

ATLANTIC UNION GLENER



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

VOL. II

SOUTH LANCASTER, MASS., APRIL 15, 1903

No. 15

‘AT EVEN, OR AT THE COCK-CROW- ING, OR IN THE MORNING.’

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant can not shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of
the sun,
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

If the Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would his touch of my hand, his law com-
mand,
Bring me unhoped-for zest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
The Master is near, the Master is here,
I have only to sit at his feet.

—British Weekly.

LIVE PEACEABLY.

THOSE who love Jesus and the souls for whom he has died will follow after the things which make for peace. But they must take care lest in their efforts to prevent discord, they surrender truth; lest in warding off division, they sacrifice principle. True brotherhood can never be maintained by compromising principle. As Christians approach the Christlike model, and become pure in spirit and action, they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual. At this crisis is the time to decide who are God’s faithful servants, who will be true to principle, who will bear in mind that truth is too dearly purchased for its least principle to be surrendered. That peace and harmony which are secured by mutual concessions to avoid all differences of opinion are not worthy of the name. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed to obtain harmony. All our words and actions pass in review before God; and if we wish to stand in the judgment as having done all that we could do to exert a right influence over our fellow men, we must return kind acts for acts of

mischief and malice. Christ is our pattern; we must follow him.

The apostle Paul exhorts us, “If it be possible, as much as lieth in you, live peaceably with all men.” Care should be taken by Christians to give no offense, that the truth may not be evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between church-members, because they are not Christlike in character. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to retain them in church fellowship would be unfaithfulness to the Master. The church as a body is to do all in its power to promote union and prevent schisms. If unsound doctrine is introduced, the safety of the flock of Christ will be endangered; and it is the duty of those in authority, who are jealous for the truth as it is in Jesus, to make a firm, decided protest.

To those who have been injured without cause these words of Scripture apply, “If it be possible, as much as lieth in you, live peaceably with all men.” Their failure to live at peace with all men is not due to the course they themselves have pursued, but to the envy, jealousy, and evil surmising

of those who have been in the wrong. A division is caused. How shall it be healed? Shall the man that has been sinned against, misjudged, and maligned, be called to give an account? Shall he seek for something in his past course by which he can humiliate himself? Shall he acknowledge himself in the wrong for the sake of making peace?—No. If he has tried to do his duty, and has been patient under abuse, he is not to humble himself to acknowledge that he is guilty. He does the offenders great wrong thus to take the guilt upon his soul, admitting that he has given them occasion for their course of action. This is very pleasing to those who have done the work of the enemy; but heaven's books record the facts just as they are. Concessions that are not true from the one who has been wrongfully treated gratify the feelings of the carnal heart. The wrong-doers interpret their position as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out of their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them again to active growth.

There is a work for us to do. We must begin here to cultivate the meekness of Christ. There are stern battles for us to fight against our traits of character that lead us to decisions that make it hard and unfavorable for others. We are not commended by God for a zeal that savors of pharisaism; for this is not of Christ. We are not to go to an extreme in false charity, neither are we to follow a course of unbending severity in cases where kindness and mercy and love would have a telling power. The ax must be laid at the root of the tree. True conversion is needed. Heart work is essential. The nature must be renewed after the divine image, until the work of grace is completed in the soul.

MRS. E. G. WHITE.

THE DIVINE LAW IN MUSIC.

A GLORIOUS vision of angels; a song ineffably sweet; the night air aquiver with the grandest chorus earth ever heard. Heaven's highest choir serenades the humble shepherds on Judea's plains. Thus was heralded the tender, sweet story of the lowly birth of the Lord of heaven in the humble stable at Bethlehem, by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."

Amid all the jarring discords of sin and strife and hate, in a world where man wages war against his Maker, we may still hear the soothing, rhythmic melody, the perfect heavenly harmony, God's own poem set to music by the divine Poet. Yea, we may not only hear, but we may join in the anthem, "Glory to God in the highest, and on earth peace, good-will toward men."

Since sin came into Eden and brought all our woe, and we lost the key-note, lost the divine purity of voice, men have "come short," have sung flat, below pitch, but all, without money and without price may come to the Master Musician of the universe, and take lessons, learning of him harmony, and the divine secrets of the "divine art;" for in music, as in all else that is heavenly and good, "the secret of the Lord is with them that fear him." All sin is discord; I had almost said, all discord is sin; at least we may be sure that there are no discords in heaven. God himself is the key-note. He is the author of every lovely sound. He is the fountain of melody, the center, the soul of harmony.

PERFECT MATHEMATICAL ORDER.

Music is order; noise is disorder. Sound is caused by the vibrations of matter in the air. If a body is unequal, imperfect, the vibrations are irregular. The result is noise. If the vibrations are equal and perfectly regular, the result is a musical tone. The

more rapid the vibration, the higher the tone; and conversely, the slower the vibrations, the lower the pitch of the tone.

In the upper C, the note in the third space of the treble clef, there are in standard pitch five hundred and twenty-eight vibrations per second. In what is called by Sir William Herschel the natural pitch, which was adopted in Stuttgart, Germany, in 1830, and is the accepted Continental pitch, there are five hundred and twelve vibrations in a second. In the C an octave below, there are just half the number of vibrations, two hundred and fifty-six. In the C an octave below the ordinary bass C, one hundred and twenty-eight. In the very low bass C, sixty-four; an octave below that, thirty-two; in the octave still lower, sixteen. In tones below that the vibrations are so slow that the human ear fails to recognize the tone as music. Above the standard C mentioned at the first, whose vibrations were given as five hundred and twelve, the octave higher has 1,024 vibrations; this is the very high soprano C; an octave higher still, 2,048; then 4,096; 8,192; 16,384; above this our ears can not distinguish tone; the vibrations are too rapid.

But there is a great difference in ears in this matter; some are able to distinguish tones of a much higher pitch, the shrill sounds produced by insects being plainly audible to them, while the ears of other men will detect no sound at all. Observe the simple, mathematical law, that double the vibrations produces an octave. Surely a divine hand is here—the hand of Him who has arranged all things in perfect mathematical order. In all the intermediate tones also there is perfect, absolute law, and any departure from it will produce false pitch, discord. God's law can never be changed and harmony still be preserved. There is a divine hand in music; no work of chance in this holy art.

I have noted that the human ear is able to perceive about eleven octaves of sound, but when God restores man to perfection, we shall hear sweetest music now wholly inaudible to human ears, for all of man's powers are limited now. A few years ago if any one had said that it is possible to see through a wooden box to count the coins in it, to see through the flesh of the hand, and count the bones and detect the presence of any foreign body, man would have said, "Impossible." But God has permitted the veil to be drawn aside, and the wonderful X-rays have made all this very simple. X stands here as in algebra for the unknown quantity, the unknown power. This unknown power is the "unknown God" of Athens, the Author of light and of sound. Some day we may hear the loveliest, richest harmony where now no sound is audible.

J. S. WASHBURN.

(To be concluded.)

"CHRIST'S OBJECT LESSONS."

HAVE you sold your quota of "Christ's Object Lessons"?

Fifty "Object Lessons" were sent from the office to the Camden church last week.

Since the first of last October five hundred and seventy-five copies have been sent out from the office to the churches of New Jersey. Some of our people have been working. Have you?

Jesus—"Son, go work to-day in my vineyard."

Son—"Lord, what wilt thou have me to do?"

"Let each member in each church make determined efforts to deny self." "If all will take hold of this work [the sale of "Christ's Object Lessons"] in the spirit of self-sacrifice, for Christ's sake, and for the truth's sake, it will not be long before the jubilee song of freedom can be sung through our borders."—*Rolling Back the Reproach.*

J. W. RAMBO.

"NOTHING is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such an one, rather than allow him to be overcome."

The FIELD

BUFFALO, N. Y.

THE general meeting which just closed was well represented from sister churches. Several were in from Olcott. Among them was Brother C. W. Lindsay and Sister Buckland. These are among the oldest Sabbath-keepers in western New York. Representatives were present from Jeddo, Darien Center, Alden, and Fredonia. At ten the hall was well filled, and Sisters Satterlee and Prescott, the superintendents of the two Buffalo Sabbath-schools, conducted on time an excellent school.

After a few moments' intermission, the Lord's coming in "this generation," dating from the falling stars in 1833, was set forth in the discourse. The prominent points were that the preaching of the signs would develop one class who would in their hearts say, My Lord delayeth his coming, and another class who would so thoroughly believe it that in their *lives* there would be manifested such a change that those who lived with and among them would say that person is thoroughly convinced that his Lord is soon to come. This class will so love the coming of the Lord that they will "pay all for the field" which has the "treasure." Their lives will have the real sacrifice in them. They will condemn the world. They will sell all to buy the "pearl"—the Adventist message.

Following the sermon five social meetings were organized, and in a few minutes nearly all had expressed their confidence in the blessed hope.

Then the ordinances were celebrated. It was an interesting occasion. All had brought their dinners. In one hour the bell called the congregation to order, and papers were read on Closed Book Recitations, How to Teach the Lesson and Review the School, and Helps in Sabbath-school. These papers brought a lively discussion and many excellent thoughts.

To close the Sabbath we went to the Baptist chapel, and six followed their Lord in baptism.

On Sunday a similar program was followed.

The treasurer for the east side reported that during the quarter she had received \$405.51 tithes. For some reason the treasurer from the west side was absent. The amount of tithes paid has steadily increased. The librarian's report showed that the *Signs* had been doing a good work, the average circulation being over two hundred weekly. The missionary society have done a good work. The *Good Health* has received some attention.

Next followed a paper by Sister C. H. Sumner on "What my Mother did for Me." The paper was strong, and brought many remarks, and was followed with a resolution asking the conference committee to hold a summer school in which teachers can be qualified to fill the many calls for this work. This large congregation was unanimous in passing such a request.

Brother S. M. Jacobs, who is well known to our readers, was requested to tell us his experience in connection with the school for the colored at Huntsville, Ala. This was done in such a way that \$53.85 was pledged for that work, and \$38.85 was paid down, which will be at once forwarded to that institution.

A paper was then read by Sister M. A. Millington on selling "Christ's Object Lessons." A spirited discussion followed, with experiences. Then the last nine hundred and fifty copies to be taken in this district was

considered. It was asked who would take more, and an aged lady who had sold over sixty books, said quickly, "Put me down for fifty more." Dr. Satterlee was asked to make a list, which is as follows:

L. J. Mescall,	50
M. A. Millington,	100
Mrs. Brown,	25
Mrs. E. W. Walker,	16
Mrs. Southworth,	10
Mrs. C. H. Fox,	10
Mrs. M. A. Merifield,	6
Alex Gleason,	6
S. M. Hatch,	6
B. Langhoff,	6
Mrs. L. V. Stevens,	6
Mrs. C. H. Sumner,	6
Mrs. R. D. Walker,	13
Mabel Stevens,	1
A. O. Burrill,	100
Nora Satterlee,	4

365

This list shows that the hand which rocks the cradle is the hand that sells the "Object Lessons." Brother John Longbiegn had taken seven books that morning, so the whole number taken was three hundred and seventy-two. Nearly all who pledged to sell these have sold their quota before. A few more such gatherings and such a disposition to carry out the "Lord's plan" will soon reduce the remaining six hundred copies in this division. Then we will have a jubilee meeting in western New York, and see what the Lord has for us "to do next."

Dr. Satterlee and wife closed the meeting by telling what the Lord has done and is doing in the medical missionary department. Thus closed another good meeting. We all thank God and take courage.

A. O. BURRILL.
H. W. CARR.

READING, PA.

THE Lord again richly blessed last Sabbath. The Reading church had her quarterly meeting. Notwithstand-

ing the inclemency of the weather, many were present. It was a day of victory and great rejoicing. Six souls were buried with their Lord in baptism. The Reading church is greatly encouraged, by the accessions already gained, and by the prospect of soon gaining many more.

If the Lord wills, a tent effort will again be devoted to this city, with which the many that are standing between two opinions will be caused to decide. God is in the work, and with him we desire to press it to a glorious consummation.

J. H. SCHILLING.

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,	\$544.83
Sisters Chaffee and Giles,	5.00
Mrs. Abbie Fisk,	1.50
Mrs. Eunice B. Dixon,	2.00
Paul C. Mason,	3.00
Bridgeport company,	.85
Mr. and Mrs. S. N. Peabody,	1.00
A friend,	1.00
Mrs. L. P. Brown,	1.00
May E. Haines,	1.00
Mrs. H. H. Dexter,	1.00
Mrs. A. W. Farley,	5.00
A friend,	.29
Sophia M. Brown,	1.00
Mrs. Henry M. Perry,	1.00
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	\$569.47

ATHOL, MASS.

THE work is progressing rapidly here in Athol at the present time, and we believe that the blessing of the Lord is attending us.

Since my last report the Lord has given us some grand openings where we believe the hearts of the people are ready for the reception of the truth. About eighteen or twenty people are listening to the truth every week through Bible readings, and

every one of them seems very much interested. One man has already taken hold of the truth. He has known the truth from childhood, but has never made any profession before. He has now taken his stand firmly for the right, and has expressed a desire to be baptized and join our people. There are two persons in this vicinity who desire baptism, and there is still another whom I think would go forward in this ordinance if the opportunity presented itself.

We have from twelve to fifteen Sabbath-keepers in our little company, and they contemplate forming a church organization a little later.

The Lord has truly blessed us in giving us openings whereby we could work up the interest we have at present. Since my last report I have preached twice in the Baptist church. The pastor of that church came to me not long ago, and asked me if I would give a series of lectures on "The Coming of the Lord" to his people, and I told him that I would. I have already given one, and there seemed to be a deep interest to hear. At that meeting we had seventy-five people present. Last Thursday my wife and I attended their Thursday evening prayer-meeting, and, as the pastor was away I was called on to lead the meeting. I had made no preparation, but took up the subject of "God's Omnipresence."

Soon after I spoke in the Baptist church the first time, I was called to speak to the Y. M. C. A., and we had about twenty-five men present at this meeting.

In addition to these openings, I have been asked to preach in a little village about four miles from here and will preach the first sermon, next Sunday, April 12. It certainly is wonderful—the manner in which the Lord is opening up the way for the truth. He has done even more than we could ask or think. We have been praying for some way whereby we could get at the people, but never

expected to have the doors of the outside churches opened to us; but if we are only faithful, and work the best we know how, the Lord will abundantly bless us.

We feel as if our experience this winter had been a great deal like that of Paul at Corinth; for we have worked all the week for our support, and given the truth as the Lord gave us opportunity. He has wonderfully blessed us in our work, and has used us as instruments in his hands for getting the truth before a number of people; we believe that some day others will take hold of the truth as a result of the efforts put forth the past winter.

Athol has been a hard place to canvass, especially so this winter; but we have been enabled to get some of our books before the people. Besides the books which we are selling, we are disposing of over a hundred copies of the *Life Boat* each month.

Pray for us that the Lord will bless us in our work, and bring yet other souls to a knowledge of the truth.

A. J. CLARK.

April 5, 1903.

PARKERSBURG, W. VA.

Not seeing anything in our Union paper of late from West Virginia, I desire not to be among those of whom God speaks in Jer. 48:10, "Cursed be he that doeth the work of the Lord negligently," and therefore enclose a report of the work done by our local missionary society for the three months ending March 20, 1903.

Number of reports returned,	20
Number of letters written,	10
Number of missionary visits,	124
Number of Bible readings held,	6
Pages of books and tracts distributed,	7,810
Amount received on books and periodicals,	\$4.25
Donations,	\$4.50

I am sure that this does not represent all of the work; for some who are engaged in active colporteur work

never report save verbally at our missionary meetings held each Sunday evening.

Besides this report I have from December 20 to March 20, canvassing part of the time only, sold seventeen "Christ's Object Lessons," eight "Best Stories," two "Christ Our Saviour," and one "Ladies' Guide." I have sold forty-seven "Christ's Object Lessons" above my first quota of ten books.

A club of fourteen *Life Boats* is used in the city jail. One hundred and fifty copies of the *Sentinel* of March 14 are now in use.

I desire to remain a subscriber to the GLEANER, and contribute to its sheaves whenever consistent. My heart is in this message, and I live by giving of its food to others. I desire to live, or die as God wills, till time ends in helping to scatter these precious truths, dear as life to me.

O'D. FLETCHER.

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

Amount of fund previously reported,	\$1,187.14
Amount received since above report:	

Danvers church,	\$4.26
M. E. Jordan,	1.00
Mrs. Mary Legro,	1.00
D. O. and M. J. Fitch,	1.00
Chas. H. Perry,	2.00
N. F. Brown,	1.00
H. C. Perry,	.50
Mrs. N. W. Brown,	1.00
Mary A. Goodwin,	2.00
Mr. and Mrs. S. C. Peckham,	6.00
Mrs. Mary E. Peckham,	2.00
Miss Honor Robbins,	.25
Miss Jennie Robbins,	.50
Mrs. J. McClements,	1.00
Miss Margaret McClements,	5.00
Miss Mary McClements,	2.00
Pawtucket church,	7.00
Mr. and Mrs. H. S.	

Priest,	4.00
Mrs. L. A. Sargent,	2.00

43.51

Total,	\$1,230.65
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H. B. TUCKER, Treasurer.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL: READING CIRCLE
YOUNG PEOPLE'S WORK

HOW TO SECURE A BETTER ATTENDANCE AT THE SABBATH-SCHOOL.*

I BELIEVE the first thing necessary, to secure a better attendance at Sabbath-school is, for our people to awake to their God-given responsibility in the matter of our Sabbath-school work. We are told by the spirit of prophecy, that our churches should be turning out young men and women for the work, and we know the Sabbath-school, rightly conducted, is God's great kindergarten. Our elders should lay before their members, old and young, the importance of a thorough knowledge of the Scriptures; and should impress upon them the fact that no one will be safe in these last days, when so many deceptions are all around us, without such a knowledge of the Scriptures. And the place to attain such knowledge is the Sabbath-school. Lessons rightly learned in Sabbath-school will never be forgotten.

The Sabbath-school is much more important than the preaching service; for sermons often go in at one ear, and out at the other. The Sabbath-school officers ought to seek God earnestly for wisdom to select the very best talent for teachers.

The scholar can perform a very important part in adding to the membership of the school by regular attendance and good lessons. If we give a few minutes' study to the les-

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

son each day, when Sabbath comes, we will have the lesson in our minds; and when the teacher asks us a question, we can answer it without looking at our lesson sheet. Why, the little children in the worldly school would not think of looking in their books to answer their lessons, and I think, we older ones ought to be ashamed to do so. Good lessons will do much toward making the Sabbath-school more attractive, thus adding to its membership.

J. J. KENNEDY.

EAST CONCORD AND MIDDLEBURY, VT.

GOD is always true to his promise to meet with even two or three who are gathered in his name; and on two occasions of late he has drawn near and blessed a small number who sought further light in regard to the best way of advancing the Sabbath-school work.

At East Concord one family are often the only ones in attendance at the weekly meetings, and their faithfulness in keeping up the Sabbath-school is an example to others who are thus situated.

A precious season was enjoyed with this family and the other dear souls in this place from March 26 to 29.

April 2, a little company of believers at Middlebury met together at their usual place of worship, and studied the more important subjects to be considered by the Sabbath-schools at this time.

We are glad to know that some not of our faith are quite regular in attendance at this school; and the word of God read from "Testimonies for the Church," Vol. VII, p. 22, came to the workers here as a promise which can not fail. "Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask,

it shall be done for them of my Father which is in heaven.'"

Then let us all follow the counsel given on page twenty-one of the work above quoted, and as a result of "a deeper, more earnest concern for those who are out of Christ," "meet together and plead with God for the salvation of some special one, and then for still another."

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

NAOMI L. WORTHEN,
Field Secretary.

RUTLAND, VT.

THE Rutland Sabbath-school was favored April 3 and 4 with the presence of Sister Naomi Worthen, field secretary of the Sabbath-school department of the Vermont Conference. A Sabbath-school convention was held, the first meeting being Sabbath morning following the usual Sabbath-school lesson. The topics considered at this time were "How to Study the Sabbath-school Lesson," and "The Relation of the Church school to the Sabbath-school," the latter topic being given considerable time by the Rutland church-school teacher.

Sunday evening, "The Missionary Work our Sabbath-schools Should do at Home and Abroad," was the first subject discussed. "What can the Sabbath-school do towards Training Young People for Service?" brought out some very pointed thoughts. The last subject, "Suggestions on Methods of Teaching the Lesson," was briefly discussed. Each article, or talk, was given a general discussion, and all felt that the convention had been exceedingly profitable. Rutland will gladly welcome Sister Worthen many times again.

L. C. BALL.

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

SOUTH LANCASTER ACADEMY LIBRARY.

I WISH to call attention to the work of our library in connection with the Academy, and to invite subscriptions and donations for the same. The value of a library is recognized by all who are students, and the efficiency of a school is greatly increased by a good library. There are many works of history and science of which we are greatly in need, and are unable to purchase because of insufficient funds. Our students would all be greatly benefited in their studies by having these books to use for reference in connection with their other work. We also endeavor to keep on hand for our students a number of the most useful periodicals of the day.

We now charge a library fee of fifty cents per year of our students for the keeping up and improvement of the library. It costs us something to attend to the work of the library, so that when it comes to the purchase of new and much needed books, we have but very small funds with which to make these purchases. We are at the present time unable to purchase some dictionaries which we are much in need of because we do not have the money.

Now, as I have already intimated, we are very anxious to build up this phase of our work, and shall appreciate most heartily funds and help in this direction. We are always glad to receive useful books, and yet there are certain books and periodicals which are especially adapted to the various phases of the work of our students which we need to purchase directly, and, as I say, need money for this.

Any donations of books or money for the library can be sent to the Academy treasurer, Geo. W. Palmer.

I might add that it would not be well to send books or papers until it is learned whether we have them or not.

FREDERICK GRIGGS.

UNITED STATES HISTORY.*

PAST, present, and future are alike to the "high and lofty One that inhabiteth eternity, whose name is Holy." The Comforter was commissioned from heaven to the followers of Christ to reprove, to guide, and to "show them things to come." John 16:7-13. So, before we take up the study of history from a human standpoint, it is our blessed privilege to view it with the enlightenment of the Spirit of Truth.

The Lord is not afar from the nations of earth (Acts 17:27); God's providences are unmistakable "to the intent that the living may know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will, and setteth up over it the basest of men." "The race is not to the swift, nor the battle to the strong" (Eccl. 9:11); God is longsuffering, but when a nation's cup of iniquity is come to the full, he no longer suffers it to exist. Israel was taken into Babylonian captivity for their own good, to purify them (Jer. 24:5; 33:7, 8); Cyrus was named one hundred and fifty years before his birth, and his work in the capture of Babylon was definitely described; but this did not take place until Babylon had become thoroughly corrupt. These will suffice to illustrate God's dealings.

Coming to the time of the Dark Ages, we find the kingdoms of Europe dominated by the church of Rome. "The noontide of the papacy was the world's moral midnight." Her power was supreme; kings and rulers bowed in submission; no advancement was made in learning, science, or discovery; and heresy was punished as the most heinous of crimes. But a brighter day

*Synopsis of talk given at the teachers' institute, Rome, N. Y., Jan. 30, 1903.

was to dawn. With the sixteenth century came the Reformation which divided Europe nearly equally between Romanism and Protestantism. Still, that did not mean all that it should; nearly all the countries who were professedly Protestant still had the spirit of the papacy; religion was established by law, while those who differed in belief suffered persecution.

In the divine providence America had been discovered, and exploration in the New World was going on. To this country many longing eyes were now turned. To secure freedom of worship they braved the sufferings and dangers of the wilderness, and founded new homes where they could enjoy a "church without a pope and a state without a king." For this same reason nearly all the thirteen original colonies were planted; but in many of these, although the people had fled from persecution, they were not equally willing to grant freedom to others.

Only in Rhode Island was it different. Its founder, Roger Williams, banished from Massachusetts by religious intolerance, was as firm as the granite rock on the principle "that every man should have the right to worship God according to the light of his conscience." To this man the people of America owe a great debt; those of every belief fled thither from oppression; many said these principles—civil and religious liberty—were new and strange and would soon die out, but they continued to spread until "they became the corner-stones of the American Republic."

In that noble document, the Declaration of Independence, are found these words: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Then in the struggle that ensued to maintain these principles, we see one of the mightiest nations of earth van-

quished before a country small and feeble; and why was this?—Because the One who rules in the nations of earth had a future for the United States, and he had revealed it to his servant John over eighteen hundred years ago.

By a study of Revelation 13 we find foretold the location of this government, the time and manner of its rise, its rapid growth, its form of government, its two great lamblike principles,—Protestantism and Republicanism,—and that it must perform its work in the present century. In teaching United States history from the standpoint of Christian education, this prophetic outline should be made the basis, for it is the basis. As we teach it, then, it is our duty and privilege to lead the mind of the student to watch the fulfilment of prophecy, and how men have and are filling in the outline given by inspiration.

Much light is thrown upon the slavery question and the civil war in "Testimonies for the Church," Vol. I, pp. 253 to 268 and pp. 355 to 368. Here it is shown that in this terrible struggle, God was punishing this nation for the great crime of slavery, also the part Spiritualism acted, and why the war was permitted to drag on for four long years. On pages 259 and 268 may be found some things yet to take place in the history of nations, especially England and the United States.

But a change is indicated in the prophetic symbol, "and he spake as a dragon; and he exerciseth all the power of the first beast before him." This has been gradually taking place for more than a quarter of a century, and will continue until our nation shall have repudiated every principle of its Constitution as a republican and Protestant government. See "Testimonies for the Church," Vol. V, p. 451. Romanism, Protestantism, and Spiritualism will then unite their forces, and "this country will follow in the steps of Rome in trampling on

the rights of conscience." See "Great Controversy," chapter 36. This is the last nation noticed in prophecy; and just as it appears that commandment-keepers are at once to be wiped from the face of the earth, Michael stands up to deliver his people. Taught in this way, the study of United States history will not develop patriotism in our children and youth, nor fit them for positions of state, but will inspire them with loyalty to God, and prepare them for heavenly citizenship.

ROY F. COTTRELL.

MEDICAL MISSIONARY

A WEEK'S BILL OF FARE.

Lesson IV.

MONDAY DINNER.

Vegetable Stew.
Macaroni baked with Granola.
Pease Patties—Tomato Sauce.
Bread. Hoe Cake.
Apples. Canned Blackberries.
Cream Raisin Pie.

PRINCIPLES.

Those taking vegetable stew should certainly avoid fruit at the same meal.

Pease patties present one of the most wholesome forms in which legumes (peas, beans, and lentiles), can be prepared, and without doubt these foods must be principally relied upon as proper meat substitutes, by most of those unable to procure nuts or nut foods.

RECIPES.

Vegetable Stew.—Cook the vegetables desired, such as potatoes, turnips, carrots, cabbage, onions, etc. About an hour before serving, add a little rice, and if liked some tomato and protose, or other nut food. Season to taste.

Macaroni baked with Granola.—Cook macaroni until tender in a large amount of salted water; turn into a colander and pour on cold water to separate the tubes. Then put maca-

roni in a pan, sprinkle with granola, pour on milk, dairy or nut, to nearly cover, and bake to a nice brown.

Pease Patties.—Soak Scotch peas over night and in the morning remove to fresh water and gently boil for three or four hours, until tender. Cook down as dry as possible, pass through a colander, stiffen with granola or zwieback crumbs, if necessary, season with salt and a little nut butter or cream, form into patties, and bake to a nice brown.

Hoe Cake.—Two cups thin cream (boiling), one cup cornmeal (hot), one tablespoonful sugar, one-fourth teaspoonful salt. With a little cornmeal mix sugar and salt, pour on sufficient

cream to make a stiff batter which will stand up well, beat a few minutes, drop in spoonfuls on an oiled tin and bake about forty-five minutes, or until well browned on both sides.

Cream Raisin Pie.—One cup seeded raisins cooked soft in a little water, cool and add one beaten egg and one cup sugar. Take one cup sour cream and stir in one tablespoonful flour. Put all together, salt a little, flavor with vanilla, and bake with two crusts.

"God requires us to use only healthful foods, prepared in a simple manner, that the fine nerves of the brain be not injured, making it im-

THE BOOK WORK.

Pennsylvania Conference, Week Ending April 3, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
L. B. Trowbridge,	Pittsburg,	D of A		10	3	10.50	6.80	17.30	13.80
W. J. Heckman,	Johnstown,	D of A							10.50
T. D. Gibson,	Uniontown,	P & P		30	6	16.50	50	17.00	36.25
T. O. Saxton,	Blarisville,	D & R				4.75	2.25	7.00	88.75
Mrs. T. D. Gibson,	Uniontown,	H H B			2	9.00		9.00	
Mrs. T. D. Gibson,	Uniontown,	L G			5	15.00		15.00	9.50
W. W. Moore,	Somerset,	B R		18	1	2.50	6.25	8.75	96.95
C. F. Mahr,	Rightsville,	C K		22	10	10.00	1.00	11.00	15.00
L. M. Guild,	Titusville,	H of M			1	1.25	3.00	4.25	2.50
Mrs. M. B. Colcord,	Coud'port,	D & R		8	1	3.75	10.30	14.05	
Ivor Lawrence,	Six Mile Run,	M of N		60	2	2.25	3.75	6.00	173.50
W. T. Hilgert,	Philadelphia,			2			3.13	3.13	2.50
Totals,	11 Agents,			150	31	\$75.50	\$36.98	\$112.48	\$449.25

New England Conference, Week Ending April 3, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. Lottie Wright,	Milford,	D of A		23	3	10.50	2.25	12.75	
*Mrs. G. Laycock,	Worcester,	P & P		13	5	12.50	.75	13.25	
Totals,	2 Agents,			36	8	\$23.00	\$3.00	\$26.00	

*Two weeks.

New York Conference, Week Ending April 3, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
D. P. Evans,		M of N		32	9	13.50		13.50	
Totals,	1 Agent,			32	9	\$13.50		\$13.50	

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
14 Agents,		218	48	\$112.00	\$39.98	\$151.98	\$449.25

possible for us to discern the value of the atonement, and the priceless worth of the cleansing blood of Christ."—*Healthful Living*, p. 43, par. 172.

F. O. RAYMOND.

The PRINTED PAGE

"Publity,
and from **HOUSE to HOUSE**"

DON'T FORGET

that we are hoping and praying for a more general manifestation of interest in our canvassers' institutes. Our hearts are cheered by the letters received from those who have written that they expect to attend; but I am convinced that there are many others whom the Lord has been impressing that they should attend one of these meetings, and then enter the work, but who have not yet made the decision to do so. I am also sure that among this number are some who have once gained an experience in this good work, but have given it up for some other calling. I would like to ask such persons a few questions:

Will you not examine your own heart carefully, and decide honestly and candidly with yourself whether you are having as good a Christian experience as you had when you were actively engaged in the canvassing work, or not? Do you not miss some of the blessings you received while engaged in the work of ministering to the people in their homes? Do you not think that there are many souls in the world for whose spiritual enlightenment the Lord has made you responsible for whom you are not making any special effort? Have you not been impressed that you were shirking your responsibilities by remaining out of the field? Do you think that the Lord will ever remove every obstacle in the way of your re-entering the canvassing work? Do you not think that you have some responsibility in surmounting those obstacles yourself? Do you think

that you are making a real honest effort to do so?

Could you not cut loose, and enter the work right now if you really wanted to do so? Do you think you will ever have a more favorable opportunity to do it than the present? Is it not probable that it will be more difficult for you to do so in the future than it is now?

Then will you not attend one of these institutes and get a fresh supply of hope and courage and love for the work, as well as any other help you may need to make the work successful? Please consider this statement from the Spirit of the Lord:

"A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvassers to take up some other line of work. *This order of things should be changed. God calls the canvassers back to their work.*" Will you obey that call, not when you have a "more convenient season," but *now*?

Here is something for the other class who have never been in the work but ought to be: "He calls for *volunteers* who will put all their energies and enlightenment into the work, helping wherever there is opportunity." Who will respond to this call, and come and get a thorough training for active work in the field?

I also hope to see all the canvassers now in the field attend these institutes if possible. We need your counsel. The new recruits who will be there need the benefit of your experience, and you need the help these meetings will be to you. You can well afford to go; for it has often been observed that the canvassers who attend an institute once a year put in more time, and sell more books, than those who do not. I hope to hear at once from those who expect to attend these meetings.

Those coming to the Titusville meeting should come so as to be there for the opening of the meeting on

April 21. Should I not be at the train to meet you, inquire for the home of Sister Ross, 47 South Perry Street, who will direct you where to go.

F. E. PAINTER.

1214 Laketon Ave., Station D,
Pittsburg, Pa.

A MOST IMPORTANT WORK.

"THE world is to be warned, and as never before we are to be laborers with Christ. The work of warning has been entrusted to us. We are to be channels of light to the world, imparting to others the light we receive from the great Light-Bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done in warning the world must be done without delay. *Let not the canvassing work be left to languish.* Let the books containing the light on present truth be placed before as many as possible."—*Testimonies for the Church*, Vol. VI, p. 329.

The world is to be warned. It is a question if any man on the face of the earth has ever been converted, without God using some human instrument, in some way. God could easily convert men without us; but that is not his way.

"God has his workmen in every age. . . Thus when the divine voice cries, 'Whom shall I send, and who will go for us?' the response will come, 'Here am I; send me.' Let all who labor effectually in the canvassing field feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. . . Who will go forth now with our publications?"—*Id.* p. 333.

It is true that we may meet with some discouragements; but it is also true that could we see God's purpose in permitting any trial that may come to us, we would thank him for it, as the very best thing that an all-wise

Providence had permitted to come into our lives. There is also much to encourage us in the work of God.

Mr. Moody tells of a minister in a small town who became exceedingly discouraged. A brother minister was invited to assist him a few days in a special service. At the close of a service, while they were conversing together, he began his doleful story by saying: "My brother, you have no idea of my troubles; and one of the greatest is, my brethren in the church treat me very badly." The other propounded the following questions: "Did they ever spit in your face?"—"No, they haven't come to that." "Did they ever smite you?"—"No." "Did they ever crown you with thorns?" Our Saviour was treated in this way, and yet he did not murmur. Think not of the discouragements; but rather of the souls who will be eternally saved because you brought the truth to them.

A few years ago, when acting as State agent in Pennsylvania, I received a letter from a man who was desirous of entering the canvassing work. As I instructed him, I learned that he had received the truth through reading a copy of "Bible Readings," which he had bought from one who is still a faithful canvasser in this State. At that time his family opposed him, but since then his companion, as well as her mother, sister, and others, are rejoicing in the truth; and only eternity will reveal what the result will be from the sale of that one book. Can we say the labor of this canvasser was in vain?

You may not see any visible results, even as this brother knew nothing of this until I informed him, yet your labor is not in vain in the Lord.

One basket held the five barley loaves and two fishes, when Christ began to feed the multitude; but after the five thousand had been satisfied, it required twelve baskets to hold the fragments. They had a great deal

more when they stopped, than when they began.

Do not plead your inability to do much for the Master. The longer I work in Christ's vineyard, the more convinced I am that many are kept out of the service of Christ, deprived of the luxury of working for God, because they are trying to do some great thing.

Oh! that God would awaken us to the importance of the times in which we now live. If there is only one, where there should be one hundred, in the canvassing work, will not some of the ninety and nine soon respond? Let there be one united cry going up to God, that he will revive his work in our midst.

"The faith that works by love,
And purifies the heart,
A foretaste of the joys above,
To mortals can impart;
It bears us through this earthly strife,
And triumphs in immortal life."

MORRIS LUKENS.

Union City, Pa.

ITEMS OF INTEREST

ACADEMY NOTES.

—For several mornings past we have been spending the chapel period in listening to the good things presented to the General Conference by the servants of the Lord.

—The work of demolishing the Sanitarium is rapidly progressing. The building is down to the foundations, and much of it has been shipped away. The chimney alone stands a solitary monument, but its time is coming.

—A canvassing class of three or four weeks' length is being conducted in school at the present time. This work is under the direction of Brother H. C. Wilcox, the conference canvassing agent. Several of our students are availing themselves of the opportunity to fit themselves for this line of work the coming summer.

MAINE.

—The missionary letters that come to the tract society office show that there are many hearts longing to know God's will. Instances are very marked that show God's guiding hand.

—We long to see the canvassing work revived as the warm weather comes on and opportunities are presented to get at the people. Who will make an offering of himself or herself to this work?

—Elder Dexter and wife are holding interesting Bible readings with a number of families at Deering Center, and some five or six individuals have embraced the message of late under their labors.

—Sister Cornelia Snow also is having a good degree of interest in connection with her work, although none as yet have taken a decided stand to obey God.

—We are more than ever convinced that God can not work with power until there is harmony, union, and love among his people. This seems to be the spirit of the message in connection with the General Conference. Shall we not put away all evil speaking and hold up the hands of those who bear heavy burdens?

E. H. MORTON.

VERMONT.

—Brother A. E. Loveland gave us a call at the office, and reported good courage to enter the canvassing work for the summer. Are there others?

—The office has several letters appealing for consideration by the conference committee relative to the place of the next camp-meeting. If there are others interested, we shall be pleased to hear from them.

—Sister Worthen reports having very fruitful visits with the Sabbath school workers, and feels confident that the work is under good progress. We trust that each school will seek to "grow in grace and in the knowl-

edge of our Lord and Saviour Jesus Christ" each day. Let each and every one take hold and help raise the standard of our work in Vermont.

—The tent fund is growing, but if we are to build the "portable tabernacle" this season, we shall need much more for that purpose. Elder Watt has called your attention to the fact that the tent and the tabernacle are to be paid for out of this fund, and that about \$500 will be needed. We have at this writing some \$280, and trust that each one will put forth earnest effort, to help swell this amount before the conference committee meet, which will be the last of the month. We do not wish to go into debt. Do you wish to have the conference do so?

—Sister Roscoe has been at work for about ten days at this writing, and reports good success thus far in the work in Burlington. It may be of interest to some to note that after paying her bills last fall when she finished canvassing here in Burlington, she had just one cent as profits for several weeks' work. How many would have given up, discouraged, and never thought of that work again. Not so in this case. She feels the Spirit of God working in her heart, she hears the call for workers, and with the "faith of Jesus" she is determined to do what she can to help bring the truth before the people of this place through the printed page. Brethren pray for the workers.

F. M. DANA.

April 10, 1903.

NEW JERSEY.

—Sister Mary Locke, of the Camden church, recently fell and broke her wrist.

—Brother A. R. Bell and his son Ralph visited Salem recently, spending Sabbath with that church.

—The Bridgeton Sabbath-school had an increase of ten in its member-

ship last quarter, and they feel much encouraged.

—Brother George F. Taylor left Salem recently for Battle Creek, to work for the Food Company. The Salem church will miss him.

—Brother Jacob Lengweiler, of the Salem church, has moved to Jericho, seven miles from Bridgeton, and now meets with the Bridgeton church. His address is Bridgeton, R. F. D. No. 3.

—Sister A. E. Kain has returned to Camden, having spent the winter with Sister Carrie Simmons at Sumneytown, Pa.

—Sister Lena Grant, formerly a member of the Paterson church, but lately of Buffalo, N. Y., has returned to Paterson.

—Paulsboro reports a good quarterly meeting, Brother E. E. Pennington being with them. The Lord came very near as they sought for his blessing on the General Conference.

—Brother Joseph Groves, of the Salem church, who went to Delaware some time ago to live with his son, is dead. This is the third death in the New Jersey Conference since January 1. The others were Sister Harriet Sutphen, of Jersey City, first church, and Brother George W. Thomason, of Vineland.

—Quite a number of the good sisters of our conference are focusing their missionary efforts this year upon some *one* soul, to the end that that soul shall hear and receive the present truth. Few in numbers, and weak financially, we feel every cent's worth of literature, every bit of missionary effort, must count for near-by, tangible results. In a recent letter one sister says, "Our prayer has been answered double. How we do praise Jehovah for what he has done for us. My husband's mother and sister have accepted the truth. There are others we have been praying for, and we feel sure the time is close at hand when they shall wake up to this truth." Are you seeking to save at least one soul this year?

—One sister writes expressing her gratitude for the monthly suggestions for children's meetings sent them. This family lives too far away to attend church. She says, "We have our little one's class one hour Sabbath morning. Then in the afternoon we again come together and have our regular Sabbath-school quarterly lesson." God's blessing will surely rest upon this loving, faithful attention bestowed upon the children.

J. W. RAMBO.

OBITUARY NOTICES

EASLER.—Died at East Washburn, Me., March 26, 1903, of bronchial pneumonia, Betsey Easler, aged 79 years and 8 months. Sister Easler had lived in this place for sixty years, and formerly belonged to the Christian church, but embraced present truth about twenty-four years ago under the labors of Elder S. J. Hersum and the writer, and has always remained firm in the truth. For the past eight years she has been partially paralyzed, and her life of submission and patience under such trying circumstances, has taught us many a lesson of trust and faith. She has gone down in hope, resting under the benediction of Rev. 14:13. The deceased leaves a number of children and many friends to mourn their loss. Remarks by the writer from 1 Thess. 4:18.

J. B. GOODRICH.

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

N. E. SANITARIUM FOOD CO.,
D. M. Hull, Manager.
18 Russell St., Melrose, Mass.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

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



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.

ADDRESS.

THE address of Elder and Mrs. C. H. Edwards, until further notice, will be 986 Freeman St., Bronx, New York City.

THE address of Elder Luther Warren is Union Place and Linden St., Richmond Hill, N. Y.

CORRECTION.

I GAVE the wrong number in my address which appeared in the last issue of the GLEANER. It is number 1214 Laketon Ave., Station D., Pittsburg, Pa., instead of number 2114.

F. E. PAINTER.

REMEMBER

that Sabbath and Sunday, April 18 and 19, is the time of the Boston field Sabbath-school and gospel workers' convention. Sabbath, the 18th inst., the convention will be held in Tremont Temple, on Tremont Street, almost opposite Houghton and Dutton's store. The first service will be held at 10 A.M., and the afternoon meeting will commence at 1:30 P.M.

Owing to the fact that we can not obtain a hall in Tremont Temple on Sunday, the 19th, it has been decided to hold our convention services on Sunday in Hawthorne Hall, Melrose. This hall is located on Main Street, in the center of the town. There are several reasons why it has seemed best to hold the convention here on Sunday rather than in Boston. First, we are holding a series of meet-

ings here, and hence it seems wise in view of the sanitarium work that the people of Melrose should become acquainted with our work. Second, we can secure the hall at much less expense. And besides, it will be pleasant for our people to visit Melrose, and attend the meeting away from the bustle of the city. Those attending Sunday would also have an hour or two to make a call at the Melrose Sanitarium. Let there be a general rally.

K. C. RUSSELL.

NOTICE.

THE fourth annual meeting of the New England Sanitarium and Benevolent Association for the purpose of electing five members of the constituent body, and eight trustees, and transacting any other business that may properly come before the meeting, will be held on Monday, May 11, 1903, at 10 o'clock in the Sanitarium building in the township of Stoneham, Mass.

A. E. PLACE, *President.*W. M. LEE, *Secretary.***BOY WANTED.**

THERE is an opening for a good, bright boy at once in the Sanitarium at Melrose to act as call boy. He should be twelve to fifteen years of age, of good health, and well recommended as to character. Address New England Sanitarium, Melrose, Mass.

TAFTSVILLE, VT.

THE Taftsville Busy Bee Society has not met very regularly the past few weeks on account of many being away through vacation.

February 23 two barrels of clothing were started for North Carolina, making three barrels sent this winter.

Fifty-one packages of papers and tracts have been sent away. The Lord has blessed us in this work. We

expect a greater interest during the next quarter than ever before.

MARY BARROWS, *Secretary.***PROGRAM.**

THE following is a program for a Sabbath-school convention to be held at Shingle House, Potter Co., Pa., April 23 to 26, 1903:

Thursday, 7:30 P.M., Bible lesson;

Friday, 9 A.M., prayer-meeting; 10 A.M., business meeting; 11 A.M., reading of articles on topics; 2:30 P.M., reading of articles on topics; 7:30 P.M., Bible lesson.

Sabbath, 9 A.M., prayer-meeting; 10 A.M., Sabbath-school; 11 A.M., social meeting; 2:30 P.M., division meeting; 7:30 P.M., Bible lesson.

Sunday, 9 A.M., prayer-meeting; 10 A.M., church elders' and delegates' meeting; 11 A.M., young people's meeting; 2:30 P.M., general discussion of Sabbath-school work; 7:30 P.M., Bible lesson.

Our last convention, held in December, 1902, was a grand success. Aid with your prayers that this one may be also.

I have held several Bible readings this winter, and have had a good attendance and the best of interest. Some say if they ever regard any day as holy time, it will be the Bible Sabbath. I would ask the prayers of all who read the GLEANER that God may lead these dear souls to the way of life.

C. W. SEWELL.

A CORRECTION.

FEARING that her friends who read the report of her case in the GLEANER of March 25 will be worried over her condition, Mrs. J. G. Saunders wishes to say that while she has been sick, and confined to the house most of the time since last November, she has at no time been confined to her bed. She has a middle-aged Adventist woman to care for her.