

# ATLANTIC UNION GLEASNER



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

Vol. II

SOUTH LANCASTER, MASS., MARCH 25, 1903

No. 12

## MY PRAYER.

O THAT mine eyes might closed be  
To what concerns me not to see;  
That deafness might possess mine ear  
To what concerns me not to hear;  
That truth my tongue might always tie  
From ever speaking foolishly;  
That no vain thought might ever rest  
Or be conceived within my breast.  
That by each deed, and word, and thought,  
Glory may to my God be brought.  
But what are wishes? Lord, mine eye  
On thee is fixed, to thee I cry!  
Wash, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord, keep it too,  
For that is more than I can do.

—*Missionary Visitor.*

## THE ORDINANCES.

THE symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the twelve; but that the scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence

of his Lord and fellow disciples, that barrier was passed.

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life.

This covenant deed was to be ratified by Christ's own blood, which it had been the office of the old sacrificial offerings to keep before the minds of his chosen people. Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on him and receive him. This ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus say: "I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death."

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance, they should bring to their remembrance the words

of the Lord of life and glory: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil surmising and bitterness of spirit spring up over mere trifles. This ordinance, preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They can not read the secrets of the soul. It is not for them to say, "I will not attend the ordinance if such a one is present to act a part." Nor has God left it to man to say who shall present themselves on these occasions.

The ordinance of feet-washing has been especially enjoined by Christ, and on these occasions the Holy Spirit is present to witness and put a seal to his ordinance. He is there to convict and soften the heart. He draws the believers together, and

makes them one in heart. They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God from him.

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is in these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are un-sanctified who will administer the ordinance, yet Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, who will keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. They are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to tender our hearts toward one another. Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby.

MRS. E. G. WHITE.

(To be concluded.)

"THE world's Redeemer had many hearers, but few followers."

"WHAT is needed is increased faith in God."

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## MISSIONARY DEPARTMENT

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### WAKE THE SONG OF JUBILEE.

WAKE the song of jubilee;  
Swell the anthem to the skies;  
Mighty mountains, earth, and sea,  
All creation, 'rise, arise.  
Hallelujah! now 'tis here;  
Lo, the day of jubilee!  
Hallelujah! happy day;  
All the saints of God are free.  
Hallelujah! sing his praise,  
Till 'tis heard the world around.  
None so perfect in his ways;  
None so holy can be found.  
See, the banners now unfurled;  
Hear the swell of freedom's song;  
Jubilee! glad jubilee!  
Day for which we've hoped so long.  
Nations now will know the Lord;  
Kings of earth his glory see;  
Highest praises rise to him  
Now, and to eternity.  
Church of God now clothed with power,  
Hear their song, "Salvation's free!  
Peace and pardon now are mine,  
Through the Christ who died for me."  
See! they come, the great, the small,  
Like the dove returning home;  
Every nation, tribe and tongue;  
Joy in heaven, they come, they come;  
One by one they come, they come;  
Hear them sing, "We're free! We're free!"  
Rise, then, all ye saints of God,  
Wake the song of jubilee.

—F. M. Burg.

Portland, Oregon, Feb. 13, 1903.

(Sing to tune "Watchman," No. 828 of "Hymns and Tunes.")

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### WILLIMANTIC, CONN.

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WE believe the readers of the GLEANER will be interested to hear from this part of the Lord's harvest field. Truly the work is onward.

I was very much impressed by a statement from the Testimonies in Elder Underwood's article "Ambitions" in last week's GLEANER, "that in the near future we are going to see people from every walk of life go out to give this message. That children

also will be moved to follow—even children—that the Spirit of God will come upon them in such a degree that they will be just forced to go out and proclaim the message.”

Our church, through the librarian, ordered a goodly number of tracts recently, and a tract campaign has begun here. One day in each week, for the past three weeks, the children of the church school have been distributing them, some one of the church-members going with them to plan the work. Our librarian told us that the tracts were nearly gone, and that more would have to be ordered, and we fully agree with her; for we have only just begun.

Our school is in the country, and we have five and six miles to go into the surrounding villages. One brother has kindly loaned us his team, so that the going brings us a double pleasure. The children are glad to be workers together with God. While they meet with some experiences that might be discouraging, yet they are not discouraged. We find many who do not even care to know the precious truths that these pages contain. People who profess to be Christians too. It makes our hearts sad; but the Lord has said, “Preach the Word.”

I truly believe the Lord is preparing his people to close up his work quickly, and then “We shall be like him; for we shall see him as he is.”

EDITH L. CHAMBERLIN.

#### PAPERS WANTED.

Will the kind readers of the ATLANTIC UNION GLEANER who have any clean copies of our denominational papers and tracts for missionary distribution among the prisoners and inmates of the workhouses and hospitals of this city, please send them post-paid to Brother F. P. Cullum, of the Greater New York Conference who has charge of this important branch of spreading the third angel's message? He can use several hun-

dred copies weekly in his work in this part of God's vineyard.

I also take this opportunity of thanking all the brethren and sisters who have so cheerfully responded in sending the papers that they have for this God-given work, continually praying that the work among this class of people may still grow far and wide. God is leading many to embrace the truth from this effort.

F. P. CULLUM.

115 West 128th St. New York City.

## The FIELD

### MONTEGO BAY, JAMAICA, W. I.

THE GLEANER is a welcome visitor to us here in Jamaica. Like an old friend it comes each week to chat pleasantly of persons and places that our memories hold dear, and to bring us tidings of the progress of the message in the home land, especially the Atlantic Union Conference of which we were until recently a part. We left Newport News, Va., Dec. 31, 1902. Elder W. A. Spicer, secretary of the Mission Board, accompanied myself and family from Philadelphia. We arrived at Port Antonio, Jamaica, the night of January 5, at about nine o'clock. Elders F. I. Richardson, W. Jay Tanner, and some native brethren met us at the ship.

At seven o'clock the morning after our arrival, we attended our first meeting on the island. The Adventist tabernacle at Port Antonio was crowded. The brethren had assembled from distant churches, and many strangers and visitors were present. As I preached to them, my first missionary sermon in a foreign land, the name of Jesus never sounded so sweet to me, nor the precious Saviour so near, as then and there.

We have found the work well established in Jamaica. January 26 the Jamaica Conference was organized. Thirty-six churches and un-

organized companies were represented, with a membership of eleven hundred and eighty-two. Elder F. I. Richardson was chosen president. Sixteen churches in the island own their own buildings, and several others have edifices in course of construction. The church buildings are in every instance creditable structures. Kingston, the capital of the island, a city of fifty thousand inhabitants, has a church of over two hundred members, meeting in their own house of worship, a handsome and commodious brick structure.

Jamaica is especially favored by heaven in many ways, having a delightful climate all the year round, with nights always cool enough to sleep beneath a cover. Tropical fruits of all kinds abound here, making the cost to live to the natives very small.

We learned in a few days after our arrival to feel perfectly at home. The earnestness and zeal manifested by those who have learned and accepted *present truth* here is encouraging, and in some instances wonderful to see. We praise God for the privilege of working for him here. Mrs. Strickland was sick with fever for about ten days soon after our arrival; but the dear Lord has given her back her health and strength.

Elder J. B. Beckner and myself, assisted by one of the native brethren, began a tent effort at Montego Bay, February 22. A pleasing interest is manifested. The congregations have been large and attentive each night. They are eager to hear, and to procure our literature. As an indication of the interest they take in the service, they have placed fifty-four questions in our question box the last three evenings.

Pray for us that the Lord may use us to his honor and glory here. And when, in the near future, the great trumpet blast shall sound, and the rumbling of the King's chariot wheels shall be heard in the cloudland, may

many precious souls who are now in darkness and error be ready to meet him with joy and gladness, as their God for whom they have waited.

J. A. STRICKLAND.

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WEST MIDDLESEX, PA.

Two months ago I came to this place to begin meetings. There was one family of Sabbath-keepers here who had recently moved back from the West. Through their urgent request for meetings, Elder Underwood asked me to come here. We are glad to report that nine have signed the covenant to keep God's commandments, and that several others are in the valley of decision. We have been much hindered by constant rains and almost impassible roads; but we praise the Lord for even a small harvest of souls.

I have begun another effort in a school-house two and one-half miles from here where the interest seems very favorable. I hope to gather in a few more, and thus succeed in building up a company of Sabbath-keepers here. I have not begun to present the Sabbath and third angel's message yet, so I can not speak definitely of the prospects of my second effort. My courage in the Lord is good. May the readers of the GLEANER remember me and this field at the throne of grace. May God give me grace to sow the seeds of truth unsparingly that he may grant an abundant harvest.

E. J. DRYER.

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SALAMANCA, N. Y.

THE interests of the school called several of the leading brethren to assemble at this place Sabbath and Sunday, March 7 and 8. There was a movement among the students that seemed to us as the "going in the tops of the mulberry trees" (2 Sam 5:24) did to David. He was to "bestir" himself at that time. Brother

Hicks had heard this, and moved out in the school matter. Before he knew where to get the teacher, he hired the house for the school, and began arranging for the students. In answer to earnest prayer, Brother H. W. Carr and wife were induced to leave their comfortable farm life, and begin the work for the children in a dwelling-house, under very trying circumstances. The children began to come in; and, when that house was too small, another was rented. This last winter the Holy Ghost has been manifesting itself in a special manner. The pupils began to request baptism, until it was thought that there were ten or a dozen who wished to go forward in this solemn rite.

On Sabbath, when the Sabbath-school was concluded, an invitation was extended to all who desired to go forward, and twenty-six responded. Twenty-three of these were students. Brother Hicks had secured the use of the new Baptist church, which stands near his home, for the baptismal occasion. The pastor was present, and did all he could to make the occasion pleasant. Elder Thompson gave a short address on the nature of baptism, and Brother Carr administered the baptismal rite. The Spirit of the Lord rested upon the congregation as they witnessed this solemn scene. To me it was a remarkable occasion. It seemed so good to see these youth put on the name of Christ.

After the baptism all were invited to return to Brother Hicks' residence, and appropriate remarks were made by Elders Thompson, Williams, Peabody, and Brethren McKay, and Hicks upon church organization. A church of nineteen members was formed at this place and fully officered. Two others offered themselves for membership, and were accepted upon receipt of baptism. Several who were baptized joined churches in the Pennsylvania Conference.

Evening after the Sabbath the committee considered the question of

moving the school to some other location: but no clear evidence came to our minds that this should be done at once; so it is left for the present.

On Sunday morning the work with "Christ's Object Lessons" was presented, and although nearly every one present had sold his quota, thirty-one more copies were taken. That evening Brother Thompson spoke to the students in the home. Brother and Sister Carr are much worn with the cares and perplexities of the school work, and ought to have better facilities with which to work, also more assistance.

That evening I went to Little Valley, and spent the evening and night at Sister Rastofers', who, although she had sold twenty "Object Lessons" took ten more to help us finish our State quota.

On Monday Elder Thompson and Brother Bowen, from Bowen, who was on his way to Rome to learn the printing business at our office, came to Buffalo. We have spent two days looking for larger quarters for our sanitarium work. This evening Brother Thompson leaves us to attend the General Conference.

The work in Buffalo is having a steady growth. We are making the *Signs* work prominent in it. Our church are learning how to use the paper better. This week we add another hundred to the club, so it now numbers three hundred and fifteen copies.

We are arranging for another "Christ's Object Lessons" campaign in our territory.

A. O. BURRILL.

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HARRISBURG, PA.

I AM glad to report that the work here is still onward. We are keeping up the course of free lectures in the Board of Trade Assembly Room, and they have increased in interest and attendance from the very first. Our attendance at the last lecture was the

largest it has been at any one of the series.

One of the encouraging features is, that many who attend the afternoon lectures are present at the evening service at our regular place of meeting; and the most blessed feature of all, is that many are anxiously inquiring into the truths presented. I am now paving the way into the more testing truth of the message, and it is very encouraging to note the increasing interest that is plainly manifested.

The lectures are not only proving a great source of blessing to the outside element, but also to the church; and nearly all are putting their shoulders to the wheel, with a determined effort to advance the work. We have been talking up the matter of selling "Christ's Object Lessons," and some of our young converts are putting some of our older members to shame in this good work, not from the standpoint of obligation, but because of a desire to be a coworker with the Master in hastening his soon-coming by carrying the last message to every nation, kindred, tongue, and people. Even the children are partaking of the spirit of work, and are being richly blessed in selling the *Life Boat*. Do not fail to remember both the work and worker in your prayers.

W. H. SMITH.

**NEW ENGLAND CONFERENCE.**  
**"Christ's Object Lessons," Material Fund.**

AMOUNT of fund previously reported, \$1,109.64

Amount received since above report,

C. L. Sweet,	\$5.00
T. T. Tucker,	3.00
Mrs. J. W. Arnold,	2.00
Mrs. A. M. Carpenter,	5.00
W. H. Tisdale,	2.00
H. S. S. Davis,	1.00
Walter Twing,	10.00
Thomas Lord,	1.00
Sister Henry,	1.00
Clark Tisdale,	1.00

Miss Medora Stone,	1.25
Sister Smith,	1.00
R. B. Thomas,	2.00
E. F. Henry,	1.00
Sister Tefft,	1.00
Sister Phillips,	1.00
Mrs. Thomas Lord,	1.75
Sister Twing,	1.00
M. O. Hatch,	5.00
Mrs. Drake,	.50
J. Drake,	2.00
Mrs. M. Hood,	1.00
Mrs. R. L. Clark,	5.00
Mrs. Gore,	1.00
F. W. Johnston,	1.00
Miss Maud Hallowell,	.50
Mr. and Mrs. Hallowell,	3.00
B. Graham,	5.00
G. E. Fifield,	1.00
Brother Roberts,	2.00
Sister Jernegan,	1.00
A. E. Place,	1.00
Sister Hathaway,	1.00
T. F. Curry,	1.00
S. J. Ferguson,	2.00
F. M. Allen,	1.00
J. T. Leighton,	.25
Miss Maud Jernegan,	.25
Lynn church,	2.00
	77.50

Total, \$1,187.14

H. B. TUCKER, *Treasurer.*

**WAKEFIELD, N. H., AND LYNN, MASS.**

By the instruction of the conference committee to work in a new place, last November I began work in Wakefield. Wakefield is a fifteen-cent fare from Lynn. It was impossible for the brethren and sisters here to attend. At first I had no one to play the piano, and no help in the singing. Later, Sister Grace Jernegan very kindly assisted in these ways.

But the hall was cold. It was impossible to heat it comfortably with coal at the price it was, and often impossible to obtain. Nearly every Sunday was stormy, and we always depend on Sunday meetings to bring the interest up and help carry it

through the week. The First-day Adventists had just recently entered the place, and gathered out the hungry ones into a little church. Being fresh and new in their minds, these doctrines had power to hold them away from us, as they would not have had if it had been an old church. Those who were there with us know that the tender Spirit of the Lord was present at every meeting. Those who came were a fine class of people. They were deeply moved and interested, but they were *cold* and shivering, and dare not come again. After as faithful an effort as we ever made to raise an interest, we finally had to give it up.

Since discontinuing these meetings a little over a month ago, we have had our hands full. Four times we have spoken in Boston, once in People's Temple, Columbus Avenue, and three times at hearings on various bills at the State-house. Each one of these opportunities sought us, not we it. This looks like the Lord's leading. One time a man came clear from Boston in the rain, and hunted us up to speak the next day. One of these talks, making twenty-seven pages, foolscap size, when written out, is to be printed in the *Citizen*, and then put into tract form and sent to every member of the legislature, at no expense to us.

Besides our regular Sabbath meetings, I have spoken in Lynn recently from one to three times a week, at various churches and missions, where I have been especially invited. Almost without exception the houses have been packed when I have spoken, and the deep movings of the Holy Spirit have been manifest. A number have arisen for prayers. All these people know that I am the pastor of the Seventh-day Adventist church in the place, and that we keep Saturday, but their prejudice is broken down because they see we seek to save souls, and to uplift the fallen.

Yesterday afternoon, when Brother

Russell spoke, a man arose for prayers. A few months ago he was a cold, careless agnostic, and a hereditary tobacco user, his father and grandfather having used the weed before him. He has heard me preach for the past six months, and has said, "Nothing I ever have heard before has appealed to me like this message." He is giving up the tobacco, and is in the struggle with the fearful appetite. Whenever I call there, he always asks me to pray with him.

The largest Baptist church in the city has a class of several hundred young men who meet every Sunday noon in the church to study the International lessons.

They invited me to take charge one Sunday; I gave a simple little study on the lesson, which was on the "Cities of Refuge." The Spirit of the blessed Lord so touched their hearts that there were many moist eyes. They are now discussing the propriety of asking me to take permanent charge of the class. I speak of these things simply to show how prejudice is being broken down. We are known here, too, as true Protestants.

Miss Edith O'Gorman, a converted nun from London, is to speak here in the largest hall in the city. Yesterday I was invited to preside and introduce the speaker. The reason given for asking me was that other ministers were indifferent or asleep.

The Baptist minister of Marblehead in whose church I preached a while ago, has since come out and preached eternal life only through Christ and against the pagan doctrines of eternal torment, and inherent immortality. He also preaches the second-coming of Christ. Because of these truths, he has at a great sacrifice resigned his position, and left the Baptist Church. As he is honest enough to do this, we believe he will sooner or later receive the Sabbath truth. We want no honor for any of these things. We have not even mentioned any of them before in print.

They are the evidences of the working of the Holy Spirit, and to the dear Father be the praise.

Lynn is a city of about seventy thousand people. It is five miles long. Only one tent meeting has ever been held here by Seventh-day Adventists. That was held by Elder Mace and myself in East Lynn twelve years ago. It seems to me that, with the barriers of prejudice thus breaking down, if a tent could be located in another part of the city, and supplied with a good corps of workers, we might reasonably expect good results.

At present I have two services each Sabbath alternating between Lynn and West Newton. Almost always there are outside people present. I am holding one cottage meeting a week, on a week night, in West Newton. There are quite a number of interested outside people at this meeting. I am to preach at three o'clock, Sunday afternoons, here in Park Hall, Lee Hall building. This, together with visiting and Bible readings and filling the opportunities that come to me constantly from missions and churches will make my hands full.

I praise God for his presence and his blessing, and I earnestly ask an interest in the prayers of all his people.

G. E. FIFIELD.

#### NEW YORK BIBLE TRAINING SCHOOL.

WE found that the apartments we were occupying at 363 Grand Avenue were not suitable for our work, and the training school moved into a house at the corner of Madison Street and Franklin Avenue last month. We are very comfortably situated, and are all well pleased with our new home. Every room has plenty of light and sunshine. The parlor and dining-room are large enough to accommodate Bible-study classes, and the cooking class, thus saving the rent of a small hall for these gatherings; and we find it much more convenient to have them in our own home.

Our second cooking school opened March 3, and is proving a very successful one. We are reaching a nice class of people from the outside, and they are very much interested. The *Brooklyn Daily Eagle* sent their reporter to our opening lesson, and gave us an excellent article in their paper last week. The Lord is going before us in a marked way, and our workers are kept busy filling the various openings. Our nurses are giving treatments in the homes about us. A leading W. C. T. U. worker has invited us to give a vegetarian luncheon to a large gathering at an entertainment, and has also invited our nurses to give lectures on dress and diet in meetings of the Union.

Public Bible studies are held in the Bible training school parlor. Through these we are reaching honest souls who seem to be anxious to receive light and truth. Our paper, the *Bible Training School* is doing good work. New subscriptions are coming in at the rate of five hundred a month, and many are sending for clubs, and are selling the paper at five cents a copy. We are also making an effort to place the paper in as many homes as possible here in the city. We find it is a welcome visitor wherever it goes, and it is appreciated. Many are carefully studying its subjects. We feel thankful to God for the way in which it has been received. We send the *Bible Training School* out in clubs at the rate of \$2.00 a hundred. Thus the work goes on of scattering the word of God.

MRS. S. N. HASKELL.

"THE blessing of good works will follow into the eternal world those who deny self for the sake of their Saviour."

"THE same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true followers."

## SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

### CHARLESTON, VT.

THE Sabbath-school institute which was held at Charleston, Sabbath, March 14, was a season of real spiritual refreshing. In years past there has been a Sabbath-school in this place, attended by those who were unable to meet with the rest of the church at Brownington; and lately it has been reorganized with a membership of fifteen.

Several others were in attendance on this Sabbath, and after the usual exercises of the Sabbath-school, a company of twenty engaged in the study of subjects connected with this important line of work. Perhaps the most interesting and helpful part of the meeting was that devoted to testimonies on, "What the Sabbath-school Has Done for Me," in which nearly all present took part.

It is truly cheering to hear God's children speak of the blessings obtained by the study of his word. God is good; "his mercy endureth forever," and as his redeemed say so, it not only strengthens the heart of him who speaks, but brings courage to those who hear.

One sister, who for a long time past has not had the privilege of meeting with others on the Sabbath, told of the family school which she has been holding with her children, and of the blessing which it has been to them.

We were glad of this testimony, and it suggests the thought that there may be other families who, like the one mentioned, are studying the lesson each week, but have never been recorded as members of any school. These should report to the corresponding secretary of the Sabbath-school department, and they will then be enrolled in the list of schools,

and through letters, and reading matter furnished, be kept in touch with the other Sabbath-schools in the conference. This will be a mutual encouragement and help.

With the blessing of God, these branch Sabbath-schools may themselves become centers of influence around which smaller companies may group, each sending out bright rays of light into the surrounding gloom. And when, in each place where a number of children are found, means of instruction in the ways of the Lord are provided, not only on the Sabbath, but on the other days of the week, then may we hope to see our young people growing up in the service of the Lord, instead of drifting away from the truth, as so many have done in the past.

Let us be workers together with God, to hasten the day when this shall be true in our conference.

NAOMI L. WORTHEN,  
*Field Secretary.*

### TEACHERS' MEETINGS: HOW TO CONDUCT, HOW TO MAKE INTERESTING.\*

No two teachers' meetings can be conducted in identically the same manner. It is as impossible to do this as it is to find two rivers which flow with the same speed, make the same twists and turns, or carry the same volume of water.

As the Creator has so fashioned the universe that no two flakes of snow, no two blades of grass, and no two leaves on a tree, are exactly alike, so he has made men that no two think or act exactly the same.

It is on account of this great fact that we as fellow creatures can mingle with one another and enjoy one another's society; that we can exchange ideas, and thus each one be the teacher of the other. Unhappy indeed must be that individual who

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

can not learn something new each day from his association with men.

The teachers' meeting, therefore, should be a mart for the exchange of ideas, of course all bearing directly upon the lesson-study theme.

The teachers' meeting should not be attended by any one for the mere purpose of receiving instruction or learning, but for imparting it as well.

The leader should see to it that the thoughts of each one are given upon each point, if it is a possible thing to do so. The one in charge should not ask questions with the object in view of finding out how much any one knows upon a certain topic, but for the purpose of causing the truth to shine with greater luster as each adds his little to the general fund of knowledge.

A teacher's study should be a most informal gathering, yet the leader should hold a firm grasp upon the meeting, so that the slightest tendency to drift away from the study, or to engage in useless suppositions, or speculations, may instantly be checked.

It is an excellent thing for the leader to be so filled with the subject that he can consume the entire period addressing his hearers; but it is an unwise course for him to pursue. A leader may be never so brilliant, his thoughts and remarks may be never so good or appropriate, yet if he does not seek to bring out the best of each one of the teachers' thoughts, he and they have lost a most golden opportunity for their mutual benefit.

The best conducted and most interesting meeting is not the one at which the leader is the instructor, the others the learners; but the one where the feeling of restraint is removed, and each feels it highly proper and eminently fitting to have some thought to give, some opinion to express.

L. W. GRAHAM.

"IN all lines of our work there is need of greater earnestness."

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## EDUCATIONAL

### OUR ACADEMY AND CHURCH-SCHOOLS

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#### INADAPTABILITY.

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I HAVE been asked to talk to you on the subject of inadaptability in contrast with my talk the other morning.

We should be dissatisfied. We should not be dissatisfied with everything, but we should be dissatisfied with certain things, and then we should set about to satisfy ourselves regarding those things. I think a person who is wholly satisfied with all the conditions surrounding him is in a very bad condition himself, an almost hopeless condition. The law of life is work, progress, development. When we cease to grow, we begin to die; this is as true of human life as of plant life. All growth for us, then, depends upon our being dissatisfied, but in making ourselves satisfied.

I once talked with a young man who was receiving very low grades in his school work, and I suggested to him that perhaps he could make his work better. He said he thought he was doing very well, and didn't see how his work could be made much better. He didn't change his work much; because he was perfectly satisfied with a condition which he ought not to be satisfied with.

One day in the street of a city in Pennsylvania a man stepped up to me, and asked me for ten cents. His hands were shaking, and he was exceedingly nervous. I asked him what he wanted of ten cents. He said that he wanted to buy a drink of whisky; that he had come over from another town, and had become somewhat dissipated here; and now if he could get braced up a little, he might get out of town, and reach home all right. I talked with him as you might expect me to talk with him on the subject; but the man was so well satisfied with

his desire for drink that he actually refused the good meal I offered him. The meal was not what he wanted. He wanted exactly the same thing that brought him into this bad condition. He was not hungry; he wanted some whisky, and would have been satisfied to take whisky.

There are many persons who are satisfied with what is not good for them and do not realize their condition. I will tell you why they do not realize their condition. Did you ever set an alarm-clock at night in order to get up at four o'clock in the morning; the alarm-clock went off, and you didn't get up? You determined that the next morning when that alarm-clock went off you would get up, and you gave it an extra twist or two so that it would make a little longer noise, and waken you; but you didn't get up. In a very few mornings it didn't go off. You could wind it up to the full length, and it wouldn't go off, or at least you didn't hear it.

This is just what makes a man satisfied with his condition. At first he is not satisfied. He knows that it is wrong. He knows that he should put it to rights. He knows that he should change, and yet he does not change. He comes in from the cold, takes off his hat and coat, and throws them in a chair, or on the floor. He knows that he ought to put his hat and coat on the peg where they belong, but he does not do it. Pretty soon he is perfectly satisfied not to hang his coat on the peg, and in fact he might feel a little uncomfortable if he hung it there. This is not overdrawn; it is a true picture of the experience we pass through in coming to the condition where we are satisfied with things that we ought to be dissatisfied with. The idea of inadaptability which I would wish you to get, is of not adapting yourselves to wrong conditions. But rather of changing the wrong conditions, so that they become safe for any one to adapt himself to.

A noted statesman, Governor Blaine,

was riding along the road one day in a carriage, and came to a team heavily loaded and set in the mud. He got out of the carriage, put his shoulders under the wheel, and gave a hearty "He-o-heave," and lifted, and the load started. But notice, Mr. Blaine might have sat in that carriage, and "He-o-heaved" until dusk, but the wagon would have staid there. He might have waited for the man to get him some old clothes; but he didn't do either. He got down in the mud where that team was stuck, and helped to lift it out. He didn't stay in the mud, but he had to get down there, in order to help the situation. This is a pretty good illustration of what I mean by inadaptability. We will be continually surrounded by circumstances that need to be lifted out of the mud. It will do no good to stand on the outside on the green grass, and find fault because the load is in the mud. That will not help it out. We see that it is in the mud, the teamster knows that it is in the mud, the team knows that it is in the mud, but the thing that will help it out, is to put a few extra pounds under it. It is very easy to see things that ought to be changed, and yet not take hold of them to change them; and it is very easy to take hold of things that ought to be changed in such a way that the teamster will be discouraged.

When I was a boy, I went down into the corn field where the men were hoeing and I said to them, "I think this corn is not being hoed very well." They all dropped their hoes, and declared they were going home, if that was the way their work was appreciated. Frightened at the mischief I was causing, I said, "Well, I guess it is hoed pretty well after all." They went to work again. Might it not be a good thing for many persons to get that sort of a scare when they think things ought to go better? It is not the, "Go on boys;" but the, "Come on boys," that accomplishes some-



thing. I think there is a deal of truth in the story that is told of an old commander in the army, who was trying to get his company across a ditch on a log. They did not want to go, and he could not get them to go. Pretty soon he stepped down onto the log and started off. When he was about half way across, he stopped, and looking around, said, "Why don't Company I fall in?" And Company I fell in. When a man sees a thing that ought to be done, it is a good thing for him to go ahead and do it, even if he falls in.

Do something, do it in a cheerful way, do it in an inspiring way,—a way that will help others do it, too. Don't simply see situations that need to be changed and do nothing to change them.

One more point I think should be added before I close this talk; it is this. In order for one to change situations for the better, he must possess patience and gentleness. These qualities are absolutely necessary. I referred the other day to Jesus Christ as the greatest example of adaptability; and yet we read that he was gentle, that he was patient. These were characteristics of him—chief characteristics—and they must be chief characteristics of us.

You will see that my idea of inadaptability and my idea of adaptability run side by side. I am handling the same subject under a different name, in order to even it up, as the one who asked me to talk upon this subject, wanted it done.

I have referred to the death of Elder Smith—to his life,—and I have been thinking of his life as a wonderful example of what spoken I have of. A man who did change conditions. I presume it is safe to say there is no man among us whose life and whose work, whose writings and whose speaking, taking it all together, has brought more people to the third angel's message, than the life of this man. He was a man who did something. He

was a man who changed conditions, and yet he was a man who was gentle and kind above the ordinary man. I know this; because I have had long talks with him, at different times, when he was passing through some very trying circumstances. The last five or ten years of that man's life were years of trouble and perplexity,—years that would ordinarily discourage men. But I have never heard him utter the semblance of a harsh word, or of an unkind thought, concerning any individual that might be related to his trials and troubles. The lives of such men live after them. They are an example for you, young people. They are an example that you are to imitate, and if you do ever imitate them, it must be to-day. There is no to-morrow; yesterday is gone forever. Such changes as you make in your situations, you must first make in your lives. If your lives are changed so that the spirit of the great Master lives in you, then indeed will you make fit workers. Being dissatisfied with those things with which you should be dissatisfied, is simply adapting yourselves to the condition in such a way as to lift it up. May God help you to do this work.

FREDERICK GRIGGS.

#### ACADEMY NOTES.

—Elder Mattson was with the Boston church Sabbath.

—Professor Griggs spent Sabbath and Sunday with the Danvers church.

—Ground has been broken for the bookbindery which Elder Miles is to establish.

—Miss Verna Crandall has so far recovered from her illness as to be able to return to her home.

—We have this week received in our industrial department an order for several hundred waste-baskets and other articles of furniture which are manufactured here.

—Elder J. C. Stevens, a former

student of the Academy, but now of the New Jersey Conference, with his family, is visiting Mrs. Stevens' parents, Mr. and Mrs. H. H. Stacy, of this place.

## MEDICAL MISSIONARY

### A WEEK'S BILL OF FARE.

#### Lesson 1.

##### SUNDAY BREAKFAST.

Browned Rice with Poached Egg.

Savory Potato.

Nut Sausage.

Tomato Toast.

Fresh Apples.

Bread and Butter.

Stewed Raisins.

This meal presents good combinations, though some using fruit might have to avoid potato and egg. "We should avoid eating vegetable and fruit at the same meal. If the stomach is feeble there will be distress, and the brain will be confused."—*Healthful Living*, p. 83, par. 376.

The food elements are well balanced, the nitrogenous, tissue-forming egg and sausage balancing the starchy, heat-and-force-producing rice and potato.

Though a simple meal, yet the variety of foods is too great for a single individual, and thus is provided a choice of dishes. "It would be better to eat only two or three different kinds of food at each meal than to load the stomach with many varieties." "Three or four dishes are a plenty," for one meal. "At the next meal you can have a change."—*Healthful Living*, p. 82, paragraphs 370, 371.

In the browned rice, toast (zwieback), and sausage the starch is dextrinized, and thus partially digested by the toasting.

It is well that fresh fruit appear upon the table at every meal. "The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing."—*Testi-*

monies for the Church," Vol. VII, p. 126.

Butter, milk, and eggs, though not the best food, may be used to supply fat and nitrogen when nut foods, etc., can not be had. "Milk, eggs, and butter should not be classed with flesh-meat. In some cases the use of eggs is beneficial." "There are poor families whose diet consists largely of bread and milk," but "the time will soon come when there will be no safety in using eggs, milk, cream, or butter."—"Testimonies for the Church," Vol. VII, p. 135.

## RECIPES.

**Nut Sausage.**—One quart water, one-fourth cup nut butter, one quart zwieback crumbs, salt, sage, and onion. Stir all together, and bake in large spoonfuls in an oiled pan. Serve with nut meal gravy.

**Nut Meal Gravy.**—One quart water, two ounces nut meal, heat to boiling, and thicken with equal parts of gluten and flour. Salt to taste.

**Savory Potato.**—Slice potatoes into a pan, add salt, sage, and grated onion, also water. Cover closely, and slowly cook until tender.

F. O. RAYMOND.

## The PRINTED PAGE

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

ELK COUNTY, PA.

THE following report of canvassing work has been sent us by Elder J. G. Saunders, Brockport, Pa.:

10 "Monitor of Health," value \$10.50; 2 "Desire of Ages," value \$9.00; helps, \$22.25; total value \$41.75.

These orders were taken in four days of hard work, going over the territory for the fifth time, where money was short, and where some were having the small pox. Elder Saunders writes: "My wife has been confined to her bed since last November, and I request all the GLEANER workers

and friends to pray for her that she be free to labor in the cause of Christ. may be restored to health, so I can Best wishes for all."

### THE BOOK WORK.

#### Pennsylvania Conference, Week Ending March 13, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. I. B. Trowbridge,	Pittsb'g,	D of A		20	6	21.00	9.55	30.55	13.05
W. J. Hackett,	Johnstown,	P & P		17	1	2.25	9.50	11.75	.75
T. D. Gibson,	Uniontown,	P & P		13	6	14.75	.75	15.50	12.00
C. F. Mahr,	Lancaster Co.,	G C			3	6.75	5.00	11.75	3.75
W. H. Zeidler,	Braddock,	G C		26	7	17.50	12.75	30.25	6.75
T. J. Chambers,	Venetia,	G C		20	1	2.25	12.00	14.25	
T. O. Saxton,	Blocklick,	D & R		25	8	35.25	17.25	52.50	
Mrs. E. W. Kirker,	Latrobe,	L G		17	4	13.25	.75	14.00	9.00
Mrs. T. D. Gibson,	Uniontown,	L G		8	2	6.00		6.00	5.00
F. A. Evans,	Coudersport,	M the M		31	6	20.50	6.00	26.50	
W. T. Hilgert,	Philadelphia,	B R		9	5	10.00	2.24	12.24	
John A. Kimmel,	Ellwood City,	P F		32	13	37.25	1.00	33.25	
L. H. Yothers,	Leechburg,	H of M		35	6	9.00	11.00	20.50	110.00
*L. M. Guild,	Titusville,	H of M		19	8	9.00	.75	10.25	
Andrew Ness,	Moyer,	C K		14					14.00
Ivor Lawrence,	Six Mile Run,	M of N		40	39	55.50	10.75	66.25	
Totals,	16 Agents,			326	115	\$260.25	\$99.29	\$359.54	\$174.30

\*Two weeks.

#### New England Conference, Week Ending March 13, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. E. Leighton,	Salem,	D of A		26	1	3.50	2.00	5.50	9.25
E. Mitchell,	Reading,	D of A		25	2	7.00	2.00	9.00	30.00
R. C. Andrews,	Salisbury,	D of A		25	10	26.00	9.00	35.00	
J. E. Leighton,	Salem,	C O L			4	5.00		5.00	
Totals,	2 Agents,			72	17	\$41.50	\$13.00	\$54.50	\$39.25

#### Maine Conference, Week Ending March 13, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. E. Gerald,	Portland,	F in K			175	105.00		105.00	
Totals,	1 Agent,				175	\$105.00		\$105.00	

#### New York Conference, Week Ending March 13, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
B. B. Noftsger,	Utica,	H of M		11		5.00	1.75	6.75	
Mrs. Louise A. Griffin,		C K			2	2.00		2.00	
Totals,	2 Agents,			11	2	\$7.00	\$1.75	\$8.75	

#### Vermont Conference, Week Ending March 6, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. E. Taylor,	Holland,	H of M		45	29	36.25	1.75	38.00	
A. E. Taylor,	Holland,	C O L				1.25		1.25	
Totals,	1 Agent,			45	29	\$37.50	\$1.75	\$39.25	

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
22 Agents,		454	338	\$451.25	\$115.79	\$567.04	\$213.55

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**ITEMS OF INTEREST**


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**MAINE.**

—Very interesting missionary letters are being received at the Maine Tract Society office. It is evident that there are many who desire the light of truth.

—We have a good stock of the new tracts. What are you doing to spread the truth? These messengers of light are powerful in the hands of consecrated workers. Send in your orders.

—We shall be glad to learn of any middle-aged lady who desires a good home and wages for helping take care of an invalid. Address Maine Tract Society, North Deering, Maine.

—About half of the required amount desired to be raised by pledges in Maine for the proposed effort in Portland, has been promised. We hope the pledges will continue to come in until the mark is reached.

—We are sorry to learn that Elder Bicknell has been ill with the "grippe." He was sick at the home of his wife's relatives, *en route* for General Conference. We hope he has, ere this, fully recovered.

E. H. MORTON.

**VERMONT.**

—Elder Bicknell and Brother Cady started for the General Conference at Oakland, Cal., Saturday night.

—Brother F. S. Porter has been confined to the house at Brother Cady's with enteric fever, but is better at this writing.

—Elder and Sister Bicknell, and daughter Leona, have been making a visit to friends in Burlington for the past few days.

—We are glad to note that one of our canvassers has returned to the work, and trust that the others will soon find their way back. As we are

planning for one of the best canvassers' institutes, we are anxious to hear from any who can come and enter the work this spring.

—We learn from the brethren at North Wolcott that Elder Watt started for the General Conference last Monday, March 16, and that he left a good interest in that place, one hundred being present at one of the recent meetings. May the Lord hold the four winds yet a little while till all the children of God have been sought out.

—One sister writes that she has received her "Christ's Object Lessons" all right and that her heart is made glad to see this great work go forward. She sees it go forward because she is doing what she can to aid it, and the Lord has instructed us that we will receive a blessing when we do our work faithfully. We will experience "joy," as this sister does. Have you tried to aid in this "great work?"

—Our special book sale is yet open for your consideration, and we trust that you will consider the object we have in making it—your opportunity to get a bargain and at the same time help the tract society to close these out, and thus pay off our debt with the publishers. If any order anything that is all sold out at the time you order, we will return your money; or if you desire you can make a second choice in your order, in case the first can not be filled from the special stock.

—We are thinking what a good thing it would be if our brethren would all rise throughout the State, and finish our work on the "Object Lessons" while Elder Watt is gone. You all know that he is much interested to see this work finished. Would it not be a good thing to have it all done when he comes back? But, brethren, we read that Jesus has gone away on a journey and that he has left us with a work to do, and from

the signs of the times we know that he is soon to return. Shall we wait, keep waiting, till he comes and finds any of us unfaithful? So with this thought before us, let us not work as pleasing man, as it might be with our first suggestion, but rather, let us seek to please the Lord. Are there not some who can aid us in this work? Can it be that we can not find time to do the work that Jesus tells us he has left for us to do? Are we allowing anything to eclipse his blessings promised to the faithful? and shall we not put forth our very best effort to help finish the good work? "Think on these things," and as you see Jesus beckoning to *you* take up your work at once. The tract society will be pleased to correspond with any who desire to take up their work. If you have not already obtained a copy of the book to canvass with, order one at once.

F. M. DANA.

March 21, 1903.

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**SUNSET CALENDAR FRIDAYS.**  
**Local Mean Time.**

1903.	Boston.	N. Y. and Phila.	Washington.
March 6.....	5:54	5:55	5:57
March 13.....	6:02	6:03	6:04
March 20.....	6:11	6:11	6:11
March 27.....	6:19	6:18	6:18

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**OBITUARY NOTICES**

BEILER.—Hermie Beiler died at Wilkesbarre, Pa., February 20, in the twentieth year of his age. Brother Hermie was ambitious to be a useful man. He was a dutiful son to his widowed mother, and a devoted Christian. He had sold more of our denominational publications than any canvasser in Pennsylvania, or perhaps elsewhere, according to his age. He left his home in Erie, Pa., a few days before his death, hoping to enter upon a medical course of study. His untimely death is a loss to his beloved mother and family, as well as all the church and friends. We sorrow, but with the blessed hope soon to meet at Jesus' coming. Funeral services were conducted at Erie by the writer.

R. A. UNDERWOOD.



ISSUED WEEKLY

By the Atlantic Union Conference

Of Seventh-day Adventists

South Lancaster, Mass.

(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, - - - JENNIE THAYER

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

THE friends who find a blue cross on the margin of their paper this week, will please look at the date on their paster, and see if their subscription has not expired. We trust that you still wish to receive the paper, and invite an early renewal of your subscription, as we do not wish to drop your name from the list.

IN our missionary department we print a hymn written by a brother in the Pacific Union Conference for those who had sold their quota of "Object Lessons." It occurred to us that it would rise as sweet incense from the churches in the Atlantic as well as in the Pacific Conference. Hence we give it to them.

THE South Lancaster printing office has lately been favored by the addition to its working force of Brother Leonard J. Smith, who was formerly connected with the *Review and Herald* plant, and Brother Glen L. Brown, from the *Indicator* office, Rome, N. Y. We gladly welcome these young friends to the work on our paper.

WITH this number of the GLEANER we begin a series of lessons in hygienic cookery, which we think can not fail to be of interest to our sisters. They are prepared by one who has had years of experience in cooking and giving instruction in cookery at the Battle Creek Sanitarium and in some of our large cities. Get the house-keeper nearest to you who does not

have the paper to subscribe, and study these lessons.

## SPECIAL COLLECTION.

THE churches in the Atlantic Union Conference will please bear in mind that Sabbath, April 4, is the time for the regular semiannual collection for the Haskell Home and the James White Memorial Home. On account of the expense involved, no envelopes will be sent to the churches, but do not let us forget the collection on that account. "The liberal soul shall be made fat."

## THE GENERAL CONFERENCE.

THE *Review and Herald* requests that Sabbath, March 28, be made a special day of prayer in all of our churches for the General Conference which is in session at Oakland, Cal. There certainly is need that prayers ascend from all our people for those assembled in council, not only one day, but every day of this important meeting—the most important probably ever held by our people. Pray that the presence of the Holy Spirit may soften every heart, and cause right decisions to be made in all the deliberations of the assembly.

## APPOINTMENT.

NO PROVIDENCE preventing, I expect to meet with the Everett church on Sabbath, March 28, at the regular Sabbath service.

F. C. GILBERT.

## BOSTON FIELD GENERAL MEETING.

THIS meeting will be held Sabbath and Sunday, April 18 and 19. We had thought of holding it earlier, but owing to the fact that it would be so near the time of the other general meetings, and the regular quarterly meeting season, we have chosen the above date as most desirable for this important service. We hope to

have one of the most interesting gospel workers' and Sabbath-school conventions that we have yet held in this field. Already several very practical topics for papers have been assigned. We hope to be able to give in the next issue of the GLEANER some of the interesting things that we will have at this meeting. We trust that our neighboring churches will commence to plan to attend.

K. C. RUSSELL.

## 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,	\$444.08
Mrs. Mary Husted,	1.00
New York Tract Society,	56.75
Mrs. Peter Stone,	1.00
Mrs. O'Dell Fletcher,	1.00
Mrs. E. M. Stone,	1.00
Mrs. S. A. Snyder,	2.50
Mrs. Mary Ober,	1.00
Mr. Turner,	.25
Mrs. Mary Corson,	.50
Mrs. Ida M. Tower,	2.50
Mrs. Sarah Miller,	1.00
Mrs. Fanny Silloway,	1.00
Mrs. M. A. Watt,	1.00
Albert W. Boardman,	1.00
Seymour Clark,	1.00
H. C. Miller,	1.00

\$517.58

March 20, 1903.

"GO TO work, and ways will open before you."

## 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.

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