

# 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 19, 1902

No. 7

## LET IT PASS.

BE not swift to take offense;  
Let it pass!  
Anger is a foe to sense;  
Let it pass!  
Brood not darkly o'er a wrong  
Which will disappear ere long;  
Rather sing this cheery song—  
Let it pass!  
Let it pass!

Strife corrodes the purest mind;  
Let it pass!  
As the unregarded wind,  
Let it pass!  
Any vulgar souls that live  
May condemn without reprove;  
'Tis the noble who forgive,  
Let it pass!  
Let it pass!

Echo not an angry word;  
Let it pass!  
Think how often you have erred;  
Let it pass!  
Since our joys must pass away,  
Like the dew-drops on the spray,  
Wherefore should our sorrows stay?  
Let them pass!  
Let them pass!

If for good you've taken ill,  
Let it pass!  
Oh! be kind and gentle still;  
Let it pass!  
Time at last makes all things straight;  
Let us not resent, but wait,  
And our triumph shall be great;  
Let it pass!  
Let it pass!

Bid your anger to depart,  
Let it pass!  
Lay these homely words to heart,  
"Let it pass!"  
Follow not the giddy throng;  
Better to be wronged than wrong;  
Therefore sing the cheery song—  
Let it pass!  
Let it pass!

—Selected.

## WHAT OUR PUBLICATIONS ARE DOING.\*

My husband and I were lost once in the section of country near Charlotte, Michigan, in the woods. We had to have an ax to cut our way through the woods. My husband was well acquainted in that region and he could not understand it. He kept saying, "This beats all, this beats all; why, I know the way just as well as anything."

We had an appointment that evening, too, but we could not fill it. I was tired and worn out, but they did not dare give me any water for it was a malarious district. We kept on and chopped our way through until we came to a log house. We found that it was twenty miles from where we wanted to go, and it was so near dark we could not go further. So they told us to come in and we did so.

\*Extracts from remarks of Mrs. E. G. White before a meeting for canvassers Nov. 18, 1901, New York, N. Y., published in the *Southern Watchman*.

They gave us some bread and milk and baked apples. We were hungry enough to eat them. After we had eaten, we talked with them and I had with me "Experience and Views," and read chapters from it. They were very much interested in it. We prayed with them, and the next morning we left them. I gave them the book.

About twenty years after that, we were in a Charlotte camp-meeting, and just as the meeting closed, as I had been speaking, there was a gentleman came up with some twenty people around him and wanted to talk to me. My husband said, "My wife is weary and tired and you can not speak to her now." But the gentleman insisted and asked if we remembered leaving a little book in a log house a good many years before. Said he, "We have read it through and through and have worn it all out loaning it to our neighbors. There are now about forty in a church there, about forty keeping the Sabbath. Twenty of them are here, the rest are at home with their families and taking care of their farms. And I want to tell you that we have the truth and we understand the Bible now." He seemed to be very thankful and they were all bright faced cheerful people.

One instance more. We were in New Castle but were told we need not expect anything in New Castle, but

such a meeting as we had. I can not tell how many thousand were at that meeting. It was the most powerful one I had ever witnessed. Such voices, such singing, there seemed to be nothing like it. The moment I get through, I am in a perspiration and have to go where my home is and take a cold bath to keep from nervous exhaustion. I was leaving after speaking at a meeting when a man said, "I must bear my testimony. My wife was sick quite a long time. She had ministers and doctors to condole with her and pity her. But she was not satisfied," said he, "I want to know that my feet are on the Rock, she would say." He brought her the book, "Patriarchs and Prophets," and she read it and with joy told him, "I've found it, I have found that he will receive me just as I am." She died happy, without a single doubt, and, said he, "It's worth thousands of dollars to me."

These things have encouraged me a great deal and from the light God has given me, it is that canvassers' work is a very important work. When you enter the family, if you see any chance where you can help bring in a little wood, or if there is a pail empty, find where the water is and get the water. Do simple little errands and let them see that you want to be helpful. They will say, there is a kind man he is courteous. You are preaching a sermon in that.

Again, there may be somebody sick there. You want to know how to use the common methods, the simple remedies of water. It is a simple power. Although my husband and I were not physicians, yet we were. We could go around when the doctors' children were cut down, four and five in the families of physicians. We never lost a case. That is in diphtheria, and we used only the simple treatments. In doing this, we gained the confidence of the physicians. When persons would go to the physicians for help, they would say, "If anybody can help

you, it is up there at Elder White's. He and his wife go around and help people, I don't know how they do it." It may be that God will send you to some homes where help is needed for the sick. You can melt your way into the hearts of the worst souls and they be converted.

It is best not to see the discouraging features. It is best when you can talk light and faith, and the more faith you will talk, the more faith you will have, and the more light you talk, the more light you will have. Let us open the windows heavenward and close them earthward.

What is there beyond? Christ, life, happiness, peace, comfort, joy. God has a place for every one of us. He will give every one of us an opportunity to do the very work that he has appointed for us to do. Don't go to looking on the dark side. Every woman in the house can write a few lines to a friend, but I do not believe in a mother having a family of children going out to canvass. She should teach her children, step by step, here a little and there a little. If she brings her children up in the nurture and admonition of the Lord, she has so many to add to the Lord's army, to join his ranks. Let us every one do our appointed work.

Don't criticize some one else; criticize yourself as severely as you please. Don't feel that God has appointed you to bear the sins of the world. There is only one man who was appointed to bear the sins of the world. He is our Sin-bearer, there is only one sin-bearer. If he laid other sins on us, they would crush us; we can not even bear our own sins; but he can bear them, he can take them away. "Behold the Lamb of God, which taketh away the sin of the world." You just think of that. Be very anxious that he take away your sins, but don't you begin to judge a brother or sister; you lose your chance of eternal life, you can't afford it. Let us every one seek the Lord with all the heart that

we may find him. Do the very best you can and wrestle your way through the very best you can, and God will give you a blessing in standing the trial. The Saviour says, "I am with you even unto the end of the world."

#### DANIEL, THE HEALTH REFORMER.

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

WE have the highest authority for studying the book of Daniel in two phases; namely, his prophecies and his character. In answer to the question his disciples asked, "What shall be the sign of thy coming, and of the end of the world?" the Saviour said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." The Saviour makes direct reference to the prophecies of Daniel. Whoso readeth, let him understand. The apostle says, "Consider what I say; and the Lord give thee understanding." The Lord will give every person an understanding of the book of Daniel, who will read it with the interest manifested by the prophet of God himself.

Ezekiel says, "Though Noah, Daniel and Job were in" the land, "they should deliver but their own souls by their righteousness, saith the Lord God." Notice it is by *their* righteousness. Christ's imputed righteousness, which is received by faith, must be so wrought into the character, that it will be exemplified in the lives of the remnant, in order that they may stand without a mediator.

Noah was a representative character before the flood, and the Saviour says: "As it was in the days of Noah, so shall also the coming of the Son of man be." "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark." Noah was not of

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

that class, but he stood separate from the world, and preached righteousness by faith; and one of the characteristics was his eating and drinking, which was not in accordance with the customs of the world at that time. He prepared an ark for the saving of himself and house, and became the heir of righteousness by faith. Righteousness by faith is no abstract doctrine. There is danger of our making the idea of righteousness by faith an independent doctrine of what might be termed present truth. There is danger that it will come to us as a sort of an appendix; but righteousness by faith, and the truth concerning the time in which we live, are all dovetailed together. Noah became the heir of the righteousness which is by faith in building the ark. People may talk about righteousness by faith being a separate doctrine from any other truth which God has revealed, but in such a case it is not righteousness by faith and there is no salvation in it. On the other hand, we may have the theory of present truth, but if we do not possess righteousness by faith, we shall become as dry as the hills of Gilboa. Theory is like the bones in the body. Without them you would be a jelly fish. It gives integrity, firmness, and stability, and reveals righteousness by faith. They can not be disconnected.

Job was another representative character for the illustration of patience. The faith and prayers of Job saved his three friends. The faith of Noah saved his sons, some of whom were not very good. The faith of Daniel delivered the Jews. It brought from heaven the angel Gabriel and our Lord Jesus Christ; and they stood by the king of Persia until the prayer of Daniel was answered. So the prevailing prayers, and the burden resting upon those who are represented by Daniel, will be the salvation of other souls besides themselves. None are representatives of Daniel, unless they feel that burden, and have pre-

vailing prayer with God as Daniel did.

Now notice how Daniel is introduced to us in the first chapter. What was his relation to God? Thrice repeated, God says, "Thou art greatly beloved." The first chapter introduced him as a health reformer at the risk of his own life. He purposes not to defile himself with the king's meat, nor with the wine which the king drank. He is introduced to us as a strict vegetarian; but there were those brethren who did not stand the test. The tenth chapter has a record of a prayer, the answer to which is the vision of the eleventh and twelfth chapters. He is introduced to us in this prayer, as one who ate no pleasant bread, neither did flesh nor wine come into his mouth. He was fasting,—not a total fast,—but he refused flesh and pleasant bread (which is pastry, pies, sweet cakes, etc.) and wine; and was seeking God for an understanding of what He had revealed to him. In other words he was a strict vegetarian; and when that vision had been revealed to him, the Lord said, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." So he comes upon the stage of action, and leaves the stage of action, a vegetarian. All that we *know* of his diet is that he did *not* eat flesh or drink wine.

(To be continued.)

#### THE WATER OF LIFE.

THERE are things to be seen that these natural eyes of our body can not discern. With these eyes we can not see God, for they are but physical, and spiritual things are spiritually discerned; but we are to be spiritual now and here, before we receive spiritual bodies, and so are to be able to discern spiritual things. With our natural eyes we can see the springs of water coming from the rocks in the mountains, or gushing out of the earth in the plain; but when

we use the reason that God has given us, we know that the earth is not the real source of that water. Whence does the water come, that we see springing forth so pure and refreshing from the rock? The answer is given in the Bible, and if we really *thought*, we should know it without being told. When the children of Israel were in the desert, and were famishing for water, God told Moses to smite the rock in Horeb, the dry place, and as he did so, water gushed forth and ran like a river. The rock itself had no water, but the Lord stood upon it, and the people "drank of that spiritual Rock that went with them; and that Rock was Christ." 1 Cor. 10: 4. He is the producer of all things. From him everything comes. The water that we drink day by day comes from him as directly as does the river of water of life that John saw, and is in reality but the overflow from it. If we believe this simple truth, and know that we drink only of the river of life, we shall have new life day by day, and that daily life will be the life of heaven. Only so can we live pure, Christian lives.

We must consciously receive the life of the Lord, and then we shall allow him to direct it in his own way. Then will he see to it that our ways are right. But we must remember that the life has been perverted and put to base uses, and that therefore it is necessary for us to be careful that we take the life in its purity, "fresh from the throne of glory."

In the case in the desert there was not room for all at one time to take the water just as it gushed forth; but all can come at one and the same time to the throne of grace, and all can take the life that is given, before it is defiled by the curse. We can not afford to be indifferent in this matter. God gives his life to us by various means, and under various forms—in food and drink and light and air, as well as by the Holy Spirit aside from any of these agencies; and in taking these

gifts of God we should be most solicitous to receive them directly from his hand. We must see that we get the life in the simplest and purest possible form, before it has been loaded with the curse. Our diligence and care in this respect will indicate and be the measure of our desire to receive the Holy Spirit, which seals us children of the Everlasting Father.

E. J. WAGGONER.

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## The FIELD

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NORFOLK, VA.

We are just locating in Norfolk, one of the principal cities of the southeastern coast, situated on the famous "Hampton Roads" at the mouth of the James River, and having a population of about 114,000 people within the sound of its whistles.

It has one of the finest harbors in the world, receiving a large ocean and coast trade.

The United States Navy Yard is on the harbor. Norfolk is the outlet of an important railroad traffic; the terminus of the Chesapeake and Ohio and the Seaboard Air Line railroads. It is the center of the peanut industry, and a great shipping point for fruit and vegetables. The locality is a favorable one for truck farming. Land is reasonable and good, with best marketing advantages. The climate is mild and sunny in winter, with good fresh ocean breeze in summer to ward off malaria.

We have secured one of the finest halls in the city and have begun meetings with good attendance.

Many indications of providence point to an important work to be done here, as this city has an active metropolitan population, and is a medium between north and south.

My prayers that God would open ways to reach ministers and the influential with the light are being answered in an opportunity to give treat-

ment to one of the prominent clergymen, the pastor of a church near by, who has been suffering with congested lungs, threatening pneumonia. He is now improving, and the family appreciate the nursing I have given him. He has filled pastorates in northern cities such as Portland, Me., and Minneapolis, Minn., and seems to be a nice man.

We solicit the prayers of the GLEANER family.

Yours in the work,  
LEE S. WHEELER.

HAVERHILL, MASS.

ACCORDING to appointment I met with the Haverhill church, Sabbath, February 8. The attendance was good. The Newburyport church was also well represented. It was my first visit to this church, and I enjoyed it much. The Lord gave freedom in presenting the importance of every Seventh-day Adventist being in the "vineyard" rather than in the "market-place." An excellent testimony meeting followed. We expect to see renewed zeal and consecration manifested in the work of placing our tracts and other reading matter before their neighbors.

It seemed encouraging to them to know that the conference laborers are to take hold of the "Christ's Object Lesson" work.

A willingness was manifested to help increase the subscriptions to the ATLANTIC UNION GLEANER.

At the close of the social meeting, Brother Charles E. Pratt, who had been elected elder of the church, was ordained. We trust this may be a blessing to the church. We feel assured that Brother J. J. Clark, who has for some time borne the burdens of this office, will be a faithful counselor and helper to Brother Pratt and will continue to work for the best interests of the church.

In passing through Lowell, I was pleased to meet Brother Edward

Mitchell and Sister Jennie Bates. They report the work at Lowell as onward and encouraging.

A. E. PLACE.

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## The PRINTED PAGE

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"Publicly,  
and from HOUSE to HOUSE"

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### A LETTER FROM ELDER DANIELLS.

DEAR BROTHER MILES: Thinking that possibly you might be able to use a little ammunition I am supplying the State papers in this Union Conference, and a personal letter I am sending out to over three thousand Sabbath-keeping families here, I enclose copies to you. If there is anything in either of these letters that you would like to put in the GLEANER to help on the sale of "Object Lessons" in your Union Conference, please be free to use it. We are pushing the "Object Lessons" campaign with a good deal of vigor in this Conference, and the Lord is blessing us.

You will learn through the *Review* that the Michigan, Wisconsin, Illinois, and Indiana conferences are just opening a great campaign, which is to continue if necessary, until the first of April. They propose to sell on an average four books for every member in the conference.

This will be over 60,000 copies, and will place in the hands of our school board \$75,000. Looked at as a whole, the task is great, and we know that if it is accomplished, the results will be glorious; but looked at from the standpoint of the units, the task is not an impossible one; in fact, it is one easy of accomplishment. There is no reason why all our Sabbath-keepers should not go out, and inside of one month make a sale of four copies for every single member in the conference.

I am glad to tell you that our brethren are in earnest about this. I have visited the conference committees and have talked freely with the presidents, and have endeavored to show

them that this duty must be performed.

To-night I have just received a beautiful letter from Elder William Covert, in which he says:

"I am devoting this week almost entirely to corresponding in behalf of 'Object Lessons.' I am writing to every elder and every librarian in the State a very strong letter, setting forth the necessity of this work and the blessing connected with it. I never felt more determined in any matter in my life to succeed than I do in this; and though we may not complete our quota at as early a date as Indiana will succeed in completing hers, yet I do not intend to let the matter rest until we have fully succeeded."

Two days ago Indiana ordered 1,500 copies sent to thirty-three different points in the State, and we are to send 500 more copies to the State office. The conference committees have set their stakes to sell the books apportioned to them without any further dallying. They hope to have the whole thing off their hands by the first of April; but if it is not, they will continue the campaign until the work is done.

Professor Sutherland, Elder Lane, and a few others are joining me in this campaign, and we propose to keep up the effort until we have discharged our full duty. And we feel sure that we shall reap a rich reward for our efforts.

I still remember the earnest, sensible, practical talk you gave the Atlantic Union Conference on this subject. I can still hear your ringing words to the brethren: "We have the work to do, so let us go at it and do it, and then go about something else."

With Christian love to Sister Miles and yourself, I am

Yours faithfully,

A. G. DANIELLS.

The "ammunition" mentioned in the foregoing will be used later, but I thought it ought to be prefaced with this most cheering and thrilling letter itself, so I take the liberty to publish

it. At first I thought to cut out the last paragraph for modesty's sake, but I said those words in the conference and I have not changed my mind, so I will let them stand. God speed the work in the Lake Union, and let the Atlantic Union not be slow to follow suit.

E. E. M.

### THE BOOK WORK.

#### MAINE CONFERENCE.

TWO WEEKS ENDING JAN. 31, 1902.

Name	Place	Ords	Val	Hlps
<b>MARVEL OF NATIONS.</b>				
1 W. E. Gerald, Portland,		26	\$36.50	\$10.00
2 N. N. Witter, Bath,		8	11.25	.75
3 V. A. Mulliken, Augusta,		1	1.50	.75
<b>CHRIST OUR SAVIOUR.</b>				
4 May Haines, Hallowell,		2	1.50	1.75
<b>LADIES' GUIDE.</b>				
5 Minnie L. Prince, Bath,		13	13.50	4.50
<b>Totals,</b>	<b>5 Agents,</b>	<b>50</b>	<b>\$64.25</b>	<b>\$17.75</b>

Time.—No. 2, 41 hrs; 3, 12 hrs; 4, 18 hrs; 5, 13 hrs.

Deliveries.—No. 5, \$8.00.

REPORTS received from New York City show that during the month of January H. V. Bjork has taken ten orders for the "Life of Christ" and nine for the "Great Controversy" in the Finnish and Swedish languages. Value of orders, \$45.00; value delivered, \$49.25.

#### NEW ENGLAND CONFERENCE.

TWO WEEKS ENDING FEB. 7, 1902.

Name	Place	Ords	Val	Hlps
<b>DESIRE OF AGES.</b>				
1 A. G. McBurnie, Fall River,		8	\$28.00	\$2.25
2 M. O. Bradford, Fall River,		1	3.50	3.75
3 Cora A. Spencer, Worcester,		4	14.75	2.50
4 J. E. Leighton, Haverhill,		10	37.25	22.50
5 E. W. Stone, Haverhill,		2	6.00	13.00
6 F. W. Johnston, Haverhill,		7	20.50	14.50
7 *Sarah A. Street, Boston,		2	6.50	5.25
8 R. C. Andrews, Nashua, N.H.,		2	7.00	3.75
9 G. R. Clark, W Concord, N.H.,		3	11.00	8.00
10 P. Van Duren, Fitchburg,		1	3.50	.75
<b>GREAT CONTROVERSY.</b>				
11 Mrs. H. F. Austin, S. Fram'g'm		11	31.50	5.50
<b>STORY OF REDEMPTION.</b>				
12 †Mrs. G. Laycock, Worcester,		14	16.00	2.00
<b>OBJECT LESSONS.</b>				
1 A. G. McBurnie, Fall River,		7	8.75	
<b>MISCELLANEOUS.</b>				
13 P. P. Lane, Worcester,		4	3.00	3.00
<b>Totals,</b>	<b>13 Agents,</b>	<b>76</b>	<b>\$197.25</b>	<b>\$86.75</b>

Time.—No. 1, 35 hrs; 2, 7 hrs; 3, 3 hrs; 4, 76 hrs; 5, 61 hrs; 6, 43 hrs; 7, 21 hrs; 8, 30 hrs; 9, 21 hrs; 10, 15 hrs; 11, 40 hrs; 12, 21 hrs; 13, 6 hrs.

Deliveries.—1, \$107.25; 2, \$15.25; 3, \$46.25; 4, \$5.50; 5, \$10.50; 10, \$10.50; 12, \$10.75; 13, \$2.25.

\* Week ending January 24.

† Three weeks.

#### PENNSYLVANIA CONFERENCE.

WEEK ENDING JAN. 31, 1902.

Name	Place	Ords	Val	Hlps
<b>PATRIARCHS AND PROPHETS.</b>				
1 J. Q. Herrington, Elliot,		3	\$8.00	\$6.75
<b>GREAT CONTROVERSY.</b>				
2 W. H. Zeidler, Belle Vernon,		8	19.25	12.75
<b>BIBLE READINGS.</b>				
3 Geo. F. B. Unger, Leesport,		1	2.50	2.75
4 O. H. Ward, New Castle,		3	6.50	
<b>MARVEL OF NATIONS.</b>				
5 Frances Durger, Condersp't,		1	1.25	4.25
6 W. C. Fleischer, Belle Vernon,		1	1.50	3.75
7 Ivor Lawrence, Patton,		20	27.75	10.15
8 J. G. Saunders, Bradford,		8	10.00	23.30
<b>COMING KING.</b>				
9 Christian Mahr, Sharon,		17	17.00	4.00
<b>HERALDS OF THE MORNING.</b>				
6 J. W. Bateman, Alverton,		8	11.25	2.75
<b>Totals,</b>	<b>10 Ag'ts,</b>	<b>70</b>	<b>150.00</b>	<b>70.45</b>

Time.—No. 1, 12 hrs; 2, 26 hrs; 3, 30 hrs; 4, 10 hrs; 5, 10 hrs; 6, 11 hrs; 7, 30 hrs; 10, 26 hrs. Total, 155 hrs.

Deliveries.—No. 6, \$2.25; 7, \$10.15; 8, \$12.05; 9, \$5.00.

#### TO OUR STATE AGENTS.

DEAR BRETHREN: We want to have a little "heart-to-heart" talk with you about plans for the canvassing work during the coming season. We wish we might speak with you face to face, but as we can not do that, a letter will be the next best means of communicating with you.

The winter is rapidly passing, and the spring and summer will soon be here, with their more favorable opportunities for pushing our book work. The time has fully come for strong progressive plans to be laid in a very definite way for the coming season's work. As we lay these plans, we should bear in mind the nature of this season's effort. We are all painfully aware that this important department of the Lord's work has been running down—that our section of the vineyard has not been cared for as it should have been. In some parts it is "all grown over with thorns, and nettles have covered the face thereof, and the stone wall thereof is broken down." See Prov. 24:31.

God is calling upon his people in no uncertain tones to restore, build up, and repair that which has been

neglected; upon us, dear brethren, rests largely the great responsibility of building up the good old tract and missionary work until it shall have accomplished just what God has designed. We need to be strong, energetic, and full of courage and faith. The magnitude of the message which we have to bear makes it imperative that those who profess it should have a stalwart faith and determination which can not be defeated.

If this message is to go with the strength and power of Elijah, we must have men who possess the same power and zeal that those old prophets had. When you have time to do so, it will do you good to read over again the simple, yet wonderful story of Elijah and Elisha. It should be very reassuring and encouraging to us as State agents to read how every difficulty, trial, and obstacle, and even the hard times and famines yielded to, and were swayed by, that divine power which pervaded their lives. I sometimes think that there was more vitality in the dead bones of Elisha than in the living bodies of many of the men who profess to be carrying even a greater message than Elisha carried. See 2 Kings 13:21.

Now, brethren, we have a mighty work, and we must take hold of it with a mighty enthusiasm. Our success and victory in this work will be in proportion to our faith and confidence in it, for "this is the victory that overcometh the world, even our faith." On this point please read the eleventh chapter of Hebrews.

We will suggest a few points which we think should be given special prominence during this season's effort.

1. We should do our uttermost to put into the field a corps of devoted, consecrated workers who will labor with all their hearts for the salvation of souls, and who will be willing to engage themselves on the financial terms which Christ himself offers when he says, "Go work to-day in my vineyard, and whatsoever is *right*, that

shall ye receive." We want men who will depend upon God rather than upon the State agent, tract society, or conference.

2. As State agents we should not take the responsibility of putting canvassers into the field unless we have first practically pledged in our hearts that we will stand by these workers, and train them thoroughly by going with them from door to door, and by assisting in deliveries when necessary, until their work is a real success. Sometimes State agents have carried this responsibility lightly. We ought not to do so longer.

3. As we hold our institutes and train our agents, let us plan to put all but the youngest and least capable on the large books, such as "Patriarchs and Prophets," "Great Controversy," "The Desire of Ages," "Thoughts on Daniel and the Revelation," "Bible Readings," "Home Hand-Book," "Ladies' Guide," and "Man, the Masterpiece." The Lord has said that these large books should be sold, and he will bless us in proportion as we follow the lines marked out by him. He is already blessing most abundantly those portions of the field which are giving prominent place to the large books.

4. Let us arrange for agents to canvass for only one large book at a time with, perhaps, one help, or with two helps at the most. There are few irregularities which have had a more demoralizing effect upon our book work than the permission which State agents have sometimes given for canvassers to carry several books at once. Many good agents think they can sell more books if they have several for the people to select from, but it is as much a delusion as it is for a child to think that the moon would make a fine plaything. As State agents we should be good, strong generals on such points, and not permit agents to make arrangements for themselves which we know would be for their own injury, besides curtailing the sale of our most valuable publications.

5. Since arrangements have been made for our tract societies to handle the health books the same as the religious books and since we believe the circulation of the health books to be second in importance to none other of the publications issued by the denomination, we urge that suitable attention be given to each of these lines. It has been demonstrated that canvassers with very ordinary ability can sell the health books with great success. No special course of training is necessary in order to sell health books which is not required to sell any other book. Suggestions on this question will be seen in the January number of the *Review and Herald* Supplement. Our State agents should become familiar with these books the same as all others, so as to be able to train canvassers to handle them. The task is not more difficult than to train an agent to sell a religious book. Although it might be desirable, it is not at all necessary to take a course in nursing or in medicine in order to sell health books successfully or to instruct agents.

In closing, we wish to assure you of our interest in your work, and our desire to cooperate with you, and assist you by every means within our power. Let us unite in taking hold of the strong arm of the Lord; for in him, and in him alone, is our success.

Please write to us freely concerning any question pertaining to your work. We shall be glad to have you tell us just how you feel about the above suggestions. Do you feel in harmony with this outline of our policy, and can we count upon you to work in behalf of it with all your heart?

Your brethren in love and service,

E. R. PALMER, *General Agent*.

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

P. S. We publish this letter by permission of the State agents, to whom it was first sent direct.—E. E. M.

WHERE are you? "In the marketplace" or in the "vineyard?"

## AMONG THE CANVASSERS.

A GLANCE at the last UNION GLEANER shows some progress made in the amount of business done by the New England Conference in the publication line during 1901, as compared with the previous year; twenty per cent gain for the year, and one hundred and fourteen per cent for the last three months of the year. These figures do not, however, tell all that has been gained; we now have a larger number of trained canvassers in the field; and in the Academy, to be returned to the field, we trust.

The following members of the Lowell company are now in the school: Carl Mattison, O. O. Ward, and Guy Leighton.

We have some strong men at work at different points, whose reports are appearing in the GLEANER from week to week, some of whom have laid a good foundation by reading and studying their book a long time before entering the field. Brethren Bradford and McBurnie are doing good work in Fall River with "Desire of Ages." Brother Bradford is also prepared to handle "Patriarchs and Prophets" successfully, he having sent in some good reports on this book not long since.

I have lately visited some of the workers, and have witnessed their efforts out among the people. On January fourteenth I arrived in Concord, N. H., where Brother Eastman, of Hill, N. H., is canvassing for "Desire of Ages." Brother Eastman has had some experience with smaller books, and had started with this larger work all alone, and had secured nearly fifty orders, including about forty copies sold a year ago; but I thought best to give him some help, which he seemed to appreciate very much. During the few days that we worked together, \$54.50 worth of orders was added to his list; and with increased knowledge, new faith and confidence, and an influential list, he continues the work with a prospect of placing

many of our good books in that important city.

During this time spent in Concord, Brother G. R. Clark, the only resident Sabbath-keeper in the city, was learning the canvass for "Desire of Ages." I assisted him what I could, and to give him an idea of how to approach the people with this work, I took him out with me one day. I also worked a half day alone on his account to get a list started, taking during both days \$10.50 worth of orders. I hope to visit Brother Clark again soon; but his report for the week ending February 7, shows fifteen orders taken, three being for "Desire of Ages;" total value, \$19.00. This I consider very good, and I think this brother will make an efficient worker.

Sunday, January 26, I went to Nashua and arranged for Brother R. C. Andrews to locate there and canvass during the rest of the winter. He has a room at the genial home of Brother N. O. Prescott and daughter, and will enjoy his associations very much. While brother Andrews is not as strong and as able to work as in the past, his interest and love for the work is the same, and success attends his efforts to advance the cause.

On arriving in Boston in the evening, I met quite a number who had been working successfully with the smaller books before the holidays. One of these canvassers, Sister S. A. Street, is now taking "Desire of Ages," and for a few weeks she will make a special effort to secure a list of subscribers among the wealthy and influential classes. The results of this work will, we trust, mean much for the success of her work and that of others who canvass in Boston and surrounding cities. There are many of these classes, and the problem of how best to reach them has been thought difficult to solve. We trust that Sister Street will be aided by the earnest prayers of all as she leads out in this special line of work.

There are a number of people in the

Boston field whom we hope will soon become regular canvassers for our larger books. Brother Ruggles, who has assisted the workers with the smaller publications, is now giving his attention to the sale of "Christ's Object Lessons."

Sister Austin has found her way out to South Framingham, where she is associated with one of our Bible workers, Mrs. Scribner, and is canvassing for "Great Controversy" with good results. She seemed to appreciate the half day's help which I gave her.

At South Lancaster I met with the conference committee, and I was greatly encouraged to see the spirit which they manifest to forward the interests of the canvassing work.

Monday morning, February 3, found me again in Lowell to deliver some books for which orders were taken last fall by workers connected with the Elsmere Home. Three of the workers who were in Lowell are now canvassing the city of Haverhill, J. E. Leighton, E. W. Stone, and F. W. Johnston, and I spent several days with them, working by myself alone mostly, endeavoring to get a list started for "Desire of Ages." I left them with some good names added to their lists, and of good courage for the future. I worked four days there, and took seven orders for the large book, besides some orders for helps, combined value, \$28.50.

It will be observed by the reports that our resident canvassers in Worcester are not altogether idle. The names of P. P. Lane and Mrs. G. Laycock appear in the list from week to week, and Miss Spencer has her usual good success whenever the weather permits of her going out. Her health is such that she can not canvass in the coldest weather. It is better that she spare herself until the return of warm weather.

Sister Marsh, of North Chelmsford, is still doing what she can, and Brother A. L. Burdick, of Ashaway, R. I.,

is doing work among his neighbors and town's people, and expects to work adjoining towns later.

I expect next to visit Brethren Stacy and Cousins, of Leominster and Fitchburg; also to go out again with Brother VanDuren of the Academy. I now have work in this line laid out for the next two weeks, and I am thinking about an institute or something of the kind, as an inducement, to increase our force of workers. Some have written me in reference to entering the work, and I should be glad to hear from others.

We appreciate the interest which our people everywhere manifest in this branch of the work, and beg that they continue to cooperate with us.

H. C. WILCOX.

#### REVIVE THE "OBJECT LESSON" WORK.

Just now the Lord is calling his people to earnest action in behalf of the sale of "Christ's Object Lessons." This call has come through Sister White, and appeared on the last page of the *Review and Herald* of January 28, 1902.

In "Testimonies for the Church," Vol. VI, page 24, we read that "it is the very essence of all right faith to do the right thing at the right time." On page 469 are the following stirring words:

"There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect our whole being, body, soul, and spirit, in fulfilling his requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty, and has invited us to cooperate with him in accomplishing his purpose. It was his plan that

the book, 'Christ's Object Lessons,' should be given for the relief of our schools, and he calls upon his people to do their part in placing this book before the world. In this he is testing his people and his institutions."

The plan is a very simple one. The author of "Christ's Object Lessons" was directed to give the book for *the relief of the schools*. The wealthier brethren were to give the means to pay for the material, our printing-houses were to give the labor of printing, and *all* the people were to give their services in selling the book.

When the plan was placed before us, the debts on our educational institutions amounted to \$330,000, with an annual interest of about \$16,000. It was estimated that the sale of 300,000 copies would remove this entire indebtedness. Placing the active membership of our churches in the United States at 50,000, it would require the sale of six books per member to free our schools.

The sale of 300,000 copies of "Christ's Object Lessons" by this denomination, is a very small task. I do not mean that the result would be small, for it would certainly be great and glorious. But looked at from the right standpoint, the task is not impossible, nor is it very difficult. There are very few members in our ranks who could not, with a little persevering effort, dispose of a half dozen copies of this excellent book. The very fact that the Lord revealed to us this plan as the means of relieving our schools from their debts, is evidence of itself that it can be carried out.

Moreover, the fact that the plan has come from the Lord is the strongest proof that it *must* be carried out by this people if we would have his approval and his special blessing. Therefore we must never rest until every book is sold, and every debt is paid.

We sincerely pray that every believer in present truth will realize the personal responsibility resting upon

him in this matter. This is not a work that we can engage in or not as we choose, and stand the same before God. Of course, we can refuse to do the work if we choose; but we can not do so and retain the approbation of our Lord. He commands us to cooperate with him in carrying out his divine plan for the raising of funds for our educational institutions. The responsibility of raising this money rests with great weight upon us.

In the first place, the Union conference committee is responsible before God for encouraging and pressing this work forward. In the next place, the State conference committees are responsible for what is done in their respective States. They must realize that they have accepted their positions of responsibility under promise to God to carry out his divine will. This plan is an expression of his will. It can not be ignored by the conference committees except at their loss.

Next to the conference committees stand the ministers and others who are supported by the tithes of the conference. The conference committees must look to these laborers to cooperate with them in the accomplishment of this work. Next to the conference laborers are the church officers. The elders and deacons must realize that they are shepherds of the flocks over which the Lord has made them overseers, and that they share a large measure of responsibility in carrying this plan through with success.

Then come the people. They must join the deacons, elders, conference laborers, and committeemen in carrying out this divine plan. When every one does his full duty, the movement will go forward like clockwork, and the task will be speedily accomplished. Whoever shirks his duty in this effort will cause friction, and will hinder, to a greater or less extent, the success of this movement.

In the councils with the conference committees, the main difficulty that has been met has been the lack of



confidence that all hands would respond to this call to duty. No one doubts the divine origin of the plan; no one questions its feasibility. Everybody sees that it is certainly within the range of easy accomplishment if every one will simply do his duty. And yet I have met ministers and members of conference committees who seriously question the success of the undertaking. This makes my heart sad; for it is a plain indication of their lack of confidence in the sincerity of God's people. This is the most serious feature of the entire problem.

I am earnestly praying that every one to whose attention this plan is called will resolutely determine to do his part. We especially call upon the ministry and other conference laborers to arouse to action at this time. You are the watchmen that God has placed upon the walls of Zion. In accepting this responsible place, you promised God to be faithful before him, and in behalf of his people.

The Lord calls us to a definite and specific work in the sale of "Object Lessons." We can no more ignore this call than could Israel ignore God's command to go forward through the Red Sea. When God speaks, he must be obeyed. No man can trifle with his commands except at his peril.

In the instruction given us regarding the carrying out of this plan we are told that "in this he is testing his people." As this test will fall primarily upon the leaders, there can be no doubt that it will reveal who are the loyal and faithful ones among the recognized workers. Nor can there be any doubt but that the future usefulness of many, and their continued connection with the work, will depend, to a greater or less extent, upon their earnest cooperation with God at this time and in this work. As far as we have counseled with conference committees, they carry a deep conviction that this movement will really be a test of the usefulness of our laborers, and that it should be

so recognized by the conference.

In a recent council with Sister White over this matter, she expressed the deepest regret and the gravest apprehension regarding the neglect of God's people to do their duty in this matter. Every believer in this message should prayerfully read the chapter in "Testimonies for the Church," Vol. VI, entitled "The Relief of Our Schools." Brethren, read it with care, and earnestly seek God for a heart to be obedient to the heavenly calling.

Think of the inestimable blessings that will come to you personally, to all the brethren and sisters who join you in the work, to the people who purchase the book, to the schools that receive the help, and to the cause of God in general. On the other hand, contrast with these glorious results the evil that will follow the failure to respond to the Lord's call at this time; and as you love your God, your brethren and sisters, and your fellow men, throw your best energies into this campaign.

I write earnestly because I feel deeply. The situation is perilous, and something must be done. Our great Leader has sounded the trumpet call to service. Who will respond? May the Lord help us all for his name's sake.

Your brother in the Master's service,  
A. G. DANIELLS.

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### TESTIMONY NO. 34. Volume VI.

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

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

**The Canvasser a Gospel Worker.  
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## ITEMS OF INTEREST

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### GREATER NEW YORK.

—Elder C. Meleen, of Pennsylvania, has taken up work among the Swedes in Brooklyn.

—A steady interest continues in Elder Franke's lectures in Carnegie Lyceum.

—The interest in the German meetings, held by Elder Rienke in Brooklyn, is growing.

—Delia Muzzey, of Norwich, Conn., has joined the class at the mission school.

—Elder E. E. Franke has moved to New York City. He is located at 1991 Seventh Avenue.

—Brother Stevens has new openings almost every day among the business men. He is kept busy with Bible readings and studies.

—Brother Uchtmann's work among the colored people is meeting with excellent success. Already a few are keeping the Sabbath.

—Brother and Sister Haskell are back from a trip to South Lancaster, and they are pressing the work with new vigor. Thank God for safe counselors and earnest leaders.

—Openings for medical missionary work come faster than they can be filled. Doctor Geisel and nurses Shonsbye and Yakel have their hearts and hands more than full of work.

—Two young men were baptized by Elder Franke the other day. One of them is a young German storekeeper who has been studying the truth for two years. He hopes soon to enter some branch of the work.

—The influence of the Health Food Cafe, carried on by Brother Carl Rasmussen, at 170 Fulton St., Brooklyn, is constantly widening. A fine class of people patronize the place, and the work is worthy of all the success it is having.

—The Lord is impressing hearts with the importance of getting our books into the hands of the people. Not only the regular workers are being blessed, but many others are finding openings, along the line of their every day work.

—One brother, a business man, has bought 1,000 copies of "His Glorious Appearing," and is selling them at every opportunity. The same man has sold eight copies of "Great Controversy" since New Year's day. A number of others are doing similar work.

—The work in this field is onward. We are expecting great things of God. All the workers are of good courage, and we mean to press the battle to the gates.

LUTHER WARREN.

## OBITUARY NOTICES.

HALL.—Died at North Windham, Conn., Jan. 17, 1902, Mrs. Abigail Hall, aged 87 years and three months. Sister Hall was born at Fair Haven, Mass., October, 1814, where she spent the greater part of her life. At an early age she was united in marriage to Mr. James M. Hall, with whom she shared the labors and cares incident to human life for many years. Unitedly they labored to train for God the eleven children committed to their care, till 1886, when Brother Hall was laid away to rest till the Life-giver should come. Since his death she has passed her life in visiting among her children of whom seven still remain.

Brother and Sister Hall were both converted at an early age. Being very conscientious in their religious convictions, they welcomed every ray of divine light as it shone upon their pathway.

As they had both witnessed the great meteoric shower of Nov. 13, 1833, that soul-inspiring sign of Christ's coming, they gladly accepted the message of the Lord's return from the lips of William Miller. Among the very first to heed the message as given by this noble apostle of Adventism at Fair Haven were Brother and Sister Hall, Captain Joseph Bates, and our aged Brother William Gifford, now of Michigan.

After the disappointment of 1843-44, with those of like faith, they were left in a state of uncertainty; but still with an unswerving faith, they waited for an explanation of their mistake.

During this time of perplexity, one of their local members, Captain Joseph Bates, visited a small company of Advent believers at Washington, N. H., the first organized church of Seventh-day Adventists in America. While there he accepted the light which had so gladdened their hearts. He there saw the importance of observing the Sabbath of the Lord. With the love of this new-found truth kindling his heart, he returned to his home at Fair Haven, where he faithfully imparted it to his friends and neighbors.

The first to accept the Sabbath under his labors was Brother Hall; the following week they were joined by Sister Hall, and shortly afterwards by Brother William Gifford, whose biographical sketch and portrait appeared recently in the *Review*. When the "Dartmouth church," the first Seventh-day Adventist church in Massachusetts, was organized, these four were among the charter members, and if the writer is correctly informed, Brother Gifford is now the only surviving original member.

Sometime after accepting the Sabbath truth, Brother and Sister Hall removed to West Island, a small island situated in Buzard's Bay. It was to their home that Sister E. G. White was journeying when she had the wonderful experience in a small boat in trying to reach West Island; when she had the sustaining vision as related in "Early Writings."

It has always been a cause of rejoicing and inspiration to the writer, to be privileged to converse with some of these faithful saints of the Lord, and to learn from their mouths the early struggles of the truth which we younger converts love so dearly. It was especially so with Sister Hall, as her intellect was apparently as vigorous and sound as ever; and one of her chiefest delights was in relating the early experiences in the message. The glorious hope of soon seeing Jesus was the theme and inspiration of her later years.

A short time before her death, the writer was permitted to hold a meeting at the home of Brother Joseph B. Hall, her son, where she spent her last days. During the service, the glorious reward of the overcomer was referred to; it was soul-inspiring to see the lighted countenance, and hear the hearty response. Thus to the very last her hope and faith shone like a beacon light to those about her. What a lesson such a life of integrity teaches us who are younger; what an example of firm adherence to the faith; what a testimony to our Father's faithfulness in a life of nearly nine long decades, and his love which holds the heart's affection to the last.

One by one the generation who saw the falling stars, the last sign of Christ's coming, are passing away, and, thus each one in de-

parting, reminds us that the end is hastening on.

The immediate cause of her death was a fall which she received a few days before. Peacefully and quietly she died under the heavenly benediction,—“Blessed are the dead which die in the Lord.” Funeral services were conducted by the writer at the home of her grandson at New Bedford, Mass., January 20.

C. H. EDWARDS.

## 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.

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"Heralds of the Morning" deals entirely with our own times and the significance of current events, showing these things to be in direct fulfillment of God's word and a sign of his second coming. It is not sensational but is a plain statement of facts and conditions of present-day life. Some of its topics are: The awful condition of this world and its need of a Saviour, the hypocrisy and corruption of society and politics, the wonderful developments of the century in every branch of learning, the conflicts between capital and labor, the social vice, anger of the nations, and the extraordinary disturbances in nature.

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**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*.

**HAVERTHILL, 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.**—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.

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**APPOINTMENT.**

A GENERAL meeting will be held at Peacedale, R. I., beginning at 7:30 P.M., Friday, February 21, and holding over Sabbath and Sunday. It is hoped that we may see a good representation from the Slocumville and Green Hill churches.

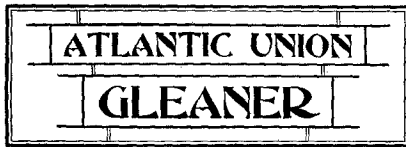
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ELDER H. W. COTTRELL is at present attending committee meetings in Battle Creek, Mich.

BROTHER GEO. W. PALMER, secretary and treasurer of the Atlantic Union Conference, is spending a short time in Williamsport, Penn., assisting in the work there.

THE former secretary of the Florida Tract Society, Mrs. Josephine Grannis Yergin, who of late has been connected with the Bible school in New York City, has come to South Lancaster for a needed rest.

It is but just to the manager of the Printed Page Department to state that he is not responsible for the letter and article of Elder Daniells appearing in one number of the paper as he supposed that the letter was printed last week.

ELDER J. S. WASHBURN, who has been laboring very successfully in Great Britain since November, 1891, has returned to his home in Iowa, and for the present will be connected with the work in that conference. The health of his family is the cause of this change.

JUST as we go to press, we receive the sad intelligence that our Sanitarium at Battle Creek, Mich., is burned to the ground, and that the Hospital is burning. It is reported that there were four hundred patients in the building, but no lives were lost. Particulars later.

ALL who are interested in the advancement of the work in Great Britain will be pleased to know that Elder Harry Armstrong and family have recently located in Glasgow, Scotland, where he will begin a series of meetings. Considerable canvassing for our books and papers has been done in Glasgow, and as the result there are a number of Sabbath-keepers there, but so far as we have heard no course of public services has yet been held in this important city.

THE *Pacific Union Recorder*, reports a health dinner given New Year's day at Juneau, Alaska, by Elder and Mrs. A. M. Dart to their neighbors. We quote as follows: "We used no meat of any kind, of course, and no animal grease except cream and butter. We had soup, salad, roasts, and stews, catsup, and mince pie—a bountiful supply and a good variety of healthful dishes, with no vinegar or spices of any kind. And such a surprised lot of people I think I never saw. One gentleman took two or three cups of caramel cereal, and when I told him that, too, was made of grains, I had difficulty in making him believe it, as he verily thought that he had been drinking Java." "The occasion seems to be noised all over town." And the wave of its influence may encircle the world. No one can tell how far-reaching in its results one such effort may prove.

#### TO APPEAR IN THE MARCH SENTINEL OF CHRISTIAN LIBERTY.

DO you want to know what the Roman Catholic theory with regard to the relation of church and state is? And do you want to learn this first hand from an ardent Catholic who knows what it is, who thoroughly believes in it, and who states it frankly and unequivocally? Then do not fail to get the March *Sentinel of Christian Liberty* and as many numbers thereafter as are necessary, and read the series of articles which commence in that

number "The Catholic Theory of the Relation between Church and State." These articles will be a reproduction of an essay on this subject by an able Catholic writer, originally published by authority and under the editorial direction of Cardinal Manning. No friend of religious liberty who really desires to serve that cause at *this* time should fail to read these articles carefully, for he who does read them thus will realize better than he has before the striking similarity between the theories now developing in the religious world outside the Church of Rome and that which has been the very genius of the Papacy throughout her history.

Did you know that "our national Christianity" is to be one of the "exhibits" at the Louisiana Purchase Exposition at St. Louis? Read W. N. Glenn's ringing article on this subject in the March issue of the *Sentinel of Christian Liberty*.

Did you know that there was a marked aggressiveness of late throughout the United States and Canada for the compulsory Sunday closing of all places of business, amusement, etc.? The "Sunday Enforcement" department of the *Sentinel of Christian Liberty* will keep you fully informed in regard to what is being done in this direction. This department in the March number of that magazine will be especially full.

A very timely article in the March *Sentinel of Christian Liberty* will be one applying the principle of trademark laws to the present live Sunday question. It deals with a fact that has a most vital bearing on this question.

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