the things they deemed important. The "cares of this life" were the all-absorbing matters of interest to them.

Hear what the Saviour says: "And take heed to yourselves, lest at any time your heart be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. In 1 Cor. 6:10 we are told that no drunkard shall inherit the kingdom of God. In Phil. 3:19 we are told that the end of the glutton is destruction. But in the verse above quoted from Luke, the ones who are so "overcharged with the cares of this life" that they can not find time to render the service to God that he requires, are placed in the same category. It makes no difference how loud a profession we make at the social meeting to call our attention to our spiritual attainments; to make excuses for not doing what God calls upon *all* his people to do now, is but repeating the excuses of the parable, and the Lord's condemnation of our course will be the same.

Listen, "None of those men which were bidden [but made excuse] shall taste of my supper." Luke 14:24.

To show that the excuse of a lack of time making it impossible to do this work, is not a reasonable one, it is but necessary to cite a few of many cases mentioned in our papers:

"'Christ's Object Lessons' can be sold when there is a real interest in the book by the seller. One brother alone in Chicago last winter, without losing a day from his regular work, sold two hundred and ninety books."

"One sister in Illinois, seventy-five years old, visited four or five of her neighbors while her wash water was heating, and sold two books."

A letter to Professor Magan reads as follows:

"This morning I took the book, 'Christ's Object Lessons,' with me to my work, and as I had no material on the job (I am a plasterer), I canvassed from 11 A.M., to 3 P.M. I took thirteen orders. Have ordered our quota of books—twenty-four copies. We have six church-members in the family."

"Where there's a will, there's a way;" and it will be seen from these testimonies that the excuse of a lack of time is a lame one, and one that we will not want to give in the day of God. The Lord Jesus, "who upholds all things by the word of his power," took the time to spend thirty-three years on this earth to save us from eternal ruin. Shall we say we can not spend an hour a day for a week for "Christ's Object Lessons"? It would not take much more time than that to sell the six books allotted to each one. Are we so ungrateful to God for his goodness, so unmindful of his mercies, that we will make this excuse? Truly Paul was right when he said, "In the last days perilous times shall come, for men shall be . . . unthankful, . . . having a form of godliness, but denying the power thereof."

#### LETTER FROM HUNTSVILLE, ALA.

DEAR EDITOR: It struck me that our friends in the Atlantic Union Conference might be pleased to have a letter from the negro training school for Christian workers, in which I know a number in that territory are interested. There are two things in particular which suggest my writing to the GLEANER on this point. In the first place, the GLEANER makes its regular calls at my office, and is placed upon the school's reading desk for the students, and is read with interest. It is sent to me by my brother down at Melrose. He does this, he says, to save writing the news, and indeed it does keep us in touch with that great field where I have a number of personal friends, and where there are friends of this school. That brings me to the second reason for writing you, which is to make mention to you of our gratefulness for the help that has come to us at times from friends in the Atlantic Union Conference.

This is a very interesting field in which to work, although it presents some perplexities peculiar to itself. You see here in the South, any kind of school work, either Christian or secular, must be done in doubles. Work for the colored and white population can not be done unitedly. Thus the expense of the work is double, while the resources from the field itself are comparatively limited. Here we must have a training school for white, and another for colored, while there is scarcely enough of our people of both races to support one from the natural resources of a school. And yet, feeling the good that is accomplished, and the work that needs to be done, it is of importance that this work should be done to the utmost capacity.

Our students come to us from widely scattered homes. Some are here from the islands of both the West Indies, and Central America; and from

J. W. RAMBO.

whatever place they come, there is one earnest desire to return to their homes filled with the message of truth for their people. As a rule, their previous school advantages have been very limited, so that it takes a long time to prepare many of them for the real advanced work of the training school, and this is particularly so since nearly all are obliged to work half the time for school advantages. By what they bring in by their labor, and what comes in from friends for its support, the institution has been kept running, and a large number have been led into the truth, and have received, we believe, eternal blessing from the school.

We are making every possible effort that this school should become all that it should be as a thorough training school for young people; and already a number have gone out into active and fruitful service in the cause.

Want of means hinders us from doing all that we would like to do. We are now struggling to raise means for a blacksmith's outfit, and for a broom making outfit, and for the purchase of a sorghum mill, with which we hope, with the Smouse's self-skimming evaporator we now have, to produce a superior sample of sorghum syrup for this community. If our friends will drop Brother C. W. Smouse, of Mount Pleasant, Iowa, a card asking him to do so, he will send them a dozen or more of those handsome missionary mottoes. When these are sold, and the money returned to him, the profits will be applied to purchasing this mill for the school. The mottoes sell for ten and twenty cents, and sell very readily, and many children have done missionary work in this way. No money need be sent him until the mottoes are sold. It struck me that many of our Eastern friends would be glad to help the work at this place in this simple way.

We hope that none of our friends

will come through the South without visiting us.

And by the way, Brother S. M. Jacobs, who was formerly business manager of this school, is now visiting his relatives in New York, and promised to do some talking for this work. If any of the GLEANER readers should meet him, I hope they will make his congenial acquaintance.

B. E. NICOLA, *Principal.*

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## The FIELD

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### NEW HAVEN AND VICINITY.

SABBATH and Sunday, April 4 and 5, we spent with the church at Hebron, Conn. Beginning with Friday evening and closing with Sunday evening, we held five public meetings, besides some Bible readings with individuals, and a good interest was manifested at each of these services. One sister came a distance of nearly three miles, making about six miles' walk in a drizzling rain to attend our meeting in the evening after the Sabbath. We felt to praise the Lord that the day is not past when there are those who are willing to make an effort, and sacrifice personal comfort, to hear the message.

Sabbath afternoon the ordinances of the Lord's house were celebrated with this church for the first time since its organization. In fact there was not one of them who had ever been present where they were celebrated in the manner we celebrate them, and some of them had never thought it necessary to take part in the ordinances. But after speaking on the subject, and studying the Bible with them in regard to the significance of the ordinances, the members saw their importance, and all present, except one, participated, and acknowledged that by so doing they had received a great blessing, and praised the Lord for the opportunity.

Sunday evening there was a good attendance, and the word spoken was

listened to with deep interest. All felt the presence of the Holy Spirit, and it was the opinion of all that it was two days profitably spent in the Lord's service.

Not being able to secure a hall for public meetings here in New Haven, we are doing a house-to-house work, giving Bible readings in the homes of the people, and we are having just about all that kind of work that we can do.

There is also a good work being done with tracts on the envelope plan, some of the members of the church joining with us in this branch of the work. There are now about three hundred envelopes, containing the strongest tracts we have on points of our faith, out among the people, and they are being read with interest. Some have had their tenth envelope, and are still reading, and in these envelopes they have had some of the strongest tracts on the Sabbath question that there are published. We hope to see some accept the truth through this branch of the work.

Last Sunday we had the use of the baptistry in the Olivet Baptist church, and one sister was baptized, adding one more name to our church record book. This is the fifth name added to our list since January first, and there are two or three others that will be added in the near future.

A. H. CLARK.

*New Haven, April 16, 1903.*

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### FORDS STORE, MD.

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SINCE my last report, I have labored in this place, speaking twenty-six times in eighteen days to a full house. Sunday evenings more came than could find seats. God's blessing was with us from the beginning, his Spirit testifying to his presence. Some of the wanderers returned to the fold, and joined the church again, and three made a start for the first time. Last Sunday, before a large gathering,

we led them to a watery grave, a pleasant scene for all to witness.

Many who had never heard the present truth before, attended the meetings and became interested. I am sorry I have to leave just at this time, but duty calls me to Rock Hall, Md. I shall return in the near future if the Lord so wills.

I feel that our churches are in great danger. There was never a time when the enemy worked so hard as now. Every one will be tested to the utmost. The shaking time is near to us all. Every one should be at his post of duty clothed with the armor of God. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." May the good Lord help our people to stand every test that may come; for victory will be ours in a short time. Pray for us that the Lord may lead in all things.

F. W. MACE.

*April 15, 1903.*

#### THE WORK ON BLACKWELLS ISLAND.

THE work on Blackwells Island is still on the increase. Men and women are embracing the truth of the third angel's message. The consumption wards of the city hospital are the most interested. The women in one ward, about sixteen, have learned many of the hymns of our message and they are anxiously waiting to see us and have us read and explain the Scriptures. Many Roman Catholics are impressed, and are seeking additional light and walking therein.

Others who are sick in bed and have no hope of recovery are eagerly watching for our visits and requesting our prayers and reading the Scriptures. We give them a few simple words of cheer and encouragement. They take us by the hand and they do appreciate God's message of today, and are obeying God's command and living his testimonies as far as

they have strength of mind to have the sincere milk of the Word. Their minds are so finite that they can not grasp the sound doctrine, so we give them the simple truths of God's love to human hearts and lives until they can endure stronger meat of the Word. Many of these dear souls pass away out of this world in the glorious hope of the soon coming-King, Jesus, with praises upon their lips and rejoicing in their hearts. Many of these very sick patients ask the physicians and nurses when we are coming again and request to see us and have us pray with them and for them before they die.

The workers are having a happy experience. Many of the sisters of churches number one and two unite with me every Sunday afternoon, and two sisters go once through the week to give private Bible talks from bed to bed. Many of the men patients are also very anxiously waiting to see us and listen to the words of our Lord Jesus Christ through us—the words of truth. They all accept of our papers and tracts very willingly, they are so interested to read the important message in the printed page.

In the course of the last six months I have devoted myself closely to the work. Several thousand pages of our literature have been given to this very important, needy work. Some of the wards have more than two hundred beds, and we stand in the center of each ward, and sing, preach, read the Scriptures; then go around and personally have a moment's talk and distribute the literature to each patient.

The penitentiary is visited as we have opportunity. We can not get permission to preach in the prisons. We are only allowed to visit each cell, and give private, personal, gospel talks; in this connection, the Lord is richly blessing the word spoken in his name, although it is given with fear and much trembling. The workers are thanking God and taking fresh

courage as these opportunities come of spreading this thrilling up-to-date message.

We would like to say to any member, of any church, of any conference, who has any of our denominational papers and tracts to give away, they will be happily received if sent postpaid. If any have them in bulk, they can be sent cheaper by freight train than by mail. It needs means to carry on this branch of Christian work successfully to the glory of God.

I take this opportunity to thank the readers of the GLEANER who have cheerfully responded in sending the papers and tracts in the past. Those who still have papers lying around your houses will please gather them up and send them as early as possible to the writer. To any who have the recent tracts published by the General Conference, we will say they are much needed in this field of labor. We are seeking the Lord for the much-needed talent, so that we may give the important eleventh-hour message and be ready to welcome our King, the Lord Jesus Christ.

Yours in the Master's service,  
FREDERICK P. CULLUM,  
*115 West 128th Street,  
New York City.*

#### WASHINGTON, D. C.

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

W. A. WILCOX,  
*Treas. A. U. Conference.*

Previously acknowledged,	\$569.47
W. E. Tatro,	1.00
Church at Everett, Mass.,	7.50
Church at Peacedale, R. I.,	10.00
Henry S. Greene,	1.00
Jason B. Greene,	1.00
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	\$589.97

"LET us keep fresh in our memories all the tender mercies God has shown us."

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## EDUCATIONAL

### OUR ACADEMY AND CHURCH-SCHOOLS

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#### THE ACADEMY HOME.

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ABOUT a year ago quite a little was said in the GLEANER regarding the building of an Academy Home. We spoke quite fully of the necessity of this home. We have been looking for the remainder of the money with which to erect it, and until recently nothing definite developed. A short time ago we received from a brother a generous gift of two thousand dollars to assist in this work. There yet remains from fifteen hundred to two thousand dollars to be raised.

We do not know but what some of our people who have this money which they wish to invest in the cause may feel the importance of thus completing the required sum, so that the home may be erected.

Our young men have been rooming in the village for four years. This has many disadvantages, not from the point of the comforts of the young men, but from the point of discipline and education necessary for the development of strong characters. We feel that our school will be very much stronger when this home is erected, and suitable accommodations are thus provided for our young men.

Every branch of God's work is needy and is important, but it would seem to me that nothing should claim the attention of our people much more fully than that of our schools; for from the schools are to come the workers—those who are to carry the light of this saving message to the world. Any sum of money for the building of this home, whether large or small, will be gratefully received for this purpose. We do not propose to erect the home until the money is on hand; for there is no disposition on the part of the managers to incur any debt on the in-

stitution by the erecting of this home. We have faith to believe that the means will shortly come with which it may be built, and we feel free to make an appeal to the generosity of those who are interested in preparing young men for gospel work.

FREDERICK GRIGGS.

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#### THOUGHTS FROM NATURE.\*

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THE human mind likes variety. Yours does; mine does. In this we are akin to the divine, the infinite Mind. The variety of flower in form, color, and fragrance; of tree in character, leaf, flower, and fruit; of rock in metals and precious stones,—amethyst, rubies, emeralds, diamonds, agates, and sapphires; of animal life in the simple yet interesting protozoan, the feathery white plumed polyps, the pretty bobolink, the graceful seal, the attractive deer, and the laughing innocent child; these all show the love of the infinite Mind for variety, and his love for you and me. He gave us his own attribute; therefore in his love he opens his hand and satisfies this desire which he himself has created.

Now Jehovah dresses the earth in an emerald robe, and adorns her with fair flowers; then again he robes her in a gown of crimson and gold; then, because he must on account of sin, he allows her to be clothed in a plain brown robe, all tattered and torn—a gift of the enemy. This is a grief to our Lord, but he must bear it for a time; then he fashions with his own hands an ermine robe that glistens and sparkles with diamond crystals of a thousand shapes.

When all the imperfections of earth have been so perfectly and beautifully covered by this white robe, how glorious the world appears as the morning sun adds its radiance to the immaculate whiteness? But how easily

\*An extract from a paper on Winter read before the Young Ladies' Improvement Band of South Lancaster Academy.

marred is this spotless purity! So is the robe of righteousness; so is the virgin purity of womanhood which is symbolized only by the spotless snow upon the mountain top.

The earth as it came from the hand of the Creator had a glorious golden light over everything—a light direct from God; but when sin came this light was withdrawn, and with it much of the Eden beauty; and yet our Father's love could not permit all of its glory to be taken away. The glimpses of earth's remaining beauty make us anticipate the eternal world.

Each season has its own individual beauty; and just as many flowers, violets, forget-me-nots, gentians, and potentillas brighten the side of the Alpine glaciers; so many a gem of beauty is found giving charm to our winter's cold. Those who have "entered into the treasures of the snow" have seen some of these gems.

It is true, as Burroughs says, that "in winter some of the pomp and pageantry are swept away, but the essential elements remain,—the day and the night, the mountain and the valley, and the perpetual presence of the infinite sky. In winter the stars seem to have rekindled their fires, the moon achieves a fuller triumph, and the heavens wear a look of more exalted simplicity.

Summer is more wooing and seductive, appeals to the affections and the sentiment, and fosters inquiry and the art impulse. Winter is of a more heroic cast, and addresses the intellect."

The electrical energy that streams from winter's cold makes the severe studies and disciplines of life a pleasure.

The stars, the thoughts of the Eternal, do shine with surpassing brilliancy in winter; our Father has given the best to the winter heavens, perhaps because then we have not so much around and below to attract our attention.

It is in winter especially, I believe,

that we are to look up and behold the things that God has created. Isa. 40:26.

Sirius, Procyon, Arcturus, Castor, Pollux, and the kindly ray of Aldebaran, Capella, and Betelguese all mingle their glory with that of Venus, Saturn, and Jupiter to enhance the winter sky. It is impossible not to dilate and expand under such skies.

Night after night Orion steps proudly forth shining with almost conscious glory because he is to be the honored one in all the heavens. His bands are to be loosed; he is to lift the everlasting gates that the King of glory may come to receive his ransomed ones home. I want often to direct my eyes heavenward, and it may be that because of this I shall catch the first signs of the coming of the Son of man.

Winter, like every other season, is not without its charms; it is not without its usefulness; it is not without its lessons for you and me. Its cold and snow are as essential to the health and vigor of some plants as the sunshine and warmth of summer. Perpetual warmth would prove fatal to many plants. The rich flower of the velvet cockscombe instead of a profusion of foliage comes as a result of the exposure for a time of the plant to winter's cold.

Many of the finer traits of spiritual character come to us only through the modifying and mellowing influences of adversity and trouble. "For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

FANNIE M. DICKERSON.

"WHERE a Christian would be ashamed to have his Master find him, there he ought never to find himself."

"LOVE not money nor the world; use them, only, and they will serve you; but if you love them, you will serve them, which will debase your spirit, as well as offend the Lord."

## MEDICAL MISSIONARY

### A WEEK'S BILL OF FARE.

#### Lesson V.

##### TUESDAY BREAKFAST.

Baked Cornmeal Slices and Cream.

Nut Potato Hash.

Green Peas on Toast.

Date Sandwich.

Bread. Apples. Stewed Prunes.

##### RECIPES.

*Baked Cornmeal Slices.*—On previous day cook cornmeal mush in double boiler or steamer for four hours. In the morning cut the cold mush into slices, dip into beaten egg, then zwieback crumbs, and bake.

*Nut Potato Hash.*—Chop cold mashed or boiled potatoes with nutmeat or other nut foods, season with salt, grated onion, and moisten with strained tomato, if liked. Heat thoroughly.

*Date Sandwich.*—Spread thinly sliced bread with nut butter, and make sandwiches with filling of dates which have been washed, seeded, stewed a few minutes in a very little water, and mashed through a colander.

##### PRINCIPLES.

By slicing and baking, the cornmeal is changed from a soft mush to a more solid and better-cooked form that can be masticated. The same principle can be applied to other mushes.

Much depends upon *the method* of cooking dried fruits. As these fruits have been gradually deprived of their moisture in evaporation, so their moisture must be gradually returned to them in cooking so as to return them to their original plumpness and freshness. Prunes should have hot water poured over them, then after standing in the water five or ten minutes, be carefully washed, rinsed, and put to soak in fresh cold water over night. In the morning set them right on the stove, without changing water, bring

gradually to boiling, and very gently boil until prunes are tender, and the juice well flavored. If when the prunes are done the juice remains too thin, it may be taken off, boiled to a syrup and returned to the prunes.

"Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained. Let these be prepared for winter use by canning, using glass, as far as possible, instead of tin."—*Testimonies for the Church*, Vol. VII, p. 134.

F. O. RAYMOND.

## The PRINTED PAGE

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

WASHINGTON, PA.

I AM sure that all who were at the canvassers' institute just closed at Washington, feel repaid for all it cost them to attend, and all were sorry to have it close so soon.

The number in attendance was not as large as we had hoped for, but we are glad that the Lord put it into the hearts of even a few earnest, consecrated ones to come to this meeting to prepare for active service, and we are sure that good and lasting results will follow their efforts in the days to come.

Seven canvassers were present throughout the meeting. One of these was an experienced canvasser who has been in the work for several years, and one other has had some previous experience in the work. The others are new recruits.

There were two in the class on "Desire of Ages." The other five took up "Heralds of the Morning."

Owing to the shortness of the meeting, we confined ourselves to the study of the most essential methods and principles which should govern us in our work. The instruction was of the most practical nature; and we are sure that all will enter the field



with some very clear ideas about the art of canvassing for our publications, and with hearts filled with courage and faith in God's power to help.

Brother Haddix, State agent for the West Virginia Conference, was present during the greater part of the meeting. We were glad to have the benefit of his experience in the

work. His help was appreciated by all. We were also very glad to have Elder Longacre with us part of the time. He conducted some very practical and encouraging services during the evenings. His past successful experience in the canvassing work was of great help to us during our studies in the institute.

Owing to the extremely wet weather that prevailed during the meeting, and the short time we had for study, our field work was not so conspicuous a feature of this institute; yet a very fair degree of success attended what efforts we were able to make.

All but one of those who attended this meeting are young persons; and I am sure the Lord will bless their early consecration to his service. God desires to use those who are young and strong and vigorous to speed the message to the world; and I trust that many more of our young people will hear and heed the call to his service, and attend the institutes yet to be held and prepare for the work. It is not yet too late. The call is still sounding. Who else will say, "Here am I, send me"?

F. E. PAINTER.

### THE BOOK WORK.

#### Pennsylvania Conference, Week Ending April 10, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. J. Heckman, Johnstown,		D of A		1			3.00	3.00	1.50
T. D. Gibson, Uniontown,		P & P		28	9	21.50	3.00	24.50	2.75
G. F. B. Unger, Vera Cruz,		P & P							2.00
Mrs E W Kirker, Greensburg,		L G		14	7	21.00		21.00	6.00
Mrs. T. D. Gibson, Uniontown,		L G		9	4	12.00		12.00	
Mrs. T. D. Gibson, Uniontown,		H H B		4	1	4.50		4.50	
*John A. Kimmel, Ellwood City,		P F		64	16	66.00		66.00	60.40
F. A. Evans, Coudersport,		M the M		35	5	16.50	5.75	22.25	
C. F. Mahr, Lancaster Co.,		C K		15	9	9.00	2.50	11.50	7.60
Mary E. Diener, Allentown,		H of M		8	3	4.50	3.00	7.50	.50
Totals,	9 Agents,			178	54	\$155.00	\$17.25	\$172.25	\$80.75

\*Two weeks.

#### New England Conference, Week Ending April 10, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. E. Leighton, Salem,		D of A		31	3	10.50	13.00	23.50	5.25
R. C. Andrews, Torrington, Ct.,		P & P		23	2	4.50	18.75	23.25	
Totals,	2 Agents,			54	5	\$15.00	\$31.75	\$46.75	5.25

#### Vermont Conference, Week Ending April 10, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*Rubie Roscoe, Burlington,		P & P		47	7	17.00	.50	17.50	
Rubie Roscoe, Burlington,		C O L				1.25		1.25	
A. E. Loveland, Waterville,									
Johnson, Cambridge,		C K		7½	4	4.00		4.00	
A. E. Loveland, Waterville,		G A			41	14.25		14.25	
Totals,	2 Agents,			54½	52	\$36.50	.50	\$37.00	

\*Two weeks.

#### New York Conference, Week Ending April 10, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Deeley,					9	20.75	3.50	24.25	
D. P. Evans,		M of N		34	8	12.00		12.00	
Totals,	2 Agents,			34	17	\$32.75	\$3.50	\$36.25	

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
14 Agents,		320½	128	\$239.25	\$53.00	\$292.25	\$86.00

## ITEMS OF INTEREST

### ACADEMY NOTES.

—Mr. C. H. Colburn has recently spent a few days with his parents in Willimantic, Conn.

—The lumber for Elder Miles' bindery has arrived, and the building will be rapidly pushed.

—Miss Emily Scott and Miss Clara M. Coe, of Minetto, N. Y., have recently come to us. Miss Coe will enter classes for the few remaining weeks.

—Elder and Mrs. Mattson spent a few days last week in the Boston field, visiting the Sanitarium and the Sabbath-school convention.

—Professor Griggs was present at the convention in the Boston field, Sabbath and Sunday, delivering a lecture Sunday evening in Melrose on Education and Reform.

—The class of 1903 gave to the faculty, students, and friends a very pleasant and enjoyable reception the evening after the Sabbath. During

the latter part of the evening, a short but exceedingly interesting program was rendered by members of the class and others.

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#### NEW JERSEY.

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—Sister Stanley, of Salem, fell two weeks ago, sustaining severe injuries.

—Sister Wood, of Millville who has been ill for several weeks, is improving.

—Sister Corson, of Vineland, has been spending two weeks with Brother and Sister Leake, of Brooklyn.

—Sister Tay, of Jersey City second church, has returned from a visit of several weeks with her parents in Massachusetts.

—We learn that some are already looking forward to camp-meeting, and beginning to lay aside funds for that purpose.

—The quarterly reports are coming in nicely, and are very encouraging. A number of churches report excellent quarterly meetings, good attendance, and much of the blessing of God.

—We were glad to hear from Sisters Ellis and Heintz, formerly of Millville but now residing in Ohio, and to learn of their intended return to this conference. We will be glad to welcome them back.

#### TRENTON.

—Brother Orrin T. Noble, of Cleveland, Ohio, has been visiting at the home of Elder and Mrs. C. H. Keslake.

—Mrs. Frances Holman, of the Vineland church, is spending a few days with her daughter, Mrs. Loretta Haynes.

—We regret that Sister Keslake's health has become seriously impaired, making it necessary that she attend the Philadelphia Sanitarium for treatment. We trust she will be speedily benefited.

—The missionary work of the Trenton church is being prosecuted

with vigor. As a result souls are becoming interested in the truth, making openings for Bible readings.

—“An anchor attached to a twenty fathom line will not touch bottom in fifty fathom water.”—*Rev. Dr. Theodore Cuyler*. The soul not anchored to Christ, whatever else it may be anchored to, is not saved.

—Elder C. H. Keslake met recently with the company at Bridgeton, N. J., and celebrated the ordinances of the Lord's house. He reports that the friends there are of good courage. They are busily engaged in giving Bible readings and distributing our literature.

MRS. J. W. RAMBO.

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#### VERMONT.

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—Elder Purdon is laboring at Barre for awhile, and reports several “studying with interest” in Graniteville.

—Sister Worthen, of Taftsville, reports that school opened last week with eleven pupils, and three more are to be with them soon.

—A question has come to the office, “What can be done to encourage the Young People's Societies?” Think of this question and give us your help.

—Ere this is read the canvassers' institute will be in progress at Burlington, and we shall earnestly hope that you are so interested that if you can do nothing else, you will pray for the success of the work.

—One sister writes, “It is sweet to work for the Master;” another says, “I can assure you that I do find contentment and joy continually in the work that God gives me to do. I know too that the trials of life, as well as the experiences of other kinds, are all sent as blessings, so I thank God for each one.” Do you find this true?

—The Hartland church school garden of last year proved a success. Sister Worthen reports that “we find that the profits amount to \$8.75,” and think that pretty good. But she did

not report anything about the educational, the practical, the spiritual value or “profits” that they received from the work. From the instruction that we have received, we think we may confidently look for the good fruits of this work in the more noble womanhood and manhood that are sure to follow. We reap as we sow. Be faithful in sowing, if you would reap well.

—Possibly the conference committee will meet the last of the month, and we also request that you remember this meeting in your prayers that the work may receive such consideration as will be to its advancement according to the will of the Lord. If the committee “recommend” *work* for all, Will you say Amen by working to the best of your ability to help carry that special work to its completion? This is our work before the Lord. Let all realize that point and take proper interest in seeing that everything is done to meet the approval of the Lord.

—Several questions have come to us of late relative to the sending of donations to the office. You have read the recommendations of the General Conference, and no doubt understand that there is no arbitrary rule that everybody must follow in this matter. But for the purpose of being able to have better, more truthful reports from the clerks, treasurers, conference secretaries, and treasurers, and others who have connection with the work, it is recommended that as far as practicable the tithes and donations go through the church treasurer's hands, and then to the conference treasurer, who will forward to the union conference treasurer, and so on. In these several instances the treasurers have proper records to keep, so that they can make a report of the tithes or donations at any time when such reports are wanted.

Also there is another point to consider. When there are several letters and receipts sent both by the

church and the conference treasurers, in the course of a year, there is quite an item for postage and stationery. The thought is not that we can not afford to pay for these necessary expenses, but when it comes to paying for more than *necessary* expense, we recommend that the unnecessary expense be saved and put into contributions. Every penny saved in this way, will be just so much to help give the gospel to the world. We need all that can be donated to the work. We must be careful not to spend money for that which is not bread. This is just as true with the Lord's funds direct, as it is with our personal funds. How many who feel that they can not make any further sacrifice could save each year many pennies and dimes, sometimes dollars, by more thought and study on the above thoughts. We are not to get into any penurious ways that would be the other extreme. But let us all seek to meet these suggestions with careful consideration, that we may prove ourselves faithful stewards of the goods entrusted to our care.

F. M. DANA.

April 17, 1903.

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

NEW YORK, No. 1.—159th East 112th Street. Public services: Sabbath 9:30 and 11 A.M. Bible lecture: Thursday 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.

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

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

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

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

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

SOUTH FRAMINGHAM, MASS.—Pythian Hall. Public services: Sabbath 2 and 3 P.M.

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

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*.

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

Atlantic Union Gleaner,

South Lancaster, Mass.,

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ISSUED WEEKLY

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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.

THE recent General Conference passed a recommendation that hereafter the General Conference Committee be the Mission Board of the denomination. It also voted to move the office of the General Conference to "some place favorable for its work in the Atlantic States."

The newly elected executive committee is as follows: A. G. Daniells, president; W. W. Prescott and L. R. Conradi, vice-presidents; W. A. Spicer, secretary; I. H. Evans, treasurer; D. B. Parmelee, auditor; the presidents of all union conferences and union mission fields; Drs. David Paulson, A. J. Read, and J. C. Ottonen; L. A. Hoopes, A. T. Jones, C. H. Jones, W. C. Sisley, W. C. White, Frederick Griggs, R. M. Kilgore, S. N. Haskell.

#### PUBLICATIONS JUST ISSUED.

THE fifth of the series of tracts recommended by the General Conference Committee, entitled, "Perpetuity of the Law," is now ready. The author of this tract is the late C. H. Spurgeon, a Baptist minister whose writings became very popular, and his words contained in this tract on the perpetuity of the law of God, coming from the source they do, will have great influence in the hands of the public. Price seventy-two cents per hundred, postpaid.

Bible Students' Library No. 177, just issued, is a pamphlet by Elder A. T. Jones, entitled, "Is Sunday the

True Sabbath of God?" being a reply to Reverend Gamble, whose main object has seemed to be to attack the Sabbath of the Lord. Price fifteen cents.

Two good tracts which have been lately revised and reissued are, *Ap-  
ples of Gold No. 75*, "Which Day Do You Keep and Why?" and *Ap-  
ples of Gold No. 76*, "Is Sunday the Sabbath?" Price thirty-five cents per hundred, postpaid. These tracts will never cease to be in demand.

Address your State tract society, or  
PACIFIC PRESS PUBLISHING CO.,  
11 West 20th St., New York City.

#### FREE FOR THE ASKING.

THE Sunday-school lessons are again to be on Old Testament history and will continue from June to December, 1903.

It will be remembered that the book "Patriarchs and Prophets" is one of the best commentaries that can be had on Old Testament topics, and is therefore right in line with these lessons.

With this fact in mind, in June last, the publishers of "Patriarchs and Prophets" issued an eight-page tract, containing the lessons for each Sunday, and corresponding references to be found in this book, and from the close connection between the two, it would seem that one was written as a companion to the other. This aided materially in the sale of "Patriarchs and Prophets" last year.

Another leaflet has been gotten out with the same object in mind for the next two quarters, June to December, 1903. Now is a favorable time for both canvassers and lay members to get the truth before Sunday-school teachers and scholars by interesting them in "Patriarchs and Prophets" in connection with their lesson study.

A copy of this tract will be sent to any one free on application, and a larger number will be sent to those

who can make a judicious use of them. This is a most favorable opportunity to present the truth to those who are studying these Old Testament lessons.

Address your State tract society, or  
PACIFIC PRESS PUBLISHING CO.,  
11 West 20th St., New York City.

#### THE MEDICAL MISSIONARY CONFERENCE.

ALL who would like to see a report of the Medical Missionary Conference which will be held in April, should send twenty-five cents at once for a year's subscription to the *Medical Missionary*, in which the report will be published.

WANTED.—At the Battle Creek Sanitarium, May 1, one hundred young men and one hundred young women. Only those who are able-bodied, capable, willing, and who desire to devote their lives to the consecrated service of God and humanity, should apply.

Address, Training School Department, Battle Creek Sanitarium.

#### 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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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.

#### SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Wash- ington.
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