

# ATLANTIC UNION

# GLEANER

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

VOL. I

SOUTH LANCASTER, MASS., MARCH 26, 1902

No. 12

## CHRIST ONLY.

2 COR. 2: 14-16.

CHRIST! I am Christ's! and let that name suffice you;

Ay, and for me he greatly hath sufficed;  
So, with no winning words I would entice you;

Paul has no honor and no friend but Christ.

Yes, without cheer of sister or of daughter;

Yes, without stay of father or of son;  
Lone on the land and homeless on the water,  
Pass I in patience till the work be done.

Hearts I have won of sister or of brother,  
Quick on the earth or hidden in the sod.  
Lo, every heart awaiteth me, another  
Friend in the blameless family of God.

Yea, through life, death, through sorrow,  
and through sinning,

He shall suffice me, for he hath sufficed,  
Christ is the end, for Christ is the beginning,  
Christ the beginning, for the end is Christ.

—Selected.

## PRESS TOGETHER.

IN the prayer Christ offered for his disciples just before his crucifixion, he said: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them,

and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart,—an impression of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and may appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them will be called on in the day of the Lord to answer for their refusal to accept the great gift placed within their reach.

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” Can you comprehend this statement? Is it deeper and broader than your faith can reach? Do you ask, Can this be?—It can; for God has said it, and he means every word he says. He will not alter the thing that has gone out of his lips.

“Father, I will that they also, whom thou hast given me, be with me where I am. . . . I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.”

The voice that utters this prayer is the voice of our Redeemer. Do not let the tones thrill through every part of your being, filling you with a desire so to live that his prayer may be answered? Who can look into the heart of the great mystery of redemption, and find it to be love, without catching the same spirit that led Christ to die for sinners? As we think of his sacrifice, our life is bound up with his. A desire to serve him takes possession of every fiber of the being.

God has united believers in church capacity, in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven, if the members were of one mind and one faith. It is those who are not moved by the Holy Spirit that mar God's plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan which God has devised. They will not bring human depravity into things small or

great. They will do nothing to perpetuate division in the church.

It is true that there are tares among the wheat; in the body of Sabbath-keepers evils are seen; but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place?

Our great need is unity, perfect oneness in God's work. We are nearing the end of this earth's history, and God calls upon all to lift the standard bearing the inscription, "Here are they that keep the commandments of God and the faith of Jesus." He calls upon his people to work in harmony. He calls upon those engaged in our medical work to unite with the ministry; he calls upon the ministers to cooperate with the medical missionary workers; and he calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields. No word is to be spoken to discourage any, for this grieves the heart of Christ, and greatly pleases the adversary. All need to be baptized with the Holy Spirit; all should refrain from disparaging remarks, and draw near to Christ, that they may appreciate the heavy responsibilities which the co-workers with Christ are carrying. "Press together, press together," are the words of our divine Instructor. Unity is strength; disunion is weakness and defeat.

MRS. E. G. WHITE.

#### THE POWER OF A TEMPERATE LIFE.

It is one of God's kind laws, that obedience in a lower sphere always brings rewards in a higher sphere as well. To obey God in the body finds recompense in the body, to be sure, but also in the soul. No one can be

temperate without getting a clearer eye for it, a finer skin, stronger muscles, and a steadier pulse. But then, too, it is impossible to be temperate and not see more of God, enjoy finer impulses, a quicker energy, a sturdier will. God always pays at compound interest, a splendid return for a trifling service.

But is temperance a trifle, an easy matter, a slight task? Does it not rather imply great self-control, strenuous self-denial? One would think so to hear some men talk, but they are the intemperate men. To one that has never used tobacco it is no hardship not to use it; he loathes it. A man who has never used alcoholic liquors can pass the doors of a thousand public houses, with not the least desire to enter them. Daniel and his friends ate their simple fare with a greater relish than the other youths had for their richer viands, and so they grew fairer to the eye. No truly temperate man feels it a self-denial to be temperate; it is his choice and his pleasure.

But suppose that, as is the case with all of us at some points, we have already begun to be intemperate? How can we make our way into the power of a temperate life?

1. Want to. No one can be cured of drunkenness—of any kind—until he really wants to be cured. He will remain a drunkard at heart until he takes the will cure, and ceases to look longingly after his sin, to see how close he can get to it without falling into it again.

2. Keep away from temptation. If your sin came through the dance, do not even look at a dance again. If from gambling, do not touch a pack of cards, even when no stake is played for. If from strong drink, do not even read the papers that advertise liquors.

3. Fill your life with heavenly interests. Hard work is one of the best specifics against intemperance.

4. Finally, though first of all in im-

portance, do not trust in your own strength. Appetite is a fearful thing. God is the only One that can master it, as any one may prove. There is no depth of sensuality, of passion, of folly and despair that his mercy can not sound. No drunkard can enter the kingdom of heaven, but the kingdom of heaven can enter any drunkard, if he will.

AMOS R. WELLS.

#### WHO WILL GO?

I HAVE been reading about the canvassing work. It is a glorious work, and is in harmony with Christ's words while here on earth—a part of the great commission, "Go ye into all the world, and preach the gospel to every creature," with the promise, "Lo, I am with you alway, even unto the end of the world." So may it be, is my heart's fervent prayer.

By the help of the Lord, who causes me to work, I will tell you what he has done here in Weston (Vt.) with four old cripples since the first of January. We have two *Reviews* each week and six *Signs*. We take six copies of the *Sentinel*, and one each of the *Gospel Herald*, *Life Boat*, *Missionary Magazine*, and *Good Health*. Since this year began, the Lord has helped me to scatter and loan over four thousand pages of literature besides these papers.

I am old and weak, and what I do must be done soon. Therefore I write to you, that you may see what the Lord can do where there is a willing mind to do the best that one can with what he has. I want to say to the brethren and sisters in this Union Conference, "Go into the field to canvass for 'Christ's Object Lessons' until our people are free from disgrace—out of debt. Owe no man anything but love, peace and goodwill."

If I were younger, I should like to go into the field a month and sell one hundred copies of "Christ's Object Lessons," but my age forbids. I can

hardly get around outdoors, and have to use a cane to steady myself. I must leave the work to younger persons who can go into the field and stay there till the work is finished.

I say to one and to all, "Go forward in the strength of the Lord, and remember that our trials here will work out for us a 'far more exceeding and eternal weight of glory,' if we are patient." Let us glory in the Lord, our Maker, always. It is safe to trust in Jesus who died for us.

C. HALE.

#### "'FRAID OF PRAYERS."

THE late Rev. H. L. Hastings related the following incident:

An aged lady, the widow of a clergyman, lost her money—nearly two hundred dollars. The place where she lodged, a house near the camp grounds, was entered by some dishonest person or persons, and the principal booty carried away was her property.

All efforts failed to trace the theft, and the distressed woman was helpless. Ill able to afford the loss, the only thing she could do was to pray about it; and she prayed through a sleepless night, and all the next day—in heart, if not in words. She thought it could not be God's will that she should be so wronged.

The following night, as she passed out of the evening meeting, a woman, or some one in woman's clothes, slipped a small packet into her hand, and disappeared in the crowd. There was nothing surprising in the act, for the dropping of samples and parcels of circulars among the people was an every-day occurrence. She carried the packet to her room, and on opening it, found all her lost money. Around it was a strip of paper scrawled over with these words:

"Can't rob widders—fraid of prayers. The boys—pray for us."

The incident is not so remarkable as those who are not looking for such

things would suppose. It is several thousand years since the supreme Lawgiver proclaimed: "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me I will surely hear their cry." And centuries of time do not alter a truth. —*Selected.*

## The FIELD

### THE TRACT WORK IN MAINE.

WE are glad to report a deepening interest in the distribution of tracts in Maine. The churches are taking hold of the envelope plan of work with zeal, and thus far the results are very promising. Some write that as they meet the people face to face in their homes, they are received cordially, and the way is opened for conversations on religious themes. The Lord softens hearts when the worker is led by the Spirit.

One sister writes that a number who have read the tracts admit that they teach that which is Bible truth. We hope that our librarians will foster this work by encouraging the workers and advising with them as to further work when the first four sets of tracts are distributed. We shall be glad to hear from the missionary meetings that are being held in the various churches. We must not "become weary in well doing," but must push the work along with faith and prayer.

E. H. MORTON.

### INDIA.

"AS COLD waters to a thirsty soul, so is good news from a far country," were the words that came to my mind on reading a letter, written from Bombay by Mrs. Ellery Robinson. As she and her husband went from this conference, and many of the readers of the GLEANER know them, and also Brother L. F. Hansen and wife, who were in the company that returned with Miss Burrus, I thought extracts

from her letter might be of general interest. Writing of the arrival of this company, she says:

"I think Miss Burrus enjoyed her trip home very much, and still she seemed glad to get back. We reached Bombay a few days before they came, and just managed to get ourselves under cover and a place to lodge them in. I found a place for the four ladies in the Y. W. C. A. Home, which is quite near here, and Brother Hansen's family we squeezed into one room in the house where we have one room. We have the loan of the dining-room, so they all came here to eat, and we had a few days to visit together before they went on to Calcutta.

"We had not heard when they were coming, but we saw when they were to leave Marseilles, and went to the shipping-office and learned the time of the arrival of that ship. We saw her come into the harbor just before sunset, and took a boat and went to bring them off, as the ship was not going into dock till morning. We took them all off in our boat, and landed right in front of the house here. Brother Hansen's family only stayed one day. Miss Burrus and Miss Black stayed a week, and Miss Kellogg and Miss Orr are here now. We do not know whether they will stay after we leave or not.

"Mr. Robinson is in Calcutta now attending an institute. He has been gone over two weeks. They have been breaking in several canvassers, and have had some grand, good meetings altogether. One day they raised over \$250.00 for the general work. Their Christmas donations amounted to over \$100.00, so you can see how liberally they are giving.

"I think I told you that we were out on a canvassing tour. We were out nearly five months, and we had such a good time. I had very fair success, and enjoyed the work much more than I expected. The way the Lord worked for us was most marked, so often. Many a time I have just

put the paper in people's hands, and said it was a monthly paper and the price was one rupee, eight annas, per year, and before I had time to say anything more, they would say, 'And will I give you the money now?' without even looking the paper over, or asking a single question. When it works like that, I know that it is not / who is doing the work, and you do not know what joy we have had in our work. Mr. Robinson says he never saw in all his experience such evidence of God's Spirit at work among the people. Sister Orr remarked the same thing since she has been canvassing in Bombay. She said she seemed to be doing just a mechanical part in taking the papers around, and letting the Lord impress hearts, and all she had to do was to take the money and write down the addresses. We have not taken so many more orders than usual, but it is the marked way in which people give the orders. A good number are renewing, too.

"I do not know as I shall ever do any work but canvass. The Lord has given me wonderful victories in overcoming my reluctance to meet people. I do not say that there *never* seem to be lions in the way. I am keeping very good health, too, and find that it is really not so hard on me as house-keeping, for there is so little care, and no servants to harass one."

"We had such a good time with Brother and Sister Johnston of Mussoorie. They are splendid people and so interested in the work. They seem like 'our own folks' and really have the interest of the work at heart, I believe. They are Eurasian, but both were educated in England, and are not afraid to take hold of any work. They are very well to do, too. They own their house in Mussoorie and have another large house and compound [garden] in Rawal Pindi, which brings in a pretty good rent, almost enough to keep them I think. He is a surveyor and has always been

able to keep the Sabbath at his work, but he wants to give it up and canvass. We had them with us for a few weeks, and now they are in Calcutta. . . .

"We did a great deal of traveling about, but had no time for sightseeing at any place except Agra. We took three hours, and went out to see the Taj. I told Mr. Robinson that I had not cared to spend the time to go out of my way for anything else, but I did want to see the Taj, and we were both glad we made the effort to go there. It is really beautiful and grand. So many things we hear and read about are disappointing when one sees them actually, but no words or picture can do the Taj justice. It is well named the 'pearl of India,' and it is hard to believe that it has been standing there for almost three hundred years, for there are no signs of age,—not a crack in the marble nor a flaw in the cement even,—and it is just as white as snow now, though they say it has never been cleaned. The slabs from which the marble screens are carved are two inches thick, but so fine and delicate is the work, that they look almost lace-like as the light shines through. But these things are so saddening when one thinks of the sacrifice of life and means all for nothing. I dare say you know that the man who designed the Taj had his eyes put out lest he should build another."

"We have taken third-class passage in a French mail-boat, and shall land at Marseilles, and go overland from there. It is very much cheaper than the Peninsula and Oriental boats. This last party who came out saved more than one person's fare by coming that way. The accommodations are a little cramped, but otherwise it is not bad, I believe, and the boats go just about as fast as the others. They came in seventeen days, and that is very good. We shall not stop long in England, but shall most likely take the first available boat for New York. We have put off going till late, so that

it will be warm when we get there. Though Mr. Robinson seems to be very much better now, I thought it well to be careful, and advised him to delay. I expect him home to-morrow. He has been gone three weeks. We *girls* have nearly finished canvassing Bombay since he has been gone. Next week I expect we shall go out toward Poona, and do the places we worked last year, and so fill up the time for the next few weeks till we have to get ready to leave."

MRS. E. D. ROBINSON.

#### WILMINGTON, DEL.

THE last three weeks I have had the pleasure of spending with the church in this, the largest city of Delaware. While for several years the church has been here as a light to the city, there is yet room for more labor to be bestowed. One difficulty the brethren have had to meet for a long time, is securing a suitable place in which to hold meetings. They have been occupying a hall which one has to climb nearly sixty steps to reach. It has also its drawbacks in that so many clubs and societies meet there, and the place is decorated, not with cherubins as was the sanctuary, but with war clubs, tomahawks, etc.

The church is awakening to the fact that it has a mission to the world and must not be hidden away from the world. The matter of a church building was considered and we trust a more general move will be made toward having a building controlled by the church. They have already raised over \$300.00 toward the work, and if a suitable place can be secured on which to build, steps will soon be taken toward erecting a building. This is needed, not only for a church, but for a church school, as there has been great difficulty in maintaining a church school with no suitable place for it.

On my arrival here, we hired a small hall, and held public meetings

every day. Some interest was manifested by those not in the faith, and the brethren seemed to greatly enjoy the spoken Word. The Lord came near and all hearts were touched, and many were drawn into a closer connection with the Divine. For this we praise God and trust the good work will still go on till victory shall be proclaimed to all those who are fighting now the hardest battles of life.

The work for the relief of the schools received a share of attention, and we hope something will be done along this line. The people also are taking part in helping to pay off the tract society debt. We were glad to see the good spirit manifested and the love for the work of God. We hope and pray that the work may go forward with renewed zeal and courage.

O. O. FARNSWORTH.

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#### BOSTON FIELD.

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SABBATH, the 15th inst., Elder M. D. Mattson spoke on the subject of "Optimism." He showed that every Christian is indeed an optimist, for "all things work together for good to them that love God."

The writer spent Sabbath and Sunday with the Danvers and Beverly churches, returning to Boston for the Sunday evening service. The weather was fine during my short visit with these dear churches. The attendance in the main was good at all the services. The speaking was of a practical nature, emphasizing the principles that underlie the great truths for these times. Among the things that were presented, was the thought that genuine love for others does not manifest itself in a sentimental way, but some times it is shown in helping those in error to see their mistakes, under the influence of the Holy Spirit, even though for the present it may not seem joyous but rather grievous.

The two nights of my visit I spent

at the hospitable homes of Brother Tiney, the elder of the Beverly church, and Brother Fiske, the elder of the Danvers church.

My prayer is that the principles that were considered may have an abiding place in the hearts of all those who were in attendance at these meetings.

On my return to Boston in the evening, I found the largest Sunday night audience awaiting me that I have spoken to in a hall in this city. The subject of the evening was "The meaning of St. Patrick's Day to Protestants," involving the question whether Roman Catholics are coming nearer to Protestants or vice versa. There were present a number of lovers of true patriotism.

As the result of the interest in my talk, I have received a cordial invitation and an offer of ten dollars, to speak before the patriotic organization which has one of the largest Sunday audiences in Boston. It is needless for me to say that we shall improve this opportunity by presenting the true principles of religious liberty.

K. C. RUSSELL.

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#### SUNDAY-SCHOOL IN BATH, ME.

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SISTER MINNIE PRINCE, a Bible worker in Bath, in connection with others in the church there, has opened a Sunday-school for the benefit of poor children who have had no opportunities to learn of Jesus and his love. The first session of the school was held on a rainy day, but ten were present. The uncombed heads and dirty faces of the little ones seemed somewhat discouraging, but an improvement is manifest in that direction and the workers are encouraged. By the use of a blackboard, kindergarten materials and other objects of interest, the attention of the children is held and they are becoming much interested. We believe that this work is well pleasing to Him who said, "Suffer little children to come

unto me, and forbid them not; for of such is the kingdom of God.

E. H. MORTON.

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## EDUCATIONAL

### OUR ACADEMY AND CHURCH-SCHOOLS

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#### SOME HELPFUL THOUGHTS ON "CHRIST'S OBJECT LESSONS" WORK.

"THE schools must be helped."

"Great blessings will come to those who will take hold of this matter just now."

"If they do it aright, cheerfully, hopefully, they will find it a very great blessing."

"The time has come when the Lord would have all the powers of his people brought into exercise to relieve the situation in our schools."

"God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord."

"The Lord does not force any man to work, but to those who will place themselves decidedly on his side, he will give a willing mind. He will bless the one who works out the spirit which he works in."—*Mrs. E. G. White.*

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#### SOME DIFFERENCES.

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THE difference between true education and the education of the world is not so much in the facts known, as in that which is seen in those facts—the conclusions and lessons drawn. To correctly possess a fact is to see its relation to God—to see Christ in it: for all things in this world are related to God through Christ. The difference then, is one of character; for to have Christ is to have his character.

So the difference between true education and the education of the world is just as the difference between a converted man and a man of the world. They may appear alike in form, in complexion, etc., be in other

words, the same human fact, both being human. But in the one is Christ, in the other is no Christ. The one is born of God, is transformed into his kind and enters his kingdom. The other knows only self and with self soon vanishes as a mist. The one is mortal, the other immortal. So true knowledge is to be carried with us into immortal life, while knowledge without Christ is but to perish with its possessor. The true education, then, reveals Christ in all knowledge, and applies that knowledge with the wisdom of God. The other reveals a Christless fact and applies it with the wisdom of the world.

The education of the world, then, is the body without the soul, while true education breathes into knowledge the breath of life eternal, and it becomes a life-giving power. The one exalts self and ends with self, the other exalts God and dwells with him.

There are no heights in knowledge to which men may not ascend with profit when they have learned therein to find out God and his love—Christ and him crucified. This is illustrated in the case of Daniel, who presents an almost ideal example of true education. Learned in all the history, philosophy, and science of the rest of the wise men of Babylon, he was the only true astrologer, beholding the divine wisdom in the stellar universe, he the only true philosopher reasoning to conclusions always in harmony with the God of truth, he the true historian, knowing the unseen hand that led his host to victory and overthrew their enemies in the sea. While his fellows used the knowledge to “gain the time” he, beholding the Creator in all knowledge, sought to make known to the world that “the Most High ruleth in the kingdom of men.” Evidently the knowledge of the world as possessed by the wise men became the true knowledge when vitalized with the presence of God as seen by Daniel.

That the difference between knowledge possessing Christ and that without Christ is a vital difference, is enforced by the Saviour’s promise that, “Whosoever shall give you a cup of water to drink *in My name*, . . . he shall not lose his reward.” The sparkle or the taste is not different, but the Christ in it, without which its true vitality and reward are wanting. Just the difference between that cup of cold water given in his name and one given without it, is the difference between true education and education so called.

So to one possessing true higher education, God is revealed in earth, sea, and sky. To such the hills are clothed with his presence unseen by others. The one is Elisha in triumphant peace viewing the mountain side covered with the hosts of the Lord; the other is his unhappy servant left to cry, “Alas, my master, how shall we do?”

We see now the answer to the question of Judas when he asked the Saviour, “Lord, how is it that thou wilt manifest thyself unto us and not unto the world?” To us he is manifest in what to the world is lifeless form and fact. But where is such an education obtainable? “True higher education is that which is received at the feet of Jesus,” and education along these lines we know, affords ceaseless inspiration.—*B. E. Nicola, in the Southern Watchman.*

#### ACADEMY NOTES.

—The work on “Christ’s Object Lessons” was presented to the students Thursday morning, and a good proportion of the school voted to spend a day in canvassing for the book in the near future.

—The principal has been giving some talks in the chapel recently upon the exercise and purpose of the will. His remarks have been along the line of the thoughts set forth in “Testimonies for the Church,” No.

33 on the “Exercise of the Will.” —Mrs. A. S. Steele, of Chattanooga, Tenn., paid a visit to the school Thursday afternoon, March 20. She spoke to the students for a little time. Her words were not only very interesting, but very instructive and helpful, and were enjoyed by all who heard them.

—Elder M. D. Mattson on Monday morning gave a report of the hearing which he attended last week at Boston before the committee of the Legislature on the bill to amend the Constitution of the State of Massachusetts so that it should be in agreement with the first amendment of the Constitution of the United States, to the effect that no law shall be made respecting the establishment of religion. The students were deeply interested in his report.

—The matter of a boat for the harbor and Atlantic Coast work has been before the students for some time. Captain J. L. Johnson, who has had charge of the harbor boat in New York, has been in attendance at the school during the year. The students have been desirous of assisting in the building of a larger boat, and are doing something in this direction. However, Captain Johnson has presented to them the needs of a dormitory for the young men, and has called their attention to the fact that they have a duty in this direction as well as in the boat work. The students are writing to those who may be inclined to assist in either of these matters.

“BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.”

“AND God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”

## The PRINTED PAGE

"Publicly.  
and from **HOUSE to HOUSE**"

### THE BOOK WORK.

#### MAINE CONFERENCE.

THE report from Maine for the week ending March 14, 1902, is as follows: One agent, working thirty hours for "Bible Readings," has taken four orders, value, \$10.00; one agent, working twenty-one hours for the "Ladies' Guide," has taken nine orders, value, \$29.25.

#### PENNSYLVANIA CONFERENCE.

WEEK ENDING MAR. 7, 1907.

Name	Place	Ords	Val	Hlps
COMING KING.				
1 Christian Mahr, Sharon,		14	14.00	9.50
2 C. L. Irons, Erie Co.,		2	2.00	4.00
GREAT CONTROVERSY.				
3 E. D. Champlin, Eldred,		8	21.50	17.00
4 W. H. Zeidler, Fayette Co.,		2	5.75	4.00
DANIEL AND REVELATION.				
5 G. B. Jenkins, Allentown,		2	4.50	2.25
PATRIARCHS AND PROPHETS.				
6 J. Q. Herrington, Allegheny Co.,		4	11.25	11.00
MARVEL OF NATIONS.				
7 Frances Dingee, Coudersport,		2	2.50	.75
BIBLE READINGS.				
8 O. H. Ward, New Castle,		6	15.50	1.00
9 Geo. F. B. Unger, Leesport,				.75
Totals,	9 Ag'ts,	40	77.00	50.25
Time.—No. 1, 26 hrs; 2, 11 hrs; 3, 18 hrs; 4, 6 hrs; 6, 15 hrs; 7, 8 hrs; 8, 25 hrs; 9, 9 hrs. Total, 118 hrs.				
Deliveries.—No. 1, \$23.25; 2, \$23.50; 4, \$1.00; 5, \$5.65; 9, \$9.75.				

#### NEW ENGLAND CONFERENCE.

WEEK ENDING MAR. 14, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Cora A. Spencer, Worcester,		9	35.25	7.50
2 A. G. McBurnie, Fall River,		7	24.50	1.50
3 R. C. Andrews, Nashua, N.H.,		3	11.25	12.00
4 F. W. Johnston, Haverhill,		3	10.00	6.50
5 P. Van Duren, Clinton,		1	3.50	3.50
6 E. W. Stone, Haverhill,		2	7.75	.75
STORY OF REDEMPTION.				
7 Mrs. G. Laycock, Worcester,		2	8.50	1.25
OBJECT LESSONS.				
8 G. R. Ruggles, Medford,		21	26.25	.30
9 P. P. Lane, Worcester,		10	12.50	4.25
2 A. G. McBurnie, Fall River,		7	8.75	1.50
10 H. C. Hartwell, Dover, N.H.,		6	7.50	1.50
4 F. W. Johnston, Georgetown,		4	5.00	
11 Jennie R. Bates, Lowell,		3	3.75	2.55
Totals,	11 Agents,	78	\$164.50	\$43.10
Time.—No. 1, 20 hrs; 3, 30 hrs; 4, 20 hrs; 5, 18 hrs; 6, 32 hrs; 7, 9 hrs; 8, 32 hrs; 9, 21 hrs; 10, 25 hrs; 11, 10 hrs. Total, 217 hrs.				
Deliveries.—No. 1, \$12.00; 4, \$2.50; 5, \$5.75; 6, \$2.25; 7, \$25.00; 8, \$1.25; 11, \$3.80.				

#### NEW YORK CONFERENCE.

WEEK ENDING MAR. 14, 1902.

Name	Place	Ords	Val	Hlps
COMING KING.				
1 Clara M. Coe, Gloversville,		1	\$1.00	1.00
2 C. H. Markham, Jamest'n,		9	9.00	
BIBLE READINGS.				
3 Mrs. Ada B. Noftger,		6	16.50	1.25
DANIEL AND REVELATION.				
4 *Mrs. C. MacDonald, Jamest'n,		7	18.00	2.00
Miscellaneous Orders				
			4.25	
Totals,	4 Agents,	23	\$48.75	\$4.25
Time.—No. 2, 10 hrs; 4, 50 hrs. Total, 60 hrs.				
Deliveries.—No. 1, \$11.00; 2, \$21.00; 3, \$2.50.				
* Two weeks.				

#### NEW JERSEY CONFERENCE.

WEEK ENDING MAR. 14, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 H. Oberg, Newark,		5	19.25	
2 C. Haynes, Newark,		1	3.50	
DESIRE OF AGES, COMING KING.				
3 S. Oberg, Newark,		4	10.50	
Totals,	3 Agents,		\$10	\$33.25
Time.—No. 1, 31 hrs; 2, 29 hrs; 3, 30 hrs. Total, 90 hrs.				
Deliveries.—No. 2, \$2.00; 3, \$3.50.				

#### VIRGINIA CONFERENCE.

WEEK ENDING MAR. 14, 1902.

Name	Place	Ords	Val	Hlps
GREAT CONTROVERSY.				
C. D. Miller & wife, Roanoke,		21	32.00	
Time.—34 hrs.				

#### W. VIRGINIA CONFERENCE.

WEEK ENDING MAR. 14, 1902.

Name	Place	Ords	Val	Hlps
1 F. M. Gardiner, Indep'd'nce,		6	13.25	22.10
Time.—No. 1, 19 hrs.				

#### MISCELLANEOUS STUDIES FOR CANVASSERS.—NO. 2.

##### IMPORTANCE OF THE CANVASSING WORK.

"THE books containing the light God has given must be brought before the people.

"Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. *The publications will do a far greater work than can be accomplished even by the ministry of the*

*Word*, because the canvassers reach a class that ministers who teach in word and doctrine can not reach. From the light given me, I know that where there is one canvasser in the field there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story-books, but to bring before the world the books so essential at this time.

"The Lord will be with steadfast, consecrated workers. The time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning bell to awake the sleepers to a sense of their danger. *The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth?—Through the efforts of the canvasser.* Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are his messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God.

"The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. *All who will consecrate themselves to God to work as canvassers, are giving the last message of warning to the world.* They will be drawn out to speak the truth, and will have opportunities to explain the word of God. In doing this itinerant work, they are flashing rays of light upon the pathway of those who are in the darkness of error.

"Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of

God which is about to break upon the world. *We have no time to lose. We must encourage this work. Who will go forth now with our publications?* Let them read the sixth chapter of Isaiah, and take its lessons home to their hearts.

“Then, said I, Woe is me! for I am undone; for I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me; having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.’

“This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing his yoke, and daily learning of him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and broken-hearted. By imbuing them with his own Spirit, Christ the great teacher is fitting them to do a good and important work.”—*Mrs. E. G. White.*

The foregoing quotations scarcely need any comment. The language is clear, forcible and comprehensive in its scope. The only question is, do we sense the importance of the work, and the need of our engaging in it with whole-hearted devotion and earnestness? Too much emphasis can not be laid upon the fact that the canvasser should believe in his work, and in his call to that work. He should see enough in it to take all of his time and strength, and every talent that he possesses; and enough to cause him to put his every talent to the stretch in order to grow and become more and more efficient in his great calling.

Says another Testimony, “If there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures.”

The canvasser who will ever hold to these truths, will never become ashamed of his work, will never weaken before ridicule, or any kind of reproach, nor become discouraged if his work is not appreciated; nor will he easily be turned aside from his purpose at any point. He knows the exalted nature of his work, and God knows, and that is sufficient for him.

PUB. AGENT A. U. CONFERENCE.

#### WHO SHOULD CONTRIBUTE ?

FIRST of all, those who are canvassing or otherwise engaged in the distribution of our publications, should contribute to the columns of the “Printed Page” department. Our people want to hear from the workers themselves on all phases of their experience. They do not want theories, but facts; and not merely cold figures, but real life, as nearly as it can be told in simple, plain language, such as the ordinary worker has at his command.

Our advice is to dash off what you have to say on the inspiration of the moment, and right warm from the heart, without thought of how it is going to look in print. The editor will see to it that you do not make any very bad breaks. When you have covered the points in mind stop, and let people draw their own conclusions. Exhortations are seldom in good taste.

Of course we want to hear from the generals as well as from the soldiers in the ranks, but we say, Let the workers who are out going from house to house, talk—let them be encouraged to write. They have a duty to do in this direction.

We want also specially to hear from those who have been helped by reading our publications, those who

received the truth, wholly or in part, through their instrumentality, or who can tell of others who have thus been helped.

In short, we want to make this department of our paper lively, interesting, and instructive, and we know there is plenty of material of the right kind, if it can be obtained. Let us have it, please; it will be thankfully received and greatly appreciated.

E. E. MILES.

#### THE “SIGNS” WORK.

IN Newark, N. J., Brother W. H. Loose is working with the *Signs*, and is doing real well. He is devoting most of his time to this work. It was thought when he began that nothing could be done in *selling* the *Signs*, but he has proved that this is not so, and now he and the other workers there are having a club of two hundred papers sent them weekly.

In Baltimore, Brother C. B. Tracy uses a club of upwards of three hundred and fifty copies, and follows up his interested readers, selling to them some of our smaller books, such as “Object Lessons,” “Glorious Appearing,” etc. For the week ending March 15, he took orders for and sold, besides two hundred and fifty-five *Signs*, about \$8.00 worth of other publications. Brother W. L. Chrispin is also working with the *Signs*, and uses a portion of Brother Tracy’s club.

Brother Zirkle is making use of a club of *Signs*, in Baltimore also, and others are using papers from a club sent to the church.

In Brooklyn, Brother G. A. King reports that the best of results follow the circulation of the *Signs*, and he says that new ones are coming into the truth and others becoming interested every week.

Brother John Fishel, in Portsmouth, Va., is using two hundred or more *Signs* weekly, and for some time he sold these each week in addition to his regular daily occupation.



Quite a number of others, from whom we do not get reports, are also using clubs of the *Signs*, and the universal testimony is that a harvest of Sabbath-keepers follows the seed sowing done by the circulation of this paper. Are there not many more who would like to join in this work.

S. N. CURTISS.

#### INSTITUTES.

THE following appointments have been made: Allentown, Pa., April 1 to 15; Syracuse, N. Y., April 1 to 30; South Lancaster, Mass. (Academy), April 4 to 30; Morrisville, Vt., April 22 to May 8; Johnstown, Pa., May 5 to June 5. Now let everybody work to make these efforts a success in every sense of the word. We need canvassers on our health books and on our religious books, a hundred workers to where we now have one. We especially appeal to conference and church officials and to conference laborers to help us secure material for canvassers. Rare opportunities are just ahead of us; let them not be neglected or prized too lightly.

E. E. MILES, *Pub. Agt.*

#### REGRETS.

FRIDAY, March 7, I came to New Bedford with the confident expectation of having my name among the canvassers in the *GLEANER* this week; but in dropping some of the burdens which have been bearing heavily upon me of late, I found myself physically unable to take up the work I had in mind, and with regrets at the loss of a single day in this important line, I have waited hoping to feel strong for the work this week; but I have not improved as rapidly as I had expected, yet I feel that I can not wait longer, and will go forward with trust in the Lord for strength to do my whole duty.

In the past at times I have felt a sort of shrinking from the real work of canvassing; but the more I study this wonderful book, "Christ's Object

Lessons," and the plans necessary to make it go right into the homes of the people, the more I feel fired with a longing desire to have part in carrying it to ministers, Sunday-school superintendents, leaders in Christian Endeavor Societies, Epworth Leagues, etc., as well as from house to house.

I am glad to report that I have bought and paid for fifty-two copies of this precious book, and as Elder Miles says, they have "melted away" to six copies, and I have no thought of bringing these back home.

While I am "regretting" I will express a regret for Brother Ruggles. He had planned for a "banner report" last week, but some extra work was laid upon him which hindered him from devoting his time to direct canvassing, although the work done was in the interests of the sale of the book.

I trust that all our New England people (and all other people for that matter), who have not already done so, will read carefully and prayerfully Elder Miles' "Fraternal Greeting" to this conference found in the *ATLANTIC UNION GLEANER* of March 12, page 8, especially that paragraph containing the seven *now's* and the seven equivalents, viz., "getting right at work," "at once," "no more hesitating," "no more halting," "no more waiting for ministers," "right away," "to-day," and "continuously," which means one eternal *now*. If you did read it, read it again, and see if I have made a mistake. If we do not read, we may have cause to "regret" later on. We ought in these times to read, so far as we can consistently, everything that will help to stir us up to a willingness, yea, an eagerness, to enter the vineyard and "go to work" in some way for the souls of men and women who "sit in darkness and the shadow of death."

Sabbath, March 15, I met again with the New Bedford church. The Lord gave me strength and freedom in presenting thoughts concerning our

conference, tract society, sanitarium, and academy work, which were well received. A willing spirit was manifested to take hold in building up some of the funds which are low and behind. Especial reference was made to the "tent and camp-meeting fund," "the endowed bed fund," and the "fund to be appropriated."

A rich blessing came to us in the celebration of the ordinances.

I ask the prayers of my brethren and sisters that I may have wisdom and strength, especially at this time.

A. E. PLACE.

#### A NEW CANVASS.

A NEW and desirable canvass for "Christ's Object Lessons" has just been prepared by Guy Rodney Ruggles for our workers and people generally in this conference. Any one sending a one-cent stamp for postage will receive a copy.

#### AN INDIVIDUAL WORK.

OUR Vermont brethren will doubtless read with interest the following sensible, practical words from one of their former presidents, Elder Wm. Covert, who is now president of the Wisconsin Conference. We clip from the *Wisconsin Reporter* of February 26:

"Word comes from the church at Sturgeon Bay that they have ordered one hundred and fifty-two books, this being their quota. They have districted the territory, and organized for work. We praise the Lord for this good news. Prayer is being offered in behalf of all our churches that every one who has not done so will speedily abandon the community of Meroz, and come up to the help of the Lord. Now is the appointed time to do this work. Let none think upon the difficulties that appear to be in the way. Success comes through planning how the work may be done, not by imagining that lions are lurking in the way.

"At a meeting held in Marshfield a few days ago, fifty-two 'Object Lessons' were ordered, this being done by members present specifying the number of books wanted by individuals.

"We can not too strongly emphasize the importance of everybody working in this 'Object Lessons' campaign. The conference might secure the help of a number of expert canvassers, and succeed in selling the required number of books, but should this be done, only two out of the four leading things to be accomplished would be done, and these would be the two of minor importance.

"We call attention again to the four objects to be gained: First, the unification of the churches, and this is the great essential thing of all; second, the development of laborers for the cause of God, which is certainly a very great necessity; and third, the placing in the hands of the people a most excellent book, which is important indeed; and paying off the school debts, or erecting necessary buildings for school work, as the case may demand. Now if we employed our laborers and expert canvassers to do the larger share of this work, we have simply succeeded in meeting the last two points mentioned of these four, and our people can not afford to allow the work to go in this way. We still keep before them and urge upon them the necessity as far as possible of every one doing his individual part in this good work.

"We can not delegate to another the work of our own salvation. We must do our part and it should be done now. Now is the time the Lord has called us to work, and therefore now is the time of our salvation in regard to this thing. It is now that the Lord has gone out before us, and it is now that canvassing for 'Object Lessons' is succeeding more fully than it has ever done before. And so while the waters are troubled we should surely step in. O brother, step in while the

angel is troubling the water. While God is moving upon his people, do not, I entreat of you, do not withhold yourself from this good work now."

E. E. M.

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#### BREVITIES.

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—Elder Watt is in favor of longer institutes than have usually been held in Vermont. He is anxious that the canvassers turn their attention to selling our larger books.

—State agent Taylor and wife have completed the canvass of St. Johnsbury, Vt., and he is now making ready for their institute, which is to open at Morrisville, April 22.

—Elder and Mrs. Clark, of New Haven, Conn., take great pleasure in selling "Object Lessons." Mrs. Clark especially is delighted with the work. She says the people receive her very kindly, and that the book just simply sells itself.

—After one week of enforced rest, the New England State agent was again able to be out. He spent Monday and Tuesday of last week helping Brother White of Worcester in the field, and then passed on to answer calls in Boston and vicinity.

—Notwithstanding the fact that Pennsylvania is working for a big institute in May, they have appointed another at Allentown for the first half of April, and all the workers in the eastern part of the State are laboring to secure a good attendance at it, also.

—Elder Thompson says the brethren in New York are all stirred up over "Object Lessons" and that the work is going. He adds that they have set their faces like a flint, and do not intend to turn back, and he asks for some good help at their canvassers' institute which is to begin at Syracuse, April 1.

—Secretary Bowen (New York) gives utterance to the following expressions under date of March 18: "Things are moving on well up this

way. The 'Object Lessons' business is all alive. I do hope it may be the means of arousing agents to other books. Our institute comes at a good time to follow the interest awakened."

—"I am seeking to find some way by which we can bring the canvassing work in this conference [W. Va.] up to a proper standard." Thus writes President Cobb, and he adds that they hope to overcome all perplexities, and to put a good force into the field. They have help in view for their canvassers at their general meeting this spring.

—The Hartford, Conn., church have sold more than their quota of "Object Lessons," but several members signified their purpose to take up the work with renewed vigor just now in order to help the conference out. The number of books sold by those who have gone above their individual quota range as follows: 50, 22, 21, 19, 18, 16, 10, 7 and 7. It is hoped that each member will at least sell his six books.

E. E. M.

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## ITEMS OF INTEREST

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### BOSTON.

—Brother H. C. Wilcox is spending a few days in the city in the interests of the canvassing work.

—Brother N. O. Prescott was present at one of our Sunday night services, and his singing was appreciated.

—Remember the Sabbath-school and gospel workers' convention that is to be held in Boston, Sabbath and Sunday, April 12, 13.

—The regular quarterly meeting service of the Boston church will be held Sabbath, March 29.

—Do not forget Sister Archer Maloney's lecture that is to be delivered at Berkley Hall, Sunday, the 30th inst., at 2:30 P.M., on the true principles of religious liberty.

—Elder Miles made a trip to New York City, recently, to confer with Manager Curtiss in reference to the canvassing work in the four conferences directly controlled in the book work by the Pacific Press Publishing Company. In returning he called on Elder and Mrs. Clark, in New Haven, and spent Sabbath and Sunday with the Hartford church, meetings being held both days.

**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 on orders of \$5 and upward.

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 J. C. Stevens, 384 Littleton Ave., Newark, N. J.

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*Sabbath-school Department—Corresponding and Field Secretary*, Emma S. Newcomer.

**OBITUARY NOTICES.**

Buss.—Died at Springfield, Mass., March 12, 1902, of heart disease, Brother A. P. Buss, aged seventy-three years. He has suffered with heart trouble for many years, but the last few days that he lived his suffering was intense, yet it was borne with remarkable patience. Brother Buss was a life-long member of the Methodist Episcopal Church, but he accepted the light on the coming of the Lord and the Sabbath in 1890. His attention was first called to the third angel's message by the writer, while canvassing for "Bible Readings for the Home Circle," and soon after, Elder H. J. Farman gave a course of Bible readings in his home, and as soon as these truths were made plain from the word of God, his love for the inspired Word, and his willingness to obey the Lord, led him to accept. He died in faith, looking to the coming of Christ as the realization of his hope. We laid him to rest in the Worcester cemetery, to await the voice of the archangel to call him to life.

Appropriate words of comfort were spoken by the writer.

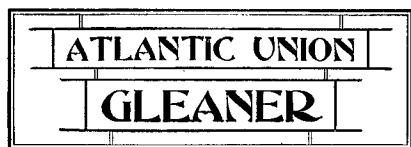
A. H. CLARK.

**Atlantic Union Gleaner,**  
**South Lancaster, Mass.,**

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Entered March 17, 1902 as Second-class Matter.

A THREE months' trial subscription of the GLEANER will be sent to any address for ten cents.

THE Southwestern Union Conference meets at Topeka, Kansas, April 16-27.

THE executive committee of the Southern Union Conference meet at Nashville, Tenn., April 12, 13.

THE first biennial session of the Lake Union Conference is appointed to meet at Chicago, Ill., March 27 to April 6.

THE first biennial session of the Northwestern Union Conference will be held at Des Moines, Iowa, April 3-13, 1902.

ELEVEN new yearly subscriptions to the GLEANER have just been sent in from Rock Hall, Md., with the promise of more later. Elder Mace, to whom we are indebted for the subscriptions, reports victories gained in his work every day, and still asks for the prayers of the GLEANER family.

AN incomplete directory of the conferences in the Atlantic Union Conference is given in this issue. It has been compiled, with the exception of New England, from the directories in the State papers. It seems that the Maine workers have been so well acquainted that they have not found it necessary to publish a directory, and therefore they are omitted from our list. We will be pleased to give them a place in the list, if they

will kindly forward the necessary information.

REPORT OF TITHE RECEIPTS FOR N. E. CONFERENCE.  
Year Ending Dec. 31, 1901.

Name of Church.	No. Mem.	Tithes.	Av. per Mem.
NEW HAMPSHIRE.			
Amherst,	15	\$133.49	\$3.90
*Keene,	15	34.70	2.31
Nashua,	14	182.56	13.04
New Ipswich,	20	143.02	7.15
Short Falls,	13	24.06	1.85
Washington,	38	153.46	4.04
MASSACHUSETTS.			
Beverly,	26	392.29	15.09
Boston,	106	777.78	7.34
Brockton,	9	117.84	13.09
Charlemont,	18	153.42	8.52
Danvers.	39	401.14	10.29
Everett,	13	49.65	3.82
Haverhill,	28	120.64	4.31
Leominster,	24	199.82	8.33
Lowell,	20	311.21	15.56
Lynn,	61	116.11	1.90
New Bedford and Dartmouth,	47	482.31	10.26
Newburyport,	21	82.48	3.93
South Amherst,	24	81.83	3.41
South Lancaster,	238	3,083.27	13.00
South Yarmouth,	7	44.90	6.41
Springfield,	24	291.44	12.14
Vineyard Haven,		43.00	
Worcester,	50	837.06	16.74
West Newton,		29.83	
RHODE ISLAND.			
Green Hill,	15	69.25	4.62
Greenwood,	20	107.26	5.36
Niantic,	25	447.26	17.89
Pawtucket,	25	323.67	12.94
Peacedale,	25	184.78	7.39
Providence,	20	65.74	3.29
Slocumville,	41	292.66	7.14
CONNECTICUT.			
East Canaan,	21	170.58	8.12
Hartford,	24	881.85	36.74
Hartford Swedish,	16	131.70	8.23
Hebron,	10	203.22	20.32
New Haven,	18	209.96	11.66
New London,	12	44.10	3.67
Norwichtown,	35	570.17	16.29
Willimantic,	36	535.05	14.86
Individuals,		983.13	
Totals,	1,213	\$13,517.69	\$11.14

\*Newly organized.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

CIRCULATE OUR PAPERS.

A FEW days since one of our sisters was called to her door to speak with a stranger who inquired if she would give him some newspapers to read. Not being a reader of the daily paper, she suggested that she had no late newspapers, but offered him the latest in her possession which he accepted, and remarked that he would like religious papers, "the *Signs* or the *Herald*." He stated that, though he was a Methodist, he enjoyed reading the Adventist papers, and had read many copies of the *Signs*. Taking two or three papers, which he thought would keep him "busy some time" because there was "so much in them to understand," he left, promising to call again.

The sister did not learn in what way he became interested in these publications, but it was undoubtedly through the efforts of some missionary worker who does not know of the interest awakened, and perhaps is thinking that the labor was all in vain. Do not lose heart, missionary worker, when people beg our literature from door to door, is it not time to sow the seed with a generous hand? Paul may plant, and Apollos water, but God will surely give the increase.

ATTENTION.

SABBATH, April 5, is the time when our churches make their semiannual offering to the Haskell Home, also the James White Memorial Home, Battle Creek, Mich. We trust that no church will forget this collection. These Homes have looked to the Sanitarium in the past for many favors, but the recent fire leaves them more dependent upon our churches than ever before. The offerings may be forwarded to the State tract society. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." The Lord is a sure paymaster.