

ATLANTIC UNION

GLEANER

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

VOL. I

SOUTH LANCASTER, MASS., FEBRUARY 26, 1902

No. 8

THE POWER OF PRAYER.

HAST thou climbed ambition's height,
Man of genius, man of might,
Seeing, from thy lofty seat,
All life's storms beneath thy feet,
Empires spread before thine eye,
Homage, fear, and flattery?
Amid the sounds that meet thee there,
Kneel, and seek the power of prayer!

Hast thou in life's loneliest vale,
Seen thy patient labors fail,
Felt ill-fortune's daily thrill
Waste thine energy of will?
Yet, without revenge or hate,
Wouldst thou stand the stroke of fate?
Wouldst thou bear as man should bear?
Kneel, and seek the power of prayer!

Hast thou, man of intellect,
Seen thy soaring spirit checked,
Struggling in the righteous cause,
Champion of God's slighted laws,—
Seen the slave or the supine
Win the prize that should be thine?
Wouldst thou scorn, and wouldst thou spare?
Kneel, and seek the power of prayer!

—Dr. Croly, in *Literary Microcosm*.

CAN IT BE DONE?

CAN work with the *Signs of the Times* be made a success? To us in the Chesapeake Conference this matter is no longer a doubtful question, It has been demonstrated that good work can be done with the *Signs*. In Washington Brother C. T. Shaffer has been working over two years, and has been distributing most of the time

between four and five hundred *Signs* per week. The work has been done mostly by taking short-term subscriptions, and delivering the papers in person. This brings the worker often in contact with the reader, so that questions may be answered, and subjects of special interest may be suggested. In addition to the regular delivery and canvassing, he finds so many interested ones, that he holds from twenty to fifty Bible readings per month.

In Baltimore Brother C. B. Tracy is following in the same line of work. At present he has a list of about two hundred and seventy-five subscribers, with the expectation of increasing the number. Besides his work on the paper, he is also selling a good many small books. The work as it is opening up brings him much joy and courage.

For quite a while Brother C. D. Zirkle in addition to his work as secretary and treasurer of the conference has used about one hundred copies of the *Signs*, and sold a good number of books.

One elderly brother who is unable to do much, goes out on Sunday and sells the paper. God gives him success in this, and he rarely goes home without selling seventy or more copies.

These are some of the evidences that prove that the *Signs* can be used

in spreading the message for to-day. And why are there not many among the friends of truth in this Union Conference who can take hold of this branch of the work and push it to a success? I write these words with the hope of encouraging others especially in large cities to use this paper in reaching the people with the truth.

O. O. FARNSWORTH.

“LORD, IS IT I? IS IT I?”

THE reader is very familiar with the circumstances through which the question heading this article was called out. While the writer does not expect that any one who will read this is likely to be guilty of betraying his Lord, still it must be evident that the question is to the point on the subject of “Christ's Object Lessons.” Some one is guilty of neglect; some one has not done his duty; some one has failed to obey the word of God; some one has missed the opportunity that the Lord has been holding out for nearly eighteen months. And now, dear reader, just point the question to yourself, “Lord, is it I?” Am I guilty in failing to do as you have told me? You know the Lord said then, and has been saying many times since, that every member, in every family, in every church, was to have a part in this thing. Have you had a part?

Or have you had a good many words in telling somebody else his part—what he ought to do?

My soul has been stirred as I have read the articles in the last two *Reviews* by Elder A. G. Daniells as to how the true and tried servant of God feels about this matter. It is one thing to gather at a great conference and promise what we are "going to do," what we "hope to do," what we "expect to do," what we "intend," what we "plan, to do," and another thing to actually go ahead and do it. The word of God tells us that if we believe in the Lord our God we shall be established; if we believe in his prophets we shall prosper. See 2 Chron. 20: 20.

Should we not then feel as did the disciples when they asked the Saviour the question, at the head of this article; and then show we are sorry for our neglect by making amends, and going right forward and selling some of these precious books?

They can be sold, sold anywhere, and especially since God has told us that the angels of God would move upon hearts as we handle this precious book in faith. The writer knows this from personal experience with many classes of people; and many are the testimonies he has received as to what a beautiful book it is. The one thought of how much people enjoy the book, is in itself sufficient compensation for the effort put forth, to say nothing of the blessing it will bring to the schools.

We ought to remember the experience of Ahab. God gave him great opportunity; but while he was busy here and there, the opportunity was gone. Let us then, dear brethren and sisters, feel really sorry if we are the guilty ones, by having neglected to do what God has told us; and go right to work to redeem the time, because of the passing by of the days. God has a blessing for each soul; not by proxy either. We shall not get it by having some one else do the work. Let us each one do something, and do

it *now*,—To-day if you will hear His voice. Let us then go right to work, and make a determined effort, with God's help, to push this thing to victory, that we may get a taste of the song of victory which we all hope to sing, in its blessed fullness upon the sea of glass.

F. C. GILBERT.

DANIEL, THE HEALTH REFORMER.

(Concluded.)

Bible Study by Elder S. N. Haskell,*
December 2, 1901.

THE sanctuary question brings to view the same truth. In the typical day of atonement they were to afflict their souls, and do no manner of work. If they did not afflict their souls, or if they did any manner of work, they were cut off from among the people. Lev. 23: 27-32. Now what is afflicting of souls?—It is fasting and prayer. Are we not in the antitypical day of atonement? If it was important for them to afflict their souls, is it not equally important for us? Their's was only typical, pointing to the real, but we are in the *real* day of atonement. Is not then our salvation at stake to carry out the very lesson set forth in the type? Can I possibly be saved if I neglect this lesson? All can render but one answer, and that is, We can never be saved in the kingdom of God unless we live as shadowed forth in the type. They were also to have a holy convocation. These three things must be prominent among the people who live in the antitypical day of atonement, which time we are in. What then does it mean to do no work in the type? What is the lesson we draw from this to apply to us to-day? What is there in the closing scenes of time that will have its fulfilment in a holy convocation? General meetings will increase more and more, and we will obey the instruction given in Hebrews 10: 25,

*Given at the Eastern Union Conference, South Lancaster, Mass.

"Not forsaking the assembling of ourselves together," "and so much the more as ye see the day approaching." If I find a person losing his interest in this, I know he does not sense the time in which we live. Do we realize that we are in the day of atonement?

God, in the day of atonement, calls for a holy convocation, and for an affliction of soul—fasting and prayer—according to the example of the representative man, Daniel. This is not so much a total abstinence from food, but it is not eating of flesh or drinking of wine. Now suppose I live back there in the typical day of atonement, and I want to find a Jew. I call at a house and find a man eating and drinking, like his Gentile neighbors. Do I not know that he is not a Jew? But if I find him totally abstaining from labor, and from food, and having a holy convocation, I know him to be a Jew. In Isaiah 22: 12-14, we have something positive, directly upon this point: "And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; let us eat and drink; for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts." Now was it not right for the Jews to eat oxen and sheep? You will notice that the Lord whispers a thing in the prophet's ear. It is to the effect that when God calls for the afflicting of the soul, and for fasting and prayer, the man who is eating and drinking, having a knowledge of what God requires, commits a sin that will not be forgiven. Is not the first plague sores upon men who have the mark of the beast? This is a disease that comes upon those who neglect the light upon health reform; and those who are eating flesh and drinking wine, and living regardless of studying their Bibles, will re-

ceive the first plague that will be poured out from the vials of God's wrath. They have rejected the light of present truth. When you knowingly neglect a thing, you reject it.

For a counterpart of this truth taught on the day of atonement, turn to Luke 21:34. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and so that day come upon you unawares."

What is surfeiting?—Is it not overeating? What is drunkenness?—Is it not intoxication, or taking that into the system which disturbs the circulation? And what about the cares of this life? Shall we let our business so absorb our minds that we have no time to study the Bible? If you say you have no time, and can not take time to study the Bible, upon whom do you throw the charge? Is it not an insult to the very God of heaven? Have you not read in the Testimonies, how God can bless twenty acres and make it as productive as one hundred?

Let us go back again to the book of Daniel. He is introduced to us by that which lies at the very foundation of Christian character. He had been taken, with his brethren, to enter the king's university for a three years' course. He knew the effect of a flesh diet on the mind. There were just four who stood the test upon the diet question, and came out from the university ten times wiser than those who ate at the king's table. There are lots of people down here who do not stand the test along the line of diet, and when the plagues come, you will see the difference. Now this is the way that Daniel is introduced to us. These four names are given, and have come down to us, because they were uncompromising in their principles of righteousness. The wisdom of these four men was brought into direct contact with the wisdom of the world, and God honored his name through them, because they would not compromise

principle, and let it trail in the dust. Sometimes it is a very little thing that tests people. It is a test of principle rather than some big undertaking. Many would be shocked at a great crime, but when principle is tested on so simple a matter as a little piece of meat, or drinking a little wine, we will yield without compunctions of conscience.

In Ezekiel 28:3, Daniel is again referred to, and the prince of Tyrus. The prince of Tyrus represents Satan, and Daniel, the people of God. Said the prophet to the prince of Tyrus, "Behold, thou art wiser than Daniel." When was Satan wiser than Daniel?—When he was a covering cherub. But now Daniel possesses the wisdom of God, because he was true to principle under the circumstances in which he was placed, and was therefore wiser than the devil. He ate no pleasant bread nor flesh, neither did he drink any wine.

Let us turn back again to the last recorded prayer of Daniel, as found in Daniel tenth chapter. The burden of his soul was so great for an understanding of what God had revealed to him, and that his people might be delivered from their captivity, that he had made up his mind to fast and pray as long as he lived if necessary. But the moment he had set his heart to pray, and before he had uttered one word, God heard that prayer. Why was he detained for three full weeks, if God heard his prayer when he began to pray? Simply from the fact that in answering his prayer, the prince of Persia was to issue a decree for his people to go up from Babylon. The angel Gabriel was sent to answer his prayer, and went to the prince of Persia, to persuade him to do this very thing. Being unable to do this, Michael, or Christ, came down to help Gabriel. Now if that same burden rests upon the people of God, our prayers will do the same. There will be angels at our side, and if angels can not do the work which our prayer

requires, it brings the creative power of God from his throne to the earth, that his name may be glorified in answer to that prayer. This will be experienced by those who carry the burden in the last days, such as was borne by Moses and Daniel. When God speaks, all heaven is watching to see how much interest his professed followers take in it.

In the twelfth chapter we read that the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. So those who disobey God will not have a saving knowledge of the truth.

In Gabriel's message to Daniel, he said that he would return and fight with the king of Persia until the prince of Grecia should come. The prince of Grecia was Alexander, and the angel Gabriel pledges himself, in answering Daniel's prayer, to stand by the king of Persia until he had accomplished what Daniel had prayed for, and then the prince of Grecia would come and make a short work of the kingdom. You all know how this was done by Alexander in a few years afterward. If Daniel's prayers saved the people of Babylon, will not our prayers and efforts be to save the people of this world? Will not the prayers of the righteous have a saving influence? Does not God say that if we see our brother sin a sin that is not unto death we should ask God, and he will give life to them that sin not unto death? The Lord could not burn up Sodom until Lot was led out.

Why can not God do more with us?—It is because he can not trust us anywhere and everywhere. We compromise principles, and conform to the world. We lower the standard of the cause of Christ, because of our lukewarmness. We are watched more closely than we are aware. Infidels are watching us to see what we will do, and to discover if our religion makes us any different from the other denominations. They have no confidence in them, and they will have no

confidence in us if we yield to their demands.

The agent of the man of whom we have the hall sent individuals to us in the time of the New York election to rent our hall. They offered us twenty-five dollars per night. He was angered because we would not let them have it. We went to the owner of the hall, fearing that the agent might incite the owner against us. We told him why we could not let them have the hall, because we had no interest in politics whatever. After laying the whole matter before the principal owner, he said, "I have been watching to see what you would do." He thought that we would probably give up the hall certain nights in the week, when we were not using it, and thus secure twenty-five dollars a night. If we were of the same religion that the churches around us were, it is true that we would have done so. But the religion of Jesus Christ forbids us to dabble in politics. We are watched all the while. Angels and unfallen beings are watching the development of principles in us; and in the investigative judgment which we have now entered, it is being determined who possess true principles, and who are compromising them when brought into trial and temptation.

BUT He whose human feet have trod
All paths of trial, He who knew
No sympathy but that of God,
Though linked with flesh that craved it too,
Yeams with us in our needs, our dreads;
And mindful of our feeble frame,
Holds to his heart our throbbing heads,
With love that hath no mortal name.
—Margaret J. Preston.

WE can never know a sorrow into which the Son of man can not enter; and we can never understand the depth and preciousness of his sympathy till we come to need it. . . . I have had a very deep wound, the trial has been very severe; but how should I have known Christ as a brother born for adversity without it?—*Lady Powerscourt.*

The FIELD

BOSTON YOUNG PEOPLES' SOCIETY.

FEBRUARY 16 our Boston Young Peoples' Society was six weeks old, but although young and small, it has already entered upon active service for the Master. The spirit of willingness on the part of each one to do anything asked of him, is truly inspiring.

We found ourselves particularly in need of new song books, and to get these, has been one of our first duties.

Each week two of the young people will visit the different institutions for the sick, in the city beginning with the children's hospitals. The *Youth's Instructor* and the *Little Friend* are to be saved for these poor little "shut ins." This may open the way for other work.

Our meetings are well attended, and they are so full of interest that each week finds our numbers multiplying. Last Sunday we were favored with a reading by Miss Maxon, a student from Emerson College, who was so delighted with the glimpse received of the truth, that she afterward told the writer she would like to come again, as she wanted to hear more about this wonderful third angel's message.

May the Lord bless our young people all through our ranks, and make them a strength and power in this work.

MAUD B. CUMMINS, *President.*

ROCK HALL, MD.

THE work in this place is still onward, notwithstanding the cold winter weather, which has been very severe for this part of the country, snow enough for fine sleighing, and all have enjoyed the sport.

For three months the bay has been closed to oyster gathering, and this gives the people the privilege of attending our meetings. Consequently

we have had a good hearing, our house of worship being full every night, and many going away for want of seats. The Methodists are holding a protracted meeting two blocks from us, which has not effected our meeting in the least.

The truth has moved the people, and many are in the valley of decision. A goodly number have decided to obey, and it does one good to see their happy faces ready to receive any light that may come to them. In some cases they are farther advanced than those who have been connected with the church for many years.

The time has come for those who have been connected with the message for a season to wake up. God is calling as never before. Let there be a coming up all along the line. Every one find something to do, for the work will soon be cut short in righteousness. Let the prayers of the people follow the workers.

F. W. MACE.

STILL ONWARD.

THE Sunday night meetings which were started in the Second Seventh-day Adventist church in Baltimore are still growing in interest, and a larger outside attendance is being seen. I have had the privilege of speaking there two or three times of late, and have been encouraged by seeing new faces each time.

This church had been holding its midweek prayer-meetings at the hall; but they felt that they were not doing what they ought to do for those unacquainted with the truth. So they decided to hold their regular prayer and missionary service early on Sunday evening, and after this to hold a public service, so as to bring the truth before others. The work is now under way, and they are meeting with encouragement. Different members of the church are out through the week holding Bible readings and canvassing. This gives them a chance to come in

contact with the people through the week.

This it seems to me is the spirit that should pervade all our churches. When we are satisfied to simply live as a church, and meet and labor only one for another, we are sure to grow cold and faultfinding. The Spirit of Christ is of such a nature that it can not be satisfied to abide alone and not be helpful to others. A living church must be a working church, for life will manifest itself.

Brethren and sisters, what plans are you laying for work in the vicinity of your home or church? Are you going to let the winter and spring pass without doing anything definite toward carrying the message to its final close? Ask yourself the question, "How soon could the Lord come if others did no more than I do toward the spread of the truth and the salvation of souls?"

The Master has given to every man his work. How many of you have found your place in the Master's service and are faithfully filling it? Do not lay a double load upon some one else by failing to take your share in the work? There is coming a time soon when it will be a most blessed sound to hear the words, "Well done."

O. O. FARNSWORTH.

A GOOD TESTIMONY.

I AM very much interested in looking over the reports every week. I have been canvassing for about two weeks. It is my first beginning, and I can truly say that I am very much interested in working for the Lord. It is the best work I ever did. I take the Lord right with me to every place I go, and pray that I may have success. . . I ask your prayers that I may ever be faithful in delivering the message.

MRS. J. E. WILBUR.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed."

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

OUR SCHOOL WORK IN RHODESIA.

[It will be interesting to our people to learn of some of our educational work in distant lands. Therefore we quote the following from a letter recently received from Brother W. H. Anderson, who has been laboring with our late Brother Mead.—FREDERICK GRIGGS.]

Last April I was asked by the superintendent to take charge of the school work in this field. I was given absolute freedom in planning the work. Now I have not been in close touch with our educators in the home land for the past six years. This is a work, that, so far as I know, has no precedent in the denomination.

I will tell you as plainly as I can what our plan is. In our school we have two terms a year to suit the seasons. The first term began April 1 and continued till July 1 of this year. This is harvest time with the natives, and all are too busy watching their gardens to attend school regularly. The other term is November and December, planting time. By this arrangement, we have the use of our students here in planting and harvest time.

We have a school for Christian workers, those who have a Christian experience and give evidence of ability as teachers and preachers. No others are admitted. During vacation the students go out to native towns and conduct schools there. The past vacation we had three schools with an aggregate attendance of one hundred pupils. We send the teachers out two in a place. They teach school and conduct Sabbath services, besides visiting among the people. I consider that they did very successful work, and some have already professed Christ as a result of this work.

Our instruction is all given in the native tongue, and the studies are as follows:

BIBLE.—First year, Life of Christ. We study the life of Christ in the gospels using "Desire of Ages" as a guide. Second year, Acts and Epistles. Christ's life in the Apostles, especially in the preaching and teaching of Paul. Third year, Ancient Israel, using "Patriarchs and Prophets" as a guide. Fourth year, Present Truth in "Desire of Ages," "Patriarchs and Prophets," and "Great Controversy;" a review and putting together of the lessons already learned.

PHYSIOLOGY.—First year, Health Laws of Israel. Second year, Human Body, care of the body that it may be a fit place for the indwelling of the Holy Spirit. Third year, Food and Its Preparation, what food is for, hence its quantity, quality, and variety. Fourth year, General Review.

NATURE STUDY.—First year, Parables of Christ, using "Christ's Object Lessons" as a guide. Second year, Astronomy, the gospel in the stars. Third year, Botany. Fourth year, Zoology, God's care for his creatures.

GEOGRAPHY.—First year, Africa from the Map; the countries, peoples, and modes of living; where the gospel has gone, and where it has not been preached; our work in Africa. We study geography to cultivate a missionary spirit. Second year, The same plan extended to the world. Third year, The Past of the World; its original state, and the results of sin. Fourth year, The New Earth.

VOCAL MUSIC.—First to fourth year, Singing of Gospel Hymns and Reading Notes.

ARITHMETIC.—First year, Counting, Addition, and Subtraction. Second year, Multiplication and Division. Third and fourth years, Keeping Simple Accounts.

That is our curriculum—a short course in Bible study; a searching to find out God; a desire to see God in every circumstance of life.

We connect manual work with our schools. I will give our daily program:

5:15, A.M., Rising bell.
 7:00 to 8:00, A.M., Morning worship and breakfast.
 8:00 to 10:00, A.M., Work in field.
 10:00, A.M. to 2:00, P.M., School.
 2:00 to 3:00, P.M., Dinner.
 3:00 to 6:15, P.M., Work.
 6:15 to 7:00, P.M., Evening Worship.
 7:00 to 9:00, P.M., Evening Study.
 9:00, P.M., Retire.

In return for the work, we furnish two suits of clothes (two pairs of overalls and two working shirts), two blankets, food, room, and a Bible to each student. When they have taught successfully for one year, we begin to pay them ten shillings or two and one-half dollars per month wages, and they clothe themselves.

Our work here is in a prosperous condition. We have suffered a severe loss in the death of Elder Mead. We expect soon a strong man will be sent to take his place. We need also two young men with their wives to assist in teaching. Now have you in mind two young fellows that will answer the requirements?

Since writing the first part of this letter, we have received word from the Mission Board that they are not prepared to send any more workers to this field. I hope that in time they may change their mind.

Our work is growing very rapidly. There are many more openings than we can fill. I could use one hundred native teachers at once in schools with an attendance of from twenty to fifty in each school if we only had the teachers.

We could employ ten native canvassers and colporteurs if we had the books in the native tongue for them to sell. We are urging our brethren in South Africa to have parts of "Steps to Christ" and "Christ's Object Les-

sons" translated so that we can have them for sale.

Our plan is to train workers from among the natives themselves to carry the gospel to their own people.

What we need most just now is a young man and his wife (single people are not contented here), not more than twenty-five years old, with a good education, some ability as a linguist and thoroughly consecrated to God, to assist in teaching.

Keep your eye out for young people of this stamp, who have been brought up in poverty, and have had to work for what they have, and send me their addresses. I would be glad to correspond with them.

During the past three weeks nearly sixty have expressed a desire for a better life. Most of them are from our various schools.

Our Sabbath-school has an attendance of one hundred and eighty, and over two hundred attend the Sabbath service.

The natives are expressing their love in a practical way. This year they have donated their work to dig the mission garden. They have about six acres finished now, and they will dig all of next week. It is slow work to plow with a hoe. This is all they have with which to plow or cultivate.

We are enjoying much of the blessing of God at present. At the same time, we see Satan contesting every inch of the ground as souls are entering the service of Christ.

ACADEMY NOTES.

—On account of illness Elder Mattson was not able to be with us three days last week. We are trusting and praying that God will give him strength for his work.

—A movement was set on foot last week by students to raise a sum of money to be used in the building of a new boat for use among the shipping along the Atlantic coast. A good interest seems to be awakened and we

believe a good work can be done in this direction.

—Our beautiful weather of the past few weeks was brought to an abrupt close one morning last week, when we, in common with all our neighbors in this section of the country, were visited by a very heavy snow-storm and blizzard. However, we can not say that we are sorry to see the earth covered once more with snow for it is an object lesson, teaching us how thoroughly God wishes to cleanse us from our sins and cover us with his righteousness.

—Quite a number of the young men and women are engaged at different times in distributing literature among the people of the village as well as Lancaster and Clinton and the surrounding country. Our papers and tracts seem to be thankfully received by those to whom they are offered. The managers of one of the large mills of Clinton have offered to see that any papers left there are placed in the hands of their employees.

—The students have again taken up their Christian help work in Clinton. The superintendent of the poor department of the town has very kindly given them the names and addresses of several families who are needy and worthy of help. Already a number of the families have been visited and supplied with clothing, groceries, shoes, and such other things as were needed and could be supplied by the young people. This work is not only a great help to the poor people, but it is a source of much blessing and rich experience to the young people who are carrying it on.

"If thou canst for awhile cease from thine own speaking and willing, thou shalt hear unspeakable words from God."

"WOULDST thou taste to the full the sweetness of life? Then keep thyself low at humility's feet. The sweetest of the cane is the part that grows nearest the earth."

The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

THE BOOK WORK.

VERMONT CONFERENCE.

TWO WEEKS ENDING FEB. 7, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 E.A. Boothm'n, Lanc's't'n, N.H.	21		\$26.25	\$13.50
2 A. E. Taylor, St. Johnsbury,	42		54.25	3.00
3 Mrs. A. E. Taylor, St. J'nsb'y,	8		10.50	1.75
4 Mrs. E.M. George, St. Albans,	12		15.25	3.00
Totals,	4 Agents,	83	106.25	21.25

Time.—No. 1, 54 hrs; 2, 65 hrs; 3, 18 hrs; 4, 40 hrs. Total, 177 hrs.

NEW YORK CONFERENCE.

TWO WEEKS ENDING FEB. 14, 1902.

Name	Place	Ords	Val	Hlps
COMING KING.				
1 Clara M. Coe, Gloversville,	5		\$6.00	\$.25
2 *C. H. Markham, Jamest'n,	14		14.00	
MARVEL OF NATIONS.				
2 *C. H. Markham, Jamest'n,	1		1.50	
3 Anna Woernley, Perry,	3		4.00	2.25
BIBLE READINGS.				
4 Mrs. Ada B. Noftsger,	4		10.00	.50
GREAT CONTROVERSY.				
5 *D. A. Artlip, Hornellsville,	8		24.00	6.50
Miscellaneous Orders				
			9.50	
Totals,	5 Agents,	35	\$69.00	\$9.50
Corresp'ng w'k, 1901, 3 Ag'ts	41		60.20	13.20

Time.—No. 2, 11 hrs; 3, 8 hr; 5, 21 hrs. Total, 40 hrs.

Deliveries.—No. 1, \$7.25; 2, \$11.00; 4, \$11.00.
* One week.

PENNSYLVANIA CONFERENCE.

WEEK ENDING FEB. 7, 1902.

Name	Place	Ords	Val	Hlps
GREAT CONTROVERSY.				
1 E. D. Champlin, Smithport,	1		\$2.25	\$8.75
BIBLE READINGS.				
2 O. H. Ward, New Castle,	17		42.25	
3 *W. W. Moore, Bakersville,	3		4.50	2.25
HERALDS OF THE MORNING.				
4 W. J. Heckman, Scranton				.75
5 J.W. Bateman, Alverton,	3		4.00	2.75
COMING KING.				
6 Christian Mahr, Sharon,	3		3.00	1.25
MARVEL OF NATIONS.				
7 Mrs. E. A. Mitcheltree,				6.50
West Middlesex,				
8 Ivor Lawrence, Patton,				9.00
Totals,	8 Ag'ts,	26	56.00	31.25

Time.—No. 1, 1 hr; 2, 41 hrs; 3, 23 hrs; 5, 14 hrs; 8, 35 hrs. Total, 114 hrs.

Deliveries.—No. 1, \$13.95; 3, \$95.00; 4, \$2.00; 5, \$12.75; 6, \$83.15; 7, \$4.50; 8, \$94.60.

NEW ENGLAND CONFERENCE.

WEEK ENDING FEB. 14, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Cora A. Spencer, Worcester,	9		34.50	11.50
2 J. E. Leighton, Haverhill,	7		22.50	7.75
3 E. W. Stone, Haverhill,	4		13.75	11.50
4 F. W. Johnston, Haverhill,	7		22.25	15.25
5 *Sarah A. Street, Boston,	7		29.75	3.00
6 R. C. Andrews, Nashua, N.H.,	5		20.50	5.75
7 G.R. Clark, W. Concord, N.H.,	9		30.00	1.00
8 P. Van Duren, Fitchburg,				4.25
9 W.W. Eastman, Conc'rd, N.H.	8		33.75	5.75
STORY OF REDEMPTION.				
10 Mrs. G. Laycock, Worcester,	7		7.50	4.50
MARVEL OF NATIONS.				
11 A. L. Burdick, Ashaway, R.I.	3		3.25	.50
12 S. D. Archer, Milton,	5		5.00	.50
OBJECT LESSONS.				
13 H. P. Waldo, Fitchburg,	1		1.25	
14 †P. P. Lane, Worcester,	12		15.00	6.00
15 G. R. Ruggles, Medford,	15		18.75	1.35
Totals,	15 Agents,	96	\$257.75	\$78.60

Total sales, \$336.35.

Time.—No. 1, 15 hrs; 2, 43 hrs; 3, 37 hrs; 4, 32 hrs; 5, 30 hrs; 6, 26 hrs; 7, 27 hrs; 8, 15 hrs; 9, 18 hrs; 10, 14 hrs; 11, 6 hrs; 13, 4 hrs; 14, 36 hrs; 15, 24 hrs. Totals, 327 hrs.

Deliveries.—1, \$4.25; 2, \$13.50; 3, \$3.75; 8, \$.25; 10, \$2.00; 15, \$3.85.

* Week ending February 7.

† Two weeks ending February 14.

MAINE CONFERENCE.

REPORTS received from Maine, for the two weeks ending February 14, show that one agent, working for the "Marvel of Nations" twenty-four hours, has taken ten orders, value, \$15.00; one agent, working for the "Ladies' Guide," thirteen hours, has taken one order, value, \$3.00, and delivered five books, value \$8.85.

PERSONAL RESPONSIBILITY IN THE SALE OF "CHRIST'S OBJECT LESSONS."

ONE of the main reasons why the plan the Lord has given us for removing the debts of our schools by the sale of "Christ's Object Lessons" has not been carried out more fully, is because we as a people have not been made to feel the *personal responsibility* that rests upon us. When the Lord revealed this plan, and called upon his people to take this means for removing our school debts, there was a call for a definite, forward movement. It meant that all our people in America must sell on an average of six books per member in order to remove the

entire indebtedness of our schools. If every member had fully sensed his personal responsibility to sell six books, and had gone at it earnestly and perseveringly, the entire quota would have been sold inside of two months, and the great burden of debt would have been removed from all our schools.

This was not done. Somebody failed to appreciate his personal responsibility. Perhaps *you*, dear reader, did not realize this as keenly as you should, nor as you may at the present time. Had you sensed this, very likely you would have made a much more earnest and determined effort to carry out this plan than you did. Now that you have been thoroughly aroused, you feel that you must surely do your part in this blessed work. Perhaps you have taken your quota, with a determination that you will sell them. I sincerely pray that every believer in the third angel's message will, in some way, be aroused to a sense of his personal responsibility, and will be unable to rest until that responsibility is discharged.

But there are some whose responsibilities are much greater than the mere selling of a certain number of books. When they have sold their quota, it devolves upon them to help their brother to sell his. This is certainly true of conference presidents, committeemen, ministers, Bible workers, and church elders, and deacons. In a certain sense, the responsibility of selling three hundred thousand copies of "Object Lessons" rests upon the General Conference Committee. Not that the members of the committee are to go out and sell this number personally. This they can not do; but they are to so place this divine plan before Union and State conference committees, all the ministers, church officers, and the whole people that every one will be made to sense his personal obligations in this. It is God's work. The General Conference Committee have accepted the

highest responsibilities of the denomination, to see that every feature of the Lord's work is carried out by those to whom the work pertains. In this sense they are responsible for the sale of three hundred copies. If the committee fail through unbelief, indifference, or incapacity, to carry this work through successfully, they fail to accomplish that for which they have been selected by the Lord and his people, and it would only be reasonable for them to step aside, and let the work fall into the hands of men who will see that it is carried through.

Passing from the General Conference, the same principle is applicable to Union and State conferences, ministers, and church officers. Each Union conference committee is responsible for the sale of a certain number of books per member for its entire membership. And the same is true of each State conference committee. Each committeeman can sell his quota, and perhaps a few more; but they can not stop there: they must see that the conference employees, the church officers, and the brethren and sisters do their part of the work. The minister can sell his quota and many more; but his duty is not done with this: he must help every church officer within the sphere of his influence to realize that he has a work to do for the members of his flock. He must also help every church member to sense the individual responsibility resting upon him, and must place this matter so clearly and wisely before all that they will be led to *do* what they see to be duty.

To me, it seems as clear as can be that when the conference committees, the ministers and other conference laborers, and the church officers sense the direct personal responsibility resting upon them in this matter, it will be very easy for them to induce the masses of our people to take hold of this work with a will, and when this is done, it will not be long until the three hundred thousand copies of the book

will be sold, and the last debt removed from our schools.

Again I state that the reason why this work has not been done before this is because very few have sensed the personal responsibility resting upon them. The Lord now calls upon us to arouse. If there is a conference president or a member of a conference committee, or a conference laborer, or church officer who can not be made to sense his responsibility, he is certainly unworthy of the place he holds, and ought to step out, and let some one who can be aroused to the meaning of this call from the Lord, take his place. And still further, any man who holds any of these important offices, and who sees his responsibility, but shirks it from indifference or fear, or because the work is unpleasant, is unworthy of the position he occupies, and ought to let another more worthy, and who will do the work, be placed in charge.

This is the way we reason about other things. The man who applies for the position of commander of a great ship must not only realize the greatness of the responsibility, and be willing to do all in his power to command the vessel, but he must *command* it. He must not only manage it on a calm sea, but in the howling storm and the raging billows. Nothing short of that will meet the mind of those who risk their lives in his care.

Looked at from this broad standpoint, the present campaign in behalf of the sale of "Object Lessons" in some of our States is full of meaning. We all acknowledge that the Lord calls us to do this work, and I rejoice to see so many of the conference officers responding to this call so cheerfully. They are making earnest efforts to carry this work through. I believe that success will crown their efforts. If the ministers, and church officers upon whom they rely for cooperation, will do their duty, if every one being paid by the tithes will persevere in this good work, a great wave of earnest-

ness and activity will be seen, and the task will be speedily accomplished.

For this glorious result let all believers in the message earnestly pray.

A. G. DANIELLS.

LOYALTY.

MARCH.—With the opening of the month, "forward march" is the order in the great battle for the honor of our educational institutions, and the honor of our people in New England and New York.

"England expects every man to do his duty," was once the thrilling words of a noted commander in a trying hour. God expects every man to do his duty, and every *man* will do his duty when God gives unmistakable command.

The trumpet has given no uncertain sound in the ringing message from our president, found in this paper under the heading "Personal Responsibility in the Sale of 'Christ's Object Lessons.'" Here are principles laid down, which if adhered to and carried out in all departments of the Lord's work will make this people a mighty power in the earth.

It will be a glorious day, when from the president of the General Conference and the General Conference Committee, all down through the official circles and the ministry of this denomination, every man shall say, "I will discharge the responsibilities which God has laid upon me without any compromise with inclination or unbelief, or I will get out of the way and make room for some other man who is a man, and who will do his duty to the full."

With loyal leaders, who shall say that our people will not be loyal, too? But, people, branches of the Vine, members of the body of Christ, are you thus dependent upon human agencies? Is not our citizenship in heaven? Our King, our capital, the New Jerusalem, are there; the call to action has come from there. Officers,

ministers, people, all, are we not without excuse? Has not the time come for us to arouse, and by our heroic courage, in the doing of what God has said, rally to the standard which has been reared again, and follow on to certain victory? We have made mention of New England and New York; what are the other conferences in our Union doing or about to do in this same line? We hope all will act, and we wish to hear from all.

E. E. MILES, *Pub. Agt. A. U. C.*

A SECRETARY'S RESPONSE.

WILLIAMSPORT, PA., FEB. 9, 1902.

Elder E. E. Miles,

South Lancaster, Mass.

MY DEAR BROTHER: We are in receipt of your letter of the 5th, enclosing a copy of a communication that you and Brother Palmer have sent to the State agents relative to the canvassing work. I have read the letter carefully, and note the many special points that you have brought out in regard to carrying the message to the world, and the necessity of a more hearty cooperation on the part of the laborers to stir up and bring more laborers into the field,—those who are consecrated to the work. I realize more and more that we must bestir ourselves in regard to this important department of the Lord's work. That scripture you quote (Prov. 24:31) is a very forcible illustration of the condition of things at present. Certainly if this is the condition of the world, we must begin at once to weed out the thorns, and cut down the nettles, and build again the stone wall. In order to do this, we must bring able men into the work, those who will consecrate themselves fully to this work. It means hard labor to carry this message to the world amid all the trying circumstances and difficulties that confront our way.

The several points that you suggest, which should have prominence and careful consideration for the future welfare of the work, I have carefully

considered, and will say that I am heartily in accord with all the suggestions:

Suggestion 1. It certainly should be our aim to put into the field a corps of devoted, consecrated workers who will labor with all their might to bring salvation to souls. They should not think merely of the financial part of the question, but must be taught to realize that the Lord has called them to work in his vineyard, and that he will see that they do not suffer want. What agents need now is a firm trust in the Lord, and a belief that the Lord lives and reigns and cares for his disciples as they go forth into the world to spread the message of salvation.

Suggestion 2. This should be carefully carried out. We should stand by our canvassers. The State agent should devote more time and care in training these workers as they go out, going with them into the field and helping them in their deliveries, showing them how to approach the people and how to take orders. This means active State agents who are willing to shoulder the burdens that fall upon them, trusting in the Lord in all things, believing that he will help them in every extremity.

Suggestion 3. I am glad to say that we are endeavoring to carry out the spirit of this suggestion to train workers by holding institutes. We have already planned to have an institute and hope to have it in operation soon. Certainly the larger books, such as "Patriarchs and Prophets," "Great Controversy," "Desire of Ages," "Daniel and the Revelation," "Bible Readings," and the health books should be carefully considered, and agents should be trained to sell them. I believe that thousands of these books could be sold if we had agents of strong faith and courage to go among the people who are able to buy these books.

Suggestion 4. This is just in accordance with my views. I think sometimes that our agents take too

many books with them, and it hinders them in their work. Of course, there is a certain line of colporteur work which should be done, where a large number of different books can be carried without detriment to the work. But where an agent goes out especially to take orders for one large book, it is better to have only about one smaller book along; they can be more effective and thorough in their work if they have only one book to depend upon. The large books are those which contain the whole message, and many times are the means of the salvation of souls. Oh, what valuable truths we have in our books for the people.

Suggestion 5. This should be carefully considered. There has been some difficulty in the past in regard to handling our health books, but I hope the way will be opened soon that thousands of agents may be out circulating these valuable works. The people are ready for just such a class of literature, and how backward we are about giving it to them. Thousands are anxious to know the way to health, but here we are, standing back, and allowing them to go on in their usual way in darkness, refusing to take the light to them. This work is surely a part of the gospel. This work appeals to the hearts and sympathies of men and women who are suffering from disease of both body and mind. We will not know the value of our health literature until we have seen the results in the kingdom of God.

I am glad to say that there is an interest developing in the canvassing work in our State. Many seem to have been wrought upon to do something, and feel an anxiety to enter the work. I believe we are going to see a greater work done in this direction in the next few months, than we have ever seen in the past. It must be done, or the Lord will begin to raise up another people to carry his message. We have been asleep too long, and if we keep on slumbering, the day of probation will close upon the world,

and we will be left out. Oh how important it is that we dedicate ourselves to this work, and place all we have upon the altar of sacrifice, that all the dross may be consumed, that we may be fitted for work, that the power of the Holy Spirit may descend upon us and give us power to carry the message of salvation. We wish to cooperate with you in every good work.

We feel our inability, but if we trust in the Lord, he can use us in some part of his work. He knows just what part of the work we are fitted for, and if we will allow him, he will direct us. My prayer is that the Lord will be with those who are at the head of the work, that they may plan just those things the Lord wants done. I know the responsibilities are great, but the Lord is greater than the responsibilities.

Yours in the blessed hope,
W. M. LEE.

A VOICE FROM THE SOUTHWEST.

BROTHER G. PHILLIPS, Union Conference agent, writing from Hutchinson, Kansas, under date of February 7, gives expression to the following whole-souled utterances, which I am permitted to use by the courtesy of Brother E. R. Palmer, to whom the letter was addressed:

"God is blessing us down here in a wonderful manner. O, I am so glad that our loving Father is at the helm. I tell you, Brother Palmer, this book work is the biggest thing in the world (to me), and it is going to triumph gloriously, thank the Lord. O, I am so glad I am in it. We must press to the front, and hoist the banner which has been trailing in the dust.

"Well, it is class time and I must go this minute. Fourteen in our class. We have three on 'Home Hand Book,' three on 'Ladies' Guide,' and all the others are on 'Great Controversy' and 'Daniel and the Revelation.' We have no small book canvassers. We want to 'catch the bear'

if the 'rabbit' does get away. We are organizing for victory; we are expecting it, yes, we already have it, thank the Lord. We are shouting it at every step. I was never of better courage. Pray for us."

Here is commendable enthusiasm, love for God, love for the work, and evidence that something is going to move in the Southwest, and that the larger books will not be neglected there. Shall we not seek to emulate these our brethren in our sister Union Conference?

E. E. MILES.

CHARACTER AND EXPERIENCE.

"MEN and women are wanted now who are as true to duty as the needle to the pole,—men and women who will work without having their way smoothed, and every obstacle removed."—*Manual for Canvassers, page 21.* This should be the character of every Seventh-day Adventist, in whatever position he may be placed, particularly the canvasser.

Difficulties will not appear so great when we become as true to our calling as the "needle to the pole." When this glorious work is once entered upon, let us not be turned aside because there are obstacles to overcome, but let us work while it is yet day, conquering in the name of the Lord.

One is not to follow inclination but duty. If the canvassing work is persevered in—moving out by faith—it brings joy to the worker. The canvassing work is a good preparatory course for all who wish to work with and for the people. Many opportunities present themselves daily when we can speak a word for the Saviour, or explain health principles to those less favored than we.

I met a lady in Bangor whose husband was once a candidate for governor of Maine. On one of their tours, she boarded at the Sanitarium, in Battle Creek, and was greatly pleased with the institution and the way in

which it was conducted. She has ever retained pleasant memories of this place, and had thought of subscribing for *Good Health*. She, of course, was glad to give me an order for the magazine, after which we had a long talk on the Sabbath question and the prophecies.

She said that at the Sanitarium she heard the new earth repeatedly referred to as the future inheritance of the redeemed. She thought it was a beautiful idea and desired reading matter on the subject. I bought "The Saints' Inheritance" for her to read. She said she had thought that she wished she was able to do her work in five days, then she would keep both days. Let us continue in well doing and faint not, then we shall have a home in the new earth where there will be no more difficulties to overcome, but all will be joy forever and ever.

MARION E. PREBLE.

A BLESSED WORK.

A SISTER in Maine writes: "I realized when delivering my books the holy presence of Jesus with me. The people were glad to get their books. The faces of the children brightened, and my soul rejoiced that the Lord had given me his truth. I met a young man who said he would like one of my books, but he had no money. I noticed that he was chewing something, and asked if he used tobacco. He acknowledged that he did, and remarked that he wished he had never formed the habit. I gave him a tract on tobacco and also one, 'There is help in God.' He took them gladly and I pray that he may seek for deliverance. I met so many with burdened hearts that it took me a long time to deliver my books, but I praise God that he gives me power to 'throw out the life-line.' I present all these cases to God in prayer, and realize as never before the sacredness of the work."

ITEMS OF INTEREST

MAINE.

—Elder Goodrich is still very sick. He may go to the South Lancaster Sanitarium if able to travel.

—Elders Basney and Bicknell are visiting the churches in Aroostook County, as well as in other parts of the State.

—The heavy storms in Eastern Maine retard the work of our canvassers to an extent, but we hope that as the spring comes on they will take up the work with renewed courage.

—The churches in Maine are taking hold of the envelope plan of tract circulation, and we shall look for encouraging results.

—Many hearts are longing to see the medical missionary work take definite form in a full-fledged sanitarium. This will depend largely on the acts of the believers.

—We are receiving many encouraging letters from the scattered Sabbath-keepers. We are glad to have them keep in close touch with the office.

E. H. MORTON.



THE GOOD HEALTH ADJUSTABLE WAIST

Meets the requirements of every woman who desires a healthful and artistic dress. There are two styles,—the shortwaist ending at the waist line; the long waist ending five inches below the waist line. The adjustable features are:—

A Shoulder Piece, which may be shortened or lengthened, and the Under Arm Lacing. Write for full information of material, measurements, sizes, and prices. Satisfaction guaranteed. 2,000 sold since Jan., 1901. Every woman is delighted with it. Supports everything that needs support without harmful pressure. Good agents wanted.



Cross Dept., GOOD HEALTH COMPANY, Battle Creek, Mich.

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 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.—279 West 11th St., between West 4th and Bleecker Streets. Public services: Sabbath 2 and 3 P.M.

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

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

NEW YORK, GERMAN.—315 Washington Street, Brooklyn. 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., Sunday 8 P.M. and Thursday 7 P.M. S. B. Ginn, *Elder*, 11th and Main Streets.

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

WANTED.—Ten men in the woods. Steady work, fifteen cents an hour, board, \$3.00. Sabbath-keepers welcomed. Meet you at depot. Refer to elders of Washington church. Address W. S. Weld, Marlow, N. H.

THE MARVEL OF NATIONS. Our Country; Its Past, Present, and Future, and Its Place in Prophecy.

BY ELDER URIAH SMITH.

THE important element in history is the working of divine providence in the affairs of men. Nebuchadnezzar was taught that the most high God ruled in the kingdom of men; and the Jews missed the golden opportunity to prolong their national existence because they knew not the day of their visitation.

THE MARVEL OF NATIONS pictures the situation to-day, how, under the fostering care of a beneficent providence, our country has surpassed all other nations in material development, fill it now stands forth the richest in the nation in ready money, the richest in resources, the richest in facilities for defense and conquest, of any nation on the globe.

The book contains 320 pages, and is profusely illustrated from new plates.

Cloth, plain edges, \$1.25

Cloth, gift edges, 1.50

Prospectus now ready. A large force of agents to sell this book wanted.

Atlantic Union Gleaner,

South Lancaster, Mass.,

Enclosed please find \$..... for which send the ATLANTIC UNION GLEANER to the following address:

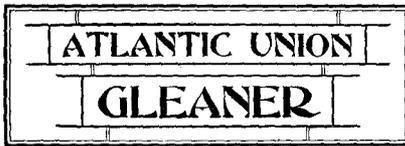
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PUBLISHED WEEKLY
BY THE
ATLANTIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
South Lancaster, Mass.
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EDITOR, - - - JENNIE THAYER.
Entered as Second-class Matter at South Lancaster, Mass.

If every subscriber to the GLEANER would secure another subscription, our list would be doubled. Why not do it?

THE New York canvassers' report failed to reach us last week, and hence did not appear in "The Book Work;" but they have a two weeks' report in this number, which we trust will be satisfactory.

It would seem that some of our good friends misunderstood the call for papers to be sent to Gray, Maine, and have been sending them to Miss May E. Haines, Hallowell, Maine, instead of *corresponding* with her *before* sending. Miss Haines requests that the papers be sent to Mr. W. B. Holt, East Gray, Maine, but send *only* the papers named, *Sentinel, Review, Signs, Good Health, or Life Boat*. No others are wanted.

THE FIRE IN BATTLE CREEK.

THE worst conflagration that ever visited Battle Creek occurred on the morning of February 18, when the far-famed Sanitarium, the Hospital, the cottage first used for a sanitarium, before the brick building was erected, the green house, and the home of Mrs. Salisbury on Barbour Street, were swept away by the great fire king. The loss is variously estimated at from \$300,000, to \$500,000. This is at least partially covered by insurance.

The alarm was given at four o'clock in the morning when the buildings

were filled with sleeping patients, and it seems truly miraculous that only one life was lost, an aged gentleman patient who was crippled, and therefore was unable to leave his room on the fourth floor of the Sanitarium. His wife and daughter who were with him escaped.

One lady patient jumped from the fourth story window, and considers herself fortunate that she escaped with only a fractured limb.

Another patient states that how they all escaped is a miracle to him. Since the lights were extinguished soon after the fire alarm was given, and the unlighted halls were filled with smoke, it can be regarded as nothing less than the wonderful care of providence that preserved them. The front of the building was scaled by ladders from veranda to veranda, and the windows were broken to awaken the sleeping patients.

"Too much can not be said in favor of the firemen, whose heroic efforts did much to save the surrounding buildings from destruction."

The fire is supposed to have originated in the basement, and as it soon shot up the elevator shaft, there was no chance to save the institution. At "eight o'clock nothing remained of the great building but a sorry mass of smoldering ruins."

The college halls were speedily fitted up for dormitories, and the patients will largely be cared for in these buildings, while some have found refuge in the Phelps Sanatorium, and in hotels in the city.

We quote the following from the Battle Creek *Enquirer*: "It is safe to say that there is not a person in Battle Creek but will deeply regret this terrible loss to Michigan's 'Queen City.'" "Dr. Kellogg and his friends will have the heartfelt sympathy of every one in the city, and will also have the assistance of every one in the great work of rebuilding upon improved and grander plans."

WHAT YOU CAN DO FOR YOUR LOCAL JAILS.

THE April issue of the *Life Boat* will be a special prisoners' number and we shall print from fifty to seventy-five thousand copies to send to the more than one hundred State prisons and reformatories in this country. This number will be just as helpful to those who are confined in the local jails. Would you not like a number of copies for use in your county, city, and village jails? We will supply the April *Life Boat* for this purpose at a cent a copy. Send us your address at once that we may know how many copies we are warranted in printing. If there is any hesitancy on the part of the jail officials in permitting their distribution, assure them that the *Life Boat* goes to nearly all the State prisons and has the sanction of all the leading prison officials of the land. Distribute these *Life Boats* yourself if you can obtain permission; if not, let the jail official do it, and the Lord will take care of the results. If you are not already a subscriber send twenty-five cents for your own subscription, then order at once a liberal supply of the April number. Address The *Life Boat* 28 33rd Place, Chicago.

DAVID PAULSON.

WANTED.—At once, a Sabbath keeper for general housework, two in family, \$10.00 per month, good home Mrs. Frank H. Dibble, 176 Wakelee Ave., Ansonia, Conn.

HEALTH FOODS.

Edward W. Coates, 249 W. 15th St., New York City, is agent for the Sanitas Nut Foods, and Battle Creek Sanitarium Health Foods, also New York agent for Ko-nut, a pure vegetable substitute for animal fats, and all kinds of Nuts, Dried Vegetables and Fruits, also dealer in special Health-food Flour, (wholewheat), etc Freight paid a limited distance or orders of \$5 and upward.