

ATLANTIC UNION

GLEANER

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

VOL. I

SOUTH LANCASTER, MASS., MAY 14, 1902

No. 19

OUR REFUGE.

PSALMS 46.

GOD is our refuge and our strength,
A present help in time of need;
We know if trusting him, at length
From all life's ills we shall be freed.

Though earth remove, we will not fear,
Though mountains in the sea be cast;
We know our refuge still is near
To calm the fury of the blast.

Though troubled waters loudly roar,
And swelling waves the mountains shake,
We're looking for the shining shore
Where storms and waves shall never break.

There is a river, and its streams
Make glad the city of our God—
The holy place with light it gleams,
The habitation of the Lord.

Our God is in the midst of her,
He tells us she shall not be moved;
For he her present help shall be,
And that right early shall be proved.

Heathen shall rage and make a noise,
And earthly kingdoms pass away;
The Lord shall utter forth his voice,
Earth shall be melted in that day.

The Lord of hosts shall with us dwell,
And Jacob's God our refuge be.
His wondrous works his saints shall tell,
And live to all eternity.

Come, and behold the works of God,
What desolations he hath made;
He scattereth wicked men abroad,
Their dwellings in the dust are laid.

He maketh wars and strife to cease,
He quengeth every mad man's ire,
He breaketh bow and cutteth spear,
He burneth chariots in the fire.

Be still and know that I am God,
Exalt my name in heathen lands.
In earth exalt my name abroad;
Harken, obey, keep my commands.

The Lord of hosts shall dwell with us,
And Jacob's God our refuge be;
In his almighty name we'll trust,
And soon his glories we shall see.

GEORGE W. HOWARD.

CHILD TRAINING.

RH 2-2407

OUR artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realize that their every action tells upon the future of their children. Mothers complain of weariness. They say they have so much to do that they can not take time to instruct their children. They have no time to sympathize with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried to grant their little ones that which would have been to them a great pleasure. The

busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy and if they do not obtain it from their parents, they will seek it from other sources, which may prove dangerous to their welfare.

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress—this is the ambition of their worse than useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their errors. They forget that they have given these youth the lessons which have made them what they are.

If half the time that the mothers spend in preparing the dress in accordance with the demands of fashion were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The

desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is as enduring as eternity.

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters, judgment, mercy, and the love of God.

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I regretted that this mother did not bring the same desire for symmetry into the government of her children. In her home she was building and fashioning characters; but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children?

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the word of God your standard. Do not allow the fashions of the

world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth.

Mothers, make the education of your children the highest aim of life. Their future happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women.

MRS. E. G. WHITE.

SUNDAY "BLUE-LAW" DISCUSSION.

For years Massachusetts has had a law of the "blue" order prohibiting the sale of soda-water, ice-cream and confectionery on Sunday; and for several years also this law has been inoperative. Recently, however, certain-would-be "reformers" in religion, by means of the state, demanded the enforcement of this old statute. As a result, in Boston, Springfield, and some other places, the police kept these lines of trade quiet. Soda-fountains, ice-cream tables and confectionery show-cases were draped in black and significantly marked, "Died last night at midnight," "We mourn our loss," "Death by *Blue-Law*," etc.

Three or four Sundays of this enforcement were sufficient to bring a bill to the Legislature, backed by thousands of petitioners, that the statute be repealed. Thursday, May 1, was set for a discussion of the bill in the House. I was urged to attend,

and am glad that I decided to do so. The discussion lasted nearly three hours. The following are some of the features which impressed my mind:

1. The apparent ignorance of the real underlying principle, or the lack of courage to advocate it, manifested by the speakers. One or two barely touched it with their finger-tips.

2. The free use of such terms as, "the Sabbath," "the Lord's day," "the Sabbath law now on our statute-books, etc., etc." One speaker said, "This is a question concerning the sanctity of the Sabbath." Possibly three times the terms "Sunday," "a civil enactment," a "*civil* sabbath," were used.

Certainly these are clouds, "as large as a man's hand," showing the trend of public thought, or arrows pointing positively to the fact that the thin old veil, "it is a *civil* day," and "the *civil* Sunday," spun some years ago by National Reformers, and drawn over the face of their religious-legislation measures, has become out of date, and of little use. But by it they have "gained the time," and now legislators no longer need it, or use it, but talk church and state with the same breath. The mingling of the sacred and secular, Christianity and the state, was at times ridiculous and painful, but it showed the very results which might be expected when the church seeks power from the state for "the furtherance of her aims."

One speaker in opposing the bill made quite an eloquent period showing the sacredness of the Sabbath law as given by the Almighty amid the thunders of Sinai. This brought a reply from the other side something as follows: "Mr. Speaker and Gentlemen: I want the representative in the first section to take into account that when the Almighty made that Sabbath law at Sinai they did not have soda-water or ice-cream. If they had had them, there might have been

different legislation. I would also ask him to consider that we are not in Mount Sinai, but in Massachusetts."

Another speaker favoring the bill said that the only man who appeared before the committee to speak against the bill at their hearing was Dr. Martin Kneeland, and you know that while he is a minister he is also a well-known politician.

Again and again, I was impressed with the great wisdom and importance of the Saviour's words, "My kingdom is not of this world," and "Render unto God the things that are God's."

Another sad thought is that, now that the "civil veil" is removed, and the measure is plainly seen, and repeatedly admitted, to be religious, a church measure, religious legislation, etc., in nearly a three hours' discussion in the Legislature of Massachusetts not a voice is raised against it *as such*. It was discussed from the standpoint of "Our political policy, what do the people want? what does the church want?"

During the first part the speakers largely argued on the side of the "blue law." If we vote for this bill, we are voting against the Sabbath day. We are abetting Sabbath desecration. We are voting to increase Sunday labor. We are voting a measure which will make it possible for every store-keeper to open his store on the Sabbath; for all they will need to do is to put in a daily paper during the week, and they will have the right to open on the Sabbath.

Those favoring the bill denied these statements, saying these articles are largely in the drug-stores, and druggists are required by law to open their stores on Sunday for the life and safety of those who need medicines, etc. They argued that it is unjust to demand them to open, and then prohibit them from dealing in soda, ice-cream and candy,—the most lucrative part of their trade especially during the summer months. The strong speakers for the bill reserved their

energies for the closing moments, which seemed indeed a favorable time, as the dry time of the first hour seemed to make the house thirsty enough to talk in favor of soda-water, and with eloquence they showed the terrible injustice of denying to a thirsty American citizen a glass of this cool, harmless drink on a hot Sabbath afternoon, etc.

The following is a brief synopsis of one touching speech in favor of the bill:

"Mr. Speaker and Gentlemen: I believe in temperance and temperance principles, and practice them. Last Sunday I went out for a three-mile walk. When I returned I was quite thirsty. I stepped into a drug-store and called for a glass of soda. The druggist said, 'I regret sir, but I can not sell soda to-day. It is against the law.' I then called for a glass of vichy, but was refused. Across the way was a hotel where I could have gone to quench my thirst with beer and other intoxicants. Mr. Speaker, I believe we are here in the interests of temperance legislation, one of the great safeguards of our commonwealth. Shall we say to our young men, be temperate, be men, and allow this blue law to close to them the possibility of getting an innocent temperance drink, and leave wide open to them the doors to intemperance and intoxication? This law, while professedly in the interests of temperance, and religion, is in the interests of intemperance and iniquity. It is a bid to the patronage of 'Raine's law' hotels, and it is a disgrace to our commonwealth. Let us no longer profess to be a temperate people, a religious people, and with our votes uphold class legislation in the interests of whiskey. Let us at least give temperance drinks a fair chance in the race. I sincerely hope that when we come to vote we will blot out this old law by passing Bill No. 1368."

When the vote was taken, it stood one hundred and twelve for and sev-

enteen against the bill. This was followed by evidences of "blue" disappointment on the one side, and intense enthusiasm on the other.

If the bill passes in the Senate, the "blue law" must go, as it ought; but how sad that it could not be blotted out from the standpoint of complete separation of church and state, rather than through a "mix up" of religion, politics, policy and appetite.

A. E. PLACE.

CORRECT POSTURE IN PRAYER.

It is doubtless true that no certain attitude is essential to acceptable prayer, but two postures are mentioned in the Scriptures, and it would seem that under ordinary circumstances one or the other of these attitudes should be assumed by the worshiper.

It was customary among the Jews to stand while offering prayer. It has, we think, always been customary for subjects to stand in the presence of their king, unless invited to be seated; thus the standing posture in prayer indicates reverence.

But our Saviour was frequently found on his knees in prayer, and in many respects this seems to be the more fitting posture. The very act of kneeling before God deepens in the mind of the worshiper those feelings that should accompany prayer.

Again, while formality is to be avoided, propriety should be observed in the worship of God. Every public service ought to have in it that which would impress with a feeling of solemnity the casual visitor. What is better calculated to do this than to see a whole congregation reverently kneel before God in prayer? Certainly at such a time as this no Christian should remain seated, unless the conditions are such as to forbid kneeling. . . . Ordinarily, due reverence for God and for his public worship would seem to require that all

the worshipers assume the same reverent attitude during prayer.

To see some kneeling and others sitting during prayer is not suggestive of the order that ought to characterize the public worship of God. Let us have a care, brethren and sisters, lest in despising the forms of worship we detract also from the spirit of solemnity that ought to pervade all worshiping assemblies.—*Southern Watchman*.

The FIELD

MAINE JUNE MEETING.

THE annual June meeting will be held in Bath, Maine, May 30 to June 3. We hope for a large attendance. The Bath church has extended a cordial welcome to all who will come, and will give them free entertainment. We will give notice about railroad fares later. The next day following the June meeting, myself and family will leave Maine for our new field of labor in Hamilton, Ontario.

H. C. BASNEY.

AMONG THE CHURCHES.

SINCE my last report my time has been spent largely among the churches. I have visited Church Hill, Rock Hall, Fords Store, and Cheswold, besides visiting workers at Marydell and Oxford. I am glad to report progress in the work in this part of the field. At Church Hill I held a ten days' meeting, which I trust proved strengthening to the church, and also broke down some prejudice that existed outside. There were more attended the meetings than at any time since the church was built.

The Lord gave us a good refreshing at Cheswold; and at Marydel, where Elder Seeney has been laboring, we found a few faithful souls. A leader was elected and plans laid for permanent meetings here. Others are expecting to join the eight or ten now

keeping the Sabbath, and when they do, a church can be fully organized.

I was pleased to see the interest at Oxford, where Elder J. F. Jones has been holding meetings in the portable tabernacle. The Lord gave good liberty in presenting the truth for this time, and hearts were deeply moved. Four have already decided to obey the truth, and the prospect is that quite a number more will yet obey. Every influence that can be used to hinder the truth seems to be thrown in the way; but we are looking for victory here.

Elder F. W. Mace has been at Fords Store for a short time, and as a result a good interest has sprung up, and there is a bright prospect for quite an ingathering of souls if more time can be given to the work. I received a cordial welcome here, and the word of truth was well received. Some have already spoken about being baptized.

On leaving Fords Store, I came to Rock Hall to assist Elder Mace at a baptism. Elder Mace labored here during the latter part of winter, and the place has been stirred as it had not been since the truth first came to this people. A grand work has been done in the spiritual uplifting of the church. The meetings Sabbath, May 3, were most blessed seasons for the church. After a short sermon by Elder Mace in the forenoon, a social meeting was held which was said by many to be the most wonderful that they had ever attended. The melting Spirit of God came in, and the shout of victory was heard from many a tongue. At this meeting fourteen presented themselves for membership, and were voted into the church subject to baptism.

In the afternoon this ordinance was administered by the writer, in the presence of a very large concourse of people. The tender Spirit of God hovered over the place, and as these fourteen candidates were buried one by one with Christ, the deep moving

of God's power touched many hearts, and the falling tear witnessed to the deep impression made. Some Jews, who were present, wept with the rest, and so great was their conviction that God was with this people that they have decided to attend the meetings to learn more. Several who were expecting to be baptized were obliged to be away, so they will be baptized later. Others also are deciding and will go forward at the next opportunity.

I had the privilege of speaking to a good audience in the evening, when again the Lord drew very near, and the truth presented came as rays of light from God's throne. Thus closed one of the most blessed Sabbath days ever passed by this church.

On Sunday night the church was again filled, while Elder Mace presented the "blessed hope." While a good work has been done here, it looks as though there was much more to be done in the gathering in of those who have lately become interested. The harvest truly is great, but the laborers are few. Many places are now waiting for help that we are unable to give.

O. O. FARNSWORTH.

TRENTON, N. J.

At the time Elder Franke resumed his work in New York City, it was voted by the New Jersey Conference Committee that I make Trenton my field of labor. Accordingly I came to this city last February.

This church has been considerably weakened in numbers by removals, and, sad to say, apostasies. Some have gone forth to disseminate the light of truth by means of the printed page. Those who remain show that they have a mind to work, and are anxious to do what they can to get the truth before the people of the city. But they are considerably handicapped.

As is well known, this city was

thoroughly stirred over the truth last summer when Elder Franke conducted the tent effort here. While a number accepted the truth as a result, it created a prejudice that it will take close walking with the Lord to break down. Because of this prejudice, it has been impossible to get a suitable place for worship. At present we are compelled to meet in a hall on the third floor. With commendable loyalty the brethren and sisters, old and young, have sustained the meetings, But it has been practically impossible to get outsiders to attend. Had we been more favorably located, the outside interest could have been largely sustained. What the situation will be during the summer it is impossible to foretell, for our place of meeting is right over a bakery, and it is certain that the heat will be unbearable. We are praying that the Lord will lead us to a place more suitable. A church building is most urgently needed.

For the first time the ordinances of the Lord's house were celebrated the first Sabbath in April. The occasion was one that made a solemn impression upon all present and the Lord came very near to his people.

On Sunday, April 6, I baptized five willing souls in the Delaware River, who were thus added to the church. There are still others for whom we have hope.

A house-to-house work on the part of the members with tracts has been determined upon. In addition to my own work, my wife has been holding Bible readings with a fair interest.

We thank the Lord for his blessing, and take courage.

C. H. KESLAKE.

DOVER, N. H.

FRIDAY afternoon, May 2, I arrived at Dover, and was met at the station by Brother Hartwell, whom I was glad to find of good courage.

Our Sabbath meeting was well at-

tended, and I am pleased to note the interest established there in the present truth. Several have recently taken a stand to keep the Sabbath.

We presented our plan of work, and the way the truth is carried from place to place, and the importance of their organizing a company, preparatory to a more permanent organization, and told them that it would be necessary for Brother Hartwell to spend some time this summer in another place. This latter was to them a bitter portion of the discourse, and no one said, "Amen."

This message and work was born in sacrifice, and it must be carried by sacrifice. The lack of the spirit of true sacrifice for the education, blessing and salvation of others, is what hinders our work. We could not blame or criticize these who are as yet but children in this great message, but we pray that they may grow rapidly, and while they develop, we who have known the work for long years may study our own hearts carefully to see how we stand on this question of true sacrifice.

After our meeting Sabbath and Sunday forenoon, we visited several homes with profit.

Sunday I spoke in the afternoon on health and temperance, and in the evening, on the Sunday question as related to religious liberty, and church and state. Several strangers were present and manifested an interest in the principles and facts presented.

Monday I went to Sommersworth with Brother Hartwell to look for a ground for the tent.

May the heart of every brother and sister in this conference be stirred to pray for the special blessing of God upon our tent companies and work this season. Will not each church and each individual give a donation this month for the tent and camp-meeting fund? It will require considerable money to get our tent work started, and the fund for this work is low.

May the Lord impress his people with that which he sees is their duty and privilege at this time. May he give us hearts to remember in our prayers those who have recently taken a stand for the truth.

A. E. PLACE.

PROVIDENCE, R. I.

We were happily surprised at a visit from Elder S. N. Haskell, who remained over the Sabbath with us, May 3, on his way from New York to South Lancaster, Mass.

Notwithstanding the fact that we had not expected such a visit, we were able to hold two meetings. At the first service, in Pawtucket, Friday evening, he gave some very timely instruction on the "Importance of Studying the Bible." As every error that Satan has ever invented since his original fall, is being revived, and others are multiplying rapidly it behooves God's children to study the Word as never before.

Not only is the Bible God's word, but it is his own commentary on the Word, so the comments thus made are unmixed with human speculation and man-made theories.

Besides being a commentary on the Word itself it is also a Bible dictionary, in which the Lord defines his own words and expression of thought. Thus when a thought in one text is obscure to the mind, another plain statement will define its true meaning. Several illustrations of this were given, which made the instruction very impressive.

Sabbath afternoon the Pawtucket church united with the Providence church in a union meeting. Brother Haskell again spoke from Acts 19: 2, "Have ye received the Holy Ghost since ye believed?"

The time was devoted to a consideration of the topic as a living personal question addressed to each one present as to his individual standing before God. Had they personally

received the power of God for consecration and service? If not, all the outward forms of religion were vain, nothing in the universe is to usurp the place of the Holy Ghost. Even now we are in the time of the "latter rain," and "bright clouds" have already appeared. Zech. 10:1. Now is the time to accept these gracious promises.

Before the meeting closed an invitation was given for any who desired to make a deeper consecration to the work of God to manifest it. Nearly the entire church moved together as one person for a greater and sweeter anointing from above.

We can but feel that better days are in store for the churches here. Truly the Lord is good and greatly to be praised.

The work here is progressing encouragingly, several having recently taken their stand for the truth.

C. H. EDWARDS.

KINGSTON, N. Y.

THE weekly visits of the GLEANER are a source of blessing to me as I see the reports from some of my brethren and sisters. I feel that the dear Lord has gone out before us to prepare the hearts of those who are honest, that when light comes to them they may hasten to order their steps in paths of his choosing, knowing that if they put their whole trust and confidence in him, all will be well with them.

I had an interesting experience last week. Having occasion to visit a barber in this city, while sitting in his chair, he began to tell me of the activity of some people for the closing of saloons on Sunday, and further remarked that he had signed a petition to that effect. I felt the opportunity was too good to be lost, so asked him why saloons should be closed on Sunday any more than other days of the week. In the course of conversation, after dwelling on the fact that saloons were only evil any and every day, I called his attention

to the true Sabbath of the Lord, and he was astonished to learn that there was no authority in God's word for Sunday keeping. He said that he had a neighbor who was a Bible student and he would ask him; so he promptly left me in the chair, and went to consult his neighbor. On his return, I was urgently requested to visit the other man, and found him thoroughly informed on the origin of Sunday. We had a long talk together, and he invited me to come again, and I shall go.

I desire to say more of the importance of a work being done in this city *this summer*. Here is a city of about 26,000 inhabitants, centrally located, the terminus of two railways, and on the main line of the N. Y. Central and Hudson River Railway between New York and Albany. It is situated on the banks of the Hudson River, and is a thriving and prosperous city, with more young people between the ages of sixteen and twenty-five than I have ever seen in a city of its size.

A large number of business men have seen the importance of this city, and have located their manufacturing plants here. These give employment to hundreds of young people, among whom there are some who love the Lord, and who would doubtless walk in the highway of his commandments. Nearly all the factories work piece work and my experience has always been that the kind of people who work by the piece are more easily persuaded than those who are employed by the week, as they can usually retain their positions, and keep the Sabbath. As they become more firmly grounded in the truth, they will recruit the ranks of workers who will be witnesses of these things to those who sit in darkness.

I have been to some of the churches here, and although some good things are preached, yet there is a great deal of chaff mixed with the wheat, and my heart longs for a work to be done here

this summer that shall be *all* wheat.

Just think of it, my brethren in the ministry, when you are laying plans for aggressive work for the coming season that here is a section of country of which this city of Kingston is the center, where there has never been a sermon preached nor any attempt made to organize for a successful campaign with Jesus as our Leader against the forces of darkness. I am willing to use all my spare time to help on this work if we can have some effort put forth to lift up the standard here *this summer*, and I believe the Lord will use my humble efforts as he has done in the past. "Whom shall I send, and who will go for us? then said I, Here am I; send me." Isa. 6:8. May this be your answer, my brother, now.

I shall be glad to correspond with any who will come.

AMOS MITCHELL.

67 Elmendorf Street.

MR. BOOTH'S NARRATIVE CONTINUED.

IN our last we left Mr. Booth and the natives considering the fourth commandment. The teaching of the sixth, eighth and tenth commandments nearly cost him his liberty if not his life. When he explained the words, "Thou shalt not kill," he was met with the inquiry, "Does that mean the white man as well as the black man?" When the chief was told that it meant everybody, with the greatest interest, he asked, "Why does the white man come here and kill us then, if God says, 'Thou shalt not kill?'" Mr. Booth was obliged to explain that all white men were not good men. In explaining the eighth commandment, he was also asked, "Does that mean the white man?" and it was the same with the tenth. When informed that these commandments were for all men, the chief said, "Why then does the white man come and steal our land and cattle?"

At the conclusion of this talk, it was

left for the leading men of the tribe to decide whether this message from God would be received as such or not. If they decided that it was not from God, then Mr. Booth's life was to be taken. The conversation continued several days. He told them about Christ's death and resurrection, and all the points of the gospel as he understood them. While speaking of Christ's death, a terrible expression of anger mingled with grief was observed on the countenance of the chief that they should kill such a good man. Finally he inquired if it was the black man who killed Christ. When told that it was the white man, a feeling of relief and satisfaction was seen to come over his face at the thought that they had not been guilty of such a horrible thing.

During the days of this investigation, there was nothing in the expres-

sion of the men's countenances by which Mr. Booth could tell whether the message was favorably received or not. The leading men of the tribe came together and sat in silence, save as the chief interrupted to ask questions. At one time they talked for twenty-six consecutive hours. They wanted to know everything about God's message to them, and yet would in no way betray their thoughts by a sign or look or word so that he could tell what their opinion was concerning his message.

Finally, the old chief arose to render his decision. He said, "We have heard wonderful words. If we had heard these words before, we would have been peaceful. We would have had no wars, because this is a message of peace. We would not have taken any land from others. We would have done nothing but good to all." Then he asked Mr. Booth how long

he had heard and known of these things. Did his father know them? Did his grandfather know them? How many of the white men knew them? Then he said, "Why did you not come and tell us this before?"

Then the chief wanted to have the shape of England drawn in the sand, also the shape of Africa, and to know their respective sizes. When he saw how much larger Africa was than England where all of the people had known these things so long, and had not come to tell them before, he began to question whether it could be true. They at last decided to receive the message, but that decision nearly cost Mr. Booth his life and liberty.

The country is under the control of the British government, and the natives went to the white men—the English officers—charging them with being wicked men because they had stolen land from the black men, killed them, etc. At once a bounty was offered for Mr. Booth's head if the natives would tell where he was, because he had taught rebellion to the government. Three squads of soldiers were sent out to search for him, but he went from one place to another. Sometimes the soldiers came to the very village where he was, and, instead of delivering him up the natives would tell him that he must go. They would pilot him away, until he escaped into territory not claimed by the British government.

Before Mr. Booth returned, he wrote to the authorities that he was coming back, and they could take him and do whatever they pleased with him. They replied that they had been too fast, and he could come and teach if he would teach only religious teaching—nothing that would lead to rebellion.

This very plainly shows how Sunday keeping may reach all classes, even the heathen who know not God or his laws. Wherever the white men govern, which is nearly all over the world, they can make laws, so that he who

MAINE SABBATH SCHOOLS.

Summary for the Quarter Ending March 31, 1902.

No.	Name of School.	Present Membership.	Average Attendance.	No. of Classes.	Total Contributions	Expense of Schools.	Donations to Missions.	Donations for Orphans.
1.	Augusta,	7	7	1	\$1.95	\$.15	\$1.79	\$.85
2.	Auburn,	26	24	3	10.50	4.55	5.95	5.57
3.	Blaine,	34	21	4	7.78	4.17	1.58	2.03
4.	Bath,	9	9	1	4.82	.33	4.04	
5.	Brunswick,	22	8	2	2.19		2.19	
6.	Buxton,							
7.	Calais,	9		1	3.21	1.00	2.21	
8.	Cary,							
9.	Cornville,	11	7	1	.59		.59	
10.	Cliff Island,	60	44	8	11.33	5.42	8.00	
11.	Canaan,	11	7	2	1.75		1.75	
12.	Dyer Brook,	12	9	2	.52	.47	.05	
13.	East Washburn,	45	25	5	2.00		2.00	1.61
14.	Falmouth,	17	10	2	10.02	2.02	3.75	4.25
15.	Hartland,	10	7	1	2.51			1.25
16.	No. Deering,	7	5	1	1.56		1.56	
17.	No. Jay,	6	4	1	2.00		2.00	
18.	New Sweden,	15	7	3	1.00		1.00	2.50
19.	Portland,	27	20	5	8.27	6.00	2.27	
20.	Richmond.							
21.	Shawmut,	19	12	1	6.58	1.15	6.43	
22.	So. Norridgewock,	20	12	3	5.90	.55	.50	58.5
23.	So. Woodstock,	16	12	3	2.25		2.20	
		383	250	50	\$86.73	\$25.81	\$48.77	\$23.91

E. H. MORTON.

teaches contrary to the doctrines that they have heard and received, will be disloyal to the government, even among the most unenlightened. It is then that God can send forth the decree that whosoever worships the beast or his image or receives his mark in their foreheads or in their hand, the same shall drink of the wine of the wrath of God.

Truly the world is ripe for the truth to be given to it. Then it will be seen who fears God, and who does not regard his law. The coming of the Lord draws nigh. Shall we be prepared? is an all-important question that each of us must decide.

S. N. HASKELL.

NOTES FROM MAINE.

BROTHER GEO. W. PALMER, Secretary of the Atlantic Union Conference, came to North Deering last week to begin the work of auditing the books of the conference. We hope his report will be ready to be given at the State meeting at Bath.

Sister Dora Hart, from Henderson, Me., came to the Maine General Hospital last week for an operation, and we are sorry to report her death as the result. She was one of our isolated Sabbath-keepers.

We hope a large number of our brethren and sisters will plan to attend the State meeting at Bath. Important plans will be laid in which all should be interested.

E. H. MORTON.

"TO EVERY MAN HIS WORK."

LET me not die before I've done for Thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled,
Let me not leave my space of ground
untilled.

Impress this truth upon me—that not one
Can do my portion that I leave undone;
For each one in Thy vineyard hath a spot
To labor in for life, and weary not."

OF all learning the most difficult department is to unlearn.—*Chatfield.*

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

IN AND AROUND OUR ACADEMY.

WE are rapidly nearing the close of our school year, and many things are crowding themselves in upon us. Last Thursday we again closed school and quite a number of the students and teachers went out to canvass for "Christ's Object Lessons." Not so many went this time as before, nor did they meet with so good a degree of success in selling the book; but there were many rich experiences, and altogether it was a very profitable time for the school. I am satisfied that vacations taken in this way are most beneficial if they are entered into heartily by the students. They afford a decided change of occupation, and may give a most blessed experience in the work of the Lord.

The plans for building the new dormitory are progressing. We are nearing the sum of money necessary for the erection of this building. The building will undoubtedly be put up by contract, and the work will be given to the lowest responsible bidder. It will be built as cheaply as can be consistent with the erection of a substantial building. The prospect of the erection of this dormitory is to all of us a continual pleasure; for it is so greatly needed, and will be of so much benefit in carrying forward the work of the school in a more successful manner.

We are planning for a stirring summer school this coming summer, beginning July 2 and closing August 19. Besides members of the regular faculty as instructors, we shall have Dr. Nicola and other Sanitarium physicians to deliver lectures which will be very beneficial to the students of this summer school. The school is planned for teachers and those who are looking forward to church-school work. A most excellent course has

been outlined, and will, we believe, be very profitable to those who take it. An announcement is being prepared of this school, and we shall be most pleased to send it to any who may desire it, if they will drop us a card indicating their wish for it.

Our catalogue and calendar for next year are also in preparation. We shall have a neat catalogue and also a very tasty sunset calendar, which we shall be glad to send to all our people as we wish it in every home. If any of our people do not receive one by the middle of July or at the camp-meeting, we shall be pleased to have them write us, asking for the same. We shall also be glad to have them enclose four cents for postage.

We have planned for a thorough commercial course this coming year. In many respects it is one of the strongest which could be arranged, embracing the practical as well as theoretical. It should be taken by many of our young people. The Sanitarium and tract society, in connection with the school, have thrown open their offices and arranged lines of practical work which may be carried on by the students when they have attained a degree of proficiency that will enable them to do so. This is a most excellent opportunity, for the students who graduate from this course will then be prepared for practical work, and there is great need for workers in this field. This work is fully outlined in the catalogue of which I have spoken.

Our commencement exercises for this year will be held Monday evening, May 26, 1902, in the church. It is expected that Professor P. T. Magan, of Berrien Springs, Michigan, will deliver the address.

The spring has brought us much beauty. The lawn in front of the Academy is now well sodded, and presents a beautiful appearance with its living green. The shrubs and plants which were set out around the

front of the building last year have preserved nicely during the winter, and are beginning to look very beautiful and add to the appearance of the grounds. A part of the trees in the orchard which was recently sold to the Sanitarium are being transplanted to the strip of land just west of the lawn. The hen-houses are to be moved to a location near the barn. These changes, together with some others contemplated around the Academy, will make the surroundings of the building still pleasanter.

FREDERICK GRIGGS.

The PRINTED PAGE

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

THE BOOK WORK.

NEW YORK CONFERENCE.

WEEK ENDING MAY 2, 1902.

Name	Place	Ords	Val	Hlps
MARVEL OF NATIONS.				
1 Herman Green, Taylor,		12	15.50	4.75
2 Elmer Wilbur, Kirkville,				3.00
BIBLE READINGS.				
3 Ada B. Nofstger, Utica,		12	26.50	5.50
CHRIST OUR SAVIOUR.				
4 Ettie Church, Syracuse,		5	3.50	1.50
COMING KING.				
5 M. Fryer, Middletown,		5	5.00	1.00
Totals,	5 Agents,	34	\$50.50	\$15.75

Time.—No. 1, 36 hrs; 3, 19 hrs; 4, 24 hrs; 5, 6 hrs. Total, 85 hrs.
Deliveries.—No. 3, \$18.00; 5, \$8.00.

NEW ENGLAND CONFERENCE.

WEEK ENDING MAY 2, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 *A. G. McBurnie, Fall River,		2	7.00	2.25
2 Cora A. Spencer, Worcester,		16	62.00	7.00
3 H. L. White, Millbury,		1	3.50	.75
STORY OF REDEMPTION.				
4 Mrs. G. Laycock, Worcester,		1	1.00	1.50
PATRIARCHS AND PROPHETS.				
5 †Mrs. H. F. Austin, Natick,		1	2.25	8.50
OBJECT LESSONS.				
1 A. G. McBurnie, Fall River,		11	13.75	
6 G. R. Ruggles, Medford,				
5 Mrs. H. F. Austin, Natick,		3	3.75	
Totals,	6 Agents,	35	\$93.25	\$20.00

Time.—No. 1, 36 hrs; 2, 28 hrs; 3, 4 hrs. 4, 8 hrs; 6, 8 hrs. Total, 86 hrs.
Deliveries.—No. 1, \$116.25; 5, \$5.00.
A. G. McBurnie, 48 "Object Lessons."
* Two weeks.
† Three weeks.

MAINE CONFERENCE.

Name	Place	Ords	Val	Hlps
LADIES' GUIDE.				
1 M. E. Preble, Sangerville,		24	73.25	8.00
2 Minnie L. Prince, Bath,		9	30.25	
Totals,	2 Agents,	33	\$103.50	8.00

Time.—No. 1, 32 hrs; 2, 16 hrs. Total, 48 hrs.
Deliveries.—No. 1, \$35.25.

PENNSYLVANIA CONFERENCE.

WEEK ENDING MAY 2, 1902.

Name	Place	Ords	Val	Hlps
GREAT CONTROVERSY.				
1 W. H. Zeidler, McKeesport,		7	18.25	5.75
2 Susan Andrews, Easton,		3	7.50	4.75
3 G. B. Jenkins, Walnutport,		8	21.75	7.25
LADIES' GUIDE.				
4 Mrs. M. B. Colcord, Coudersport,		4	12.75	.25
COMING KING.				
5 *Christian Mahr, Sharon,		5	5.00	13.75
6 W. C. Fleischer, Glasport,		13	13.00	20.25
HERALDS OF THE MORNING.				
7 *Ned Ashton, Allegheny,		32	48.00	6.50
Totals,	7 Agents,	72	126.25	58.50

Time.—No. 1, 30 hrs; 2, 8 hrs; 5, 25 hrs; 6, 30 hrs; 7, 36 hrs; 8, 7 hrs. Total, 136 hrs.
Deliveries.—No. 1, \$30.50; 2, \$.25; 5, \$6.25; 6, \$33.00; 8, \$15.75.
*Two weeks.

CANVASSING.

WHAT can be done for the canvassing work in Maine this summer? is a very important question, one that should not be passed lightly by.

The Testimonies have spoken so plainly in regard to this work, that it must be obvious to all that it is of great importance.

The times were never better for selling books. Now are there not numbers in Maine who have thought of this work, but have not yet decided to engage in it? Will not these persons, also those who have decided to canvass this summer, immediately write to P. F. Bicknell, North Deering, Maine? We are anxious to hear from all such before the June meeting at Bath. We think that arrangements will be made to entertain and instruct all who can attend this meeting.

H. C. BASNEY.

"Ask not what to-morrow will be: to-morrow's need will bring with it to-morrow's God. Trust and be still."

INTERESTING EXPERIENCES.

FOR the encouragement of our canvassing missionaries, I wish to speak of an interesting circumstance which came under my observation. A lady of fair address called where I was showing the Signs, and as I directed her attention to the paper she asked if it were not a seventh-day paper. I told her it was. She then said that for some eight years she had observed that day as the Sabbath, though continuing her membership in the Baptist church. I invited her to attend our Sabbath-school and meeting the next day, which she did, taking part as one of us. This lady purchased "Bible Readings" and "Great Controversy" of one of our agents, but has never been among our people much. Her people have opposed the truth she espoused, and at one time dissuaded her from keeping the Sabbath; but finding no peace in such a course, she again took up her cross and is anxious to have the truth preached among her neighbors.

While canvassing for "Christ's Object Lessons," a lady of refinement and affluence, whose people were mostly Catholics, purchased my book and engaged with me in conversation as to what constitutes true Christianity. On taking my leave she requested that I call when I had any good practical reading matter to sell. I called, furnishing her with Signs and Good Health. Finally I left "Great Controversy" for her perusal and examination. She had just finished reading "Object Lessons," and unsolicited bore the following remarkable testimony: "That is the most wonderful book I ever read. Have many of the people of this town patronized you in its sale? That book tells the straight truth. I tell you I would not have missed reading it for one thousand dollars." Her eyes were moist, and I said to myself, "What a privilege to minister when one here and there is so refreshed by

the life-giving truths of this great message.

This is the Lord's doing and it is marvelous in our eyes. God has his eye on honest hearts. Our literature laden with the truth for this time is a credit to all who carry it. May the Lord call many to this work of whom it is written: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52:7.—*E. E. Gardner, in Workers' Bulletin.*

ITEMS OF INTEREST

BOSTON FIELD.

—Tuesday, the 6th inst., was a "Christ's Object Lessons" day for the Boston church.

—Sister Lillie Bishop arrived in Boston this week, from North Carolina. She will spend the summer here.

—Sister Anna Philbrick of this city is located for the present in Springfield, Mass.

—Brother Geo. Woodward and wife left this week for Bucksport, Me., where they will remain during the summer.

—Sister E. Clifford and her daughter Grace will spend a few weeks at So. Lancaster, in company with Sister Maud Cummins, after which they will go on to Cliff Island, Me., for the summer.

—The bill allowing the sale of soda-water, confectionery, etc., passed the House of Representatives in Boston last week with an overwhelming majority and will doubtless pass the Senate. This set back to Sunday legislation should be improved by all lovers of true liberty in presenting the principles of the gospel before oppressive measures are finally enacted.

—Sabbath, May 24, has been ap-

pointed as "children's day" for the Boston field. The services will be held in our regular place of worship in Deacon Hall, 1651 Washington Street, at 1:30 P.M. Further particulars will be given next week. All of our neighboring churches are cordially invited to join with us in this service.

K. C. RUSSELL.

MARRIED.

BROTHER HARRY J. ADAMS, of the Burlington, N. J., church, and a member of the New Jersey Conference Committee, and Sister Bertha V. Pennington were married at the home of Elder C. H. Keslake, Trenton, N. J. Elder Keslake tied the knot. We wish Brother and Sister Adams much joy, and a life of usefulness in the cause of the Master. * * *

AN UNPARALLELED OFFER.

THE Good Health Publishing Company have kindly offered to club *Good Health* one year with the ATLANTIC UNION GLEANER for 85 cts. The regular price of the *Good Health* is \$1.00 and of the GLEANER, 50 cts. You will readily see that this is furnishing you the papers at a trifle more than half price, but these terms are made only with a view to rapidly increasing our list.

FIRST VEGETARIAN RESTAURANT

170 Fulton St., Brooklyn. Regular dinner, 25 cents. Also a full line of the Battle Creek Sanitarium Health Foods for sale.

CARL RASMUSSEN, *Proprietor.*

THE church is the body of Christ. Let not a professor of Christianity think to recommend it by funeral garb or conversation. Christ is not in the tomb. He ever liveth to make intercession for us. Then rejoice and be exceeding glad.

A. E. PLACE.

OBITUARY NOTICES.

HARMONY.—Died at Danville, Va., April 27, Mrs. Alice Harmony, aged twenty-three years. She leaves one little girl to the care of her husband's mother. The deceased accepted present truth about ten months ago, uniting with the little company of commandment keepers at Danville, and she died in the full triumph of the faith.

"Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to rest
In hope of being ever blest."
Sleep on, Sister Alice, till the trumpet shall sound, and the dead in Christ shall arise.

MRS. BETTIE HARMONY.

THE last number of the *Green Mountain Reporter* states that the funeral services of Mrs. A. D. Hutchins, widow of the late Elder A. S. Hutchins, were held April 29.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

BOSTON, MASS.—Deacon Hall, 1651 Washington Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 2:30 P.M. K. C. Russell, *Elder.*

Haverhill, MASS.—14 Water Street. Public services: Sabbath 1:30 and 2:30 P.M., Sunday 7:30 P.M.

LOWELL, MASS.—Highland Hall, Branch Street. Public services: Sabbath 2 and 3 P.M.

NEW BEDFORD, MASS.—Willow Street Chapel. Public services: Sabbath 10:30 A.M. and 12 M. F. H. Tripp, *Elder.* Take a northward bound Mt. Pleasant car, and get off at Willow Street.

NEW YORK, No. 1.—Hawthorne Hall, 153 West 125th Street. Public services: Sabbath 9:30 and 11 A.M. Doctor E. H. M. Sell, *Elder.*

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

NEW YORK, No. 3.—Metropolitan Lyceum, 313 West 59th Street (near Grand Circle). Public services: Sabbath 10 and 11 A.M. S. N. Haskell, *Elder.*

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

NEW YORK, BRONX.—1302 Stebbins Avenue, near 169th Street. Public services: Sabbath 10 and 11 A.M.

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

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

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

WORCESTER, MASS.—Day Building on Main Street. Public services: Sabbath 1.30 and 3 P.M.

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C. ELDRIDGE,
 R. A. HART.

TESTIMONY NO. 34.
 Volume VI.

THE subjects treated in this volume are of such a nature as to make the book invaluable to every believer in the Third Angel's Message at this particular stage of the work.

Among the chapters the following are of great importance, and should be carefully studied:—

The Canvasser a Gospel Worker.
 Revival of the Canvassing Work.
 Home Missionary Work.

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PUBLISHED WEEKLY
BY THE
ATLANTIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
South Lancaster, Mass.
Subscription Price, Fifty Cents a Year.
EDITOR, - - - JENNIE THAYER.
Entered March 17, 1902 as Second-class Matter.

WE will send the GLEANER to any address until August 20 for ten cents.

"MAY 22 is appointed for another special sale of 'Object Lessons' in Vermont."

"THERE will be a canvassers' institute at West Salamanca, N. Y., beginning Tuesday evening, May 20, and continuing till Wednesday evening, May 28."

WE have recently been informed that Brother James Gargett, treasurer of the Virginia Conference, is in very poor health, being confined to his bed. We trust that our readers will remember this dear brother at the throne of grace.

ELDER G. B. THOMPSON announces in the *Indicator* that an important meeting for western New York will be held at Darien Center, May 31 to June 8. This is to be in reality a local camp-meeting. The State agent will be there to assist canvassers, and they hope for the presence of Dr. Satterlee. Rooms or tents will be provided for all who come.

THE president of the Pennsylvania Conference expects "a feast of good things" at their camp-meeting in June. In addition to the regular laborers in their conference, Elders S. M. Cobb, K. C. Russell, and E. E. Franke are to attend, also Dr. A. J. Read and Professor Griggs. Thus all lines of the work will be repre-

sented. This meeting is to be held at Johnstown, Pa., June 5-16.

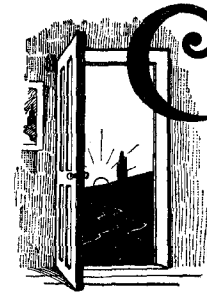
A SISTER renewing her subscription to the GLEANER writes as follows: "I wish to say that I like the paper very much, and I would miss it very much. I am one of the isolated Sabbath-keepers, being kept at home by a dear sister who is gradually losing her mind, and the little paper keeps me informed in regard to the progress of the work in the Atlantic Union Conference. I find much to encourage me as I read its pages, and my heart goes out in love and sympathy to those who have charge of the paper. May the dear Lord bless you all." If one member suffers, all the members suffer with it, and we hope none will forget this dear sister in her sadness and loneliness.

ONE of our readers, in renewing her subscription to the GLEANER, writes, "My husband bids me say for him that he is much pleased with the GLEANER, and thinks the change has been a great improvement. For once I can not say, *Amen*, for I confess to a strong leaning toward the *News*, but perhaps I am partial to my own conference. Best wishes for success both for New England and the GLEANER."

WE would say to those who may entertain similar views that no reason exists why the GLEANER should be any more a New England than a Greater New York paper, if the friends in these conferences take an equal interest in contributing to its columns. It is a Union Conference paper, designed to equally represent the interests of the work in all the conferences in this Union. It is expected that all will make it their conference paper.

WANTED.—A farm hand. Correspondence solicited with an unmarried man, a Seventh-day Adventist, fifty years old or more, who will work on a farm, at fair wages. Address, L. J. Cabel, Enfield, Maine.

TO OUR SISTERS.



COMMENCING with the issue of June 4, there will appear regularly in the *Signs of the Times*, for the term of ten weeks, a series of articles by Dr. Mary Wood-Allen treating the oft perplexing question in many homes—the rearing of the children. The health and training of the child from infancy is treated upon by this able writer in a manner that will prove exceedingly helpful to parents who read the articles and practice the suggestions given. In addition to the home blessing to be derived from these articles, we believe they open a door of missionary activity to our sisters which they will not be slow to enter. Mrs. Wood-Allen is widely known as a W. C. T. U. worker, and our sisters can circulate the *Signs* containing these articles among their W. C. T. U. neighbors without exciting prejudice. Certainly this is an opportunity for our sisters which they will appreciate. The subscription rate for three months which will embrace the entire series is but 40 cents. Five copies to one name and address, 88 cents; ten copies to one name \$1.75; larger clubs, *pro rata*. Send your orders at once to the tract society office nearest you and secure the series complete.

HEALTH FOODS.

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