

# ATLANTIC UNION GLEASNER



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

VOL. II

SOUTH LANCASTER, MASS., SEPTEMBER 23, 1903

No. 37

## JESUS, LEAD ON!

JESUS, still lead on,  
Till our rest be won!  
And although the way be cheerless,  
We will follow, calm and fearless:  
Guide us by thy hand  
To our Fatherland.

If the way be drear,  
If the foe be near,  
Let not faithless fears o'ertake us,  
Let not faith and hope forsake us!  
For, through many a foe,  
To our home we go.

When we seek relief  
From a long-felt grief!  
When oppressed by new temptations,  
Lord, increase and perfect patience!  
Show us that bright shore,  
Where we weep no more.

Jesus, still lead on  
Till our rest be won!  
Heavenly Leader, still direct us,  
Still support, console, protect us,  
Till we safely stand  
In our Fatherland.

—Zinzendorf.

## PRIDE OF REASON.

IN pride, in reasoning pride our error lies;  
All quit their sphere, and rush into the skies.  
Pride still is aiming at the blest abodes,  
Men would be angels; angels would be Gods.

Aspiring to be Gods, if angels fell,  
Aspiring to be angels, men rebel;  
And who but wishes to invert the laws  
Of order, sins against the Eternal cause.

—Pope.

## FAITH AND COURAGE.

OUR greatest need is faith in God. When we look on the dark side, we lose our hold on the Lord of Israel. As the heart is opened to fears and conjectures, the path of progress is hedged up by unbelief. Let us never feel that God has forsaken his work.

There must be less talking unbelief, less imagining that this one and that one is hedging up the way. Go forward in faith; trust the Lord to prepare the way for his work. Then you will find rest in Christ. As you cultivate faith, and place yourselves in right relation to God, and by earnest prayer brace yourselves to do your duty, you will be worked by the Holy Spirit. The many problems that are now mysterious, you may solve for yourselves by continued trust in God. You need not be painfully indefinite because you are living under the guidance of the Holy Spirit. You may walk and work in confidence.

We must have less faith in what we can do, and more faith in what the Lord can do for us, if we will have clean hands and pure hearts. You are not engaged in your own work; you are doing the work of God.

More love is needed, more frankness, less suspicion, less evil-thinking.

We need to be less ready to blame and accuse. It is this that is so offensive to God. The heart needs to be softened and subdued by love. The strengthless condition of our people results from the fact that their hearts are not right with God. Alienation from him is the cause of the burdened condition of our institutions.

## TRUST IN GOD.

Do not worry. By looking at appearances, and complaining when difficulty and pressure come, you reveal a sickly, enfeebled faith. By your words and your works show that your faith is invincible. The Lord is rich in resources. He owns the world. Look to him who has light, and power, and efficiency. He will bless every one who is seeking to communicate light and love.

The Lord desires all to understand that their prosperity is hid with him in Christ; that it is dependent on their humility and meekness, their whole-hearted obedience and devotion. When they shall learn the lesson of the great Teacher, to die to self, to put no confidence in man, nor to make flesh their arm, then, as they call upon him, the Lord will be to them a present help in every time of need. He will guide them in judgment. He will be at their right hand to give them counsel. He will say

to them, "This is the way; walk ye in it."

Let the brethren in responsible positions talk faith and courage to the workers. Cast your net on the right side of the ship, the side of faith. As long as probation continues, show what can be done by a consecrated, living church.

#### NEED OF PRAYER.

We do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Over every man good and evil angels strive. This is no make-believe conflict. It is not mimic battles in which we are engaged. We have to meet most powerful adversaries, and it rests with us to determine which shall win. We are to find our strength where the early disciples found theirs. "These all continued with one accord in prayer and supplication." "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Ghost." Acts 1:14; 2:2, 4.

There is no excuse for defection or despondency, because all the promises of heavenly grace are for those who hunger and thirst after righteousness. The intensity of desire represented by hungering and thirsting is a pledge that the coveted supply will be given.

Just as soon as we realize our inability to do God's work, and submit to be guided by his wisdom, the Lord can work with us. If we will empty the soul of self, he will supply all our necessities.

Place your mind and will where the Holy Spirit can reach them; for he will not work through another man's mind and conscience to reach yours. With earnest prayer for wisdom, make the word of God your study. Take counsel of sanctified reason, surrendered wholly to God.

Look upon Jesus in simplicity and

faith. Gaze upon Jesus until the spirit faints under the excess of light. We do not half pray. We do not half believe. "Ask, and it shall be given you." Luke 11:9. Pray, believe, strengthen one another. Pray as you never before prayed that the Lord will lay his hand upon you, that you may be able to comprehend the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that you may be filled with all the fulness of God.

#### OBJECT OF TRIAL.

The fact that we are called upon to endure trial, proves that the Lord Jesus sees in us something very precious, which he desires to develop. If he saw in us nothing whereby he might glorify his name, he would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into his furnace. It is valuable ore that he tests.

The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows his chosen ones to be placed in the furnace of affliction, in order that he may see what temper they are of, and whether he can mold and fashion them for his work.

MRS. E. G. WHITE.

#### REVERENCE IN THE HOUSE OF GOD.\* How Taught to the Young.

THIS subject is one of interest to us all, for the tendency of the age is to have but little reverence for sacred things. In fact this may properly be called an irreverent generation. Notice how both young and old take the name of God lightly, even professed Christians are not guiltless in this respect. How thoughtlessly we speak that holy name in our conversation. This ought not to be. We learn from God's word that in heaven among that

\*Paper read at a Sabbath-school convention, held at Jamaica, Vt., Aug. 1, 1903.

holy throng who have never sinned, God is held in reverence of all them that are about him. When we consider our fallen condition, how shall we appear before him? If we but realize the infinite greatness and goodness of God, we will exclaim with the psalmist, "Holy and reverend is his name."

The motive that actuates us in meeting together from Sabbath to Sabbath determines to a large degree our conduct in the house of God. If we meet only to help pass away time, or to see our friends, or even from custom (I might say force of habit), we can not have that reverence for the time and place that is due; simply because we fail to recognize the fact that it is a place appointed by God himself where he will meet with us and speak to us. O, if we kept this in mind, what a change would come into our services! Petty trials would be put away, worldly affairs left at home; and as we entered the house of God, we would recognize it as his dwelling-place. Instead of gathering in little groups to chat, we would see a humbling of ourselves before God waiting to learn of him.

I heard a minister who had just returned from Europe say that the thing that impressed him most in that country was the reverence manifested by all in the churches for the house of God. Every one on entering quietly took his seat and bowed his head in silent prayer. If all would do this it seems as though the angels would come a little nearer, and we would receive a blessing that otherwise we miss.

How shall we teach our children to reverence the house of God?

First, have reverence for it yourself, for we can not give what we do not possess. I think that in our smaller churches a carelessness in this respect has been brought about by our holding our services in private rooms, where the children felt no restraint; but this need not be so. Teach them

that we are to talk with God, and let them understand that for the time it is God's house. I have been pained so many times to see both young and old get up and go out of the room on some trivial pretence, or change their seat, thus constantly moving and disturbing others. This is unnecessary. Children can be taught to sit quietly, and not leave the room until after service. Let the parents keep the children with them. Do not allow them to sit with others, but keep them by your side, and teach by precept and example a due reverence for the place.

"Testimony for the Church," No. 33, says:

"To the humble, believing soul the house of God on earth is the gate of heaven."

"From the sacredness which was attached to the sanctuary, Christians may learn how they should regard the place where the Lord meets with his people."

"If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in his presence, there will be a sweet eloquence in silence. The whispering and laughing and talking . . . should find no sanction in the house where God is worshiped."

"Every one of the congregation, who fears God, should with bowed head unite in silent prayer" with the leader "that God may grace the meeting with his presence."

"All the service should be conducted with solemnity and awe, as if in the visible presence of the Master."

Parents, teach your children "to have the highest reverence for the house of God." Their hearts should be softened and subdued with the thought that God is here; it is his house.

"No wonder our churches are feeble." "Our present habits and customs which dishonor God and bring the sacred and heavenly things

down to the level of the common, are against us."

"Would it not be well for us often to read the directions given by God himself to the Hebrews, that we who have the light of the glorious truth shining upon us, may imitate their reverence for the house of God?"

In view of these words of reproof and instruction, shall we not as a people elevate the standard, and all unite in showing due reverence for sacred things, that God's blessing may attend his people, and the unconverted may recognize the sacred character of the truth which we profess? Let us remember that the little acts unconsciously done, are those which show our real life. We can not assume a reverence that we do not feel, but what at some unguarded moment the truth will be revealed.

Then let us all with one heart and mind seek God, that we may know him; and if we know him, we will reverence him and his house.

MRS. F. S. PORTER.

#### WASHINGTON CHURCH.

THE following donations for the Washington, D. C., church have been received at this office:

W. A. WILCOX,	
<i>Treas. A. U. Conference.</i>	
Previously reported,	\$762.38
New Bedford and North	
Dartmouth church,	2.00
Vermont,	26.50
Mrs. C. E. Loveland,	.50
J. D. St. Clair,	1.62
C. V. Graham,	1.00
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	\$794.00

BUT more than sympathy the truth I prize;  
Above my friendships hold I God,  
And stricken be these feet ere they despise  
The path their Maker trod.  
So let my banner be again unfurled,  
Again its cheerless motto seen,—  
"The world against me, I against the  
world!"  
Judge thou, dear Christ, between!

—Wm. R. Huntington.

## The FIELD

### MANASSAS, VA.

WE began a series of meetings in the tent at this place the ninth of September with about one hundred and twenty-five present. The congregations are still good, and the interest and attendance are increasing. We expect to see some obey the Lord here.

Quite a prominent man, who has attended our sanitarium at Battle Creek, and on whose lot the tent is pitched, talks of donating a fine brick mansion, with about ten acres of land to our people for a sanitarium. The land has on it a school building also. It is near the depot of the Southern Railroad. We hope he will fully make up his mind to donate this property, for it is what we need in Virginia.

Brother Purdham was called home the first two days of the meeting to preach a funeral sermon. Let us have your prayers for the work in Virginia.

B. F. PURDHAM,  
T. H. PAINTER.

### REPORT OF THE MAINE CONFERENCE.

THE thirty-seventh annual session of the Maine Conference was held in connection with the camp-meeting at Portland, September 3 to 13, 1903. The first meeting was held Friday, September 4, at 9 A.M., the president of the conference, Elder P. F. Bicknell, presiding.

Of the twenty-one churches in the conference seventeen were represented. No formal address was given by the president, but the financial reports showed the conference to be in a prosperous condition. The reports read by the treasurer were for a fiscal year of nine months, ending Dec. 31, 1902. This short year was made in

order to be in harmony with other conferences whose fiscal year ends with the calendar year. Previous to this the fiscal year in the Maine Conference has ended June 31.

The following is a statement of the conference receipts and expenditures for the nine months ending Dec. 31, 1902:

RECEIPTS.	
Into the tithe fund,	\$3,403.48
From State Sabbath-school secretary,	184.07
On pledge to A. U. Conference,	.75
From Review and Herald,	2.00
On pledges for new tents,	54.05
Into the tent fund,	361.20
Into the poor fund,	39.28
From bequest,	60.00
From donations,	7.75
Into sanitarium fund, formerly called endowed bed fund,	35.47
Into academy fund for teacher's wages, etc.,	222.00
Total receipts,	\$4,370.05
Cash on hand April 1, 1902,	\$1,034.49
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	\$5,404.54

EXPENDITURES.	
From the tithe fund,	\$3,627.19
Sabbath-school money to the A. U. Conference,	297.43
Pledge to A. U. Conference,	.75
From new tent pledge fund,	102.64
From sanitarium fund,	23.68
From academy fund,	223.83
From poor fund,	108.00
For mileage,	12.00
Interest to A. U. Conference on Gen. Conference debt,	13.82
For wood,	15.46
For typewriter and desk for office,	67.00
Expenses of collecting bequest,	10.00
Insurance on property,	20.00
Total expenditures,	\$5,055.42
Cash on hand Jan. 1, 1903,	\$349.12
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	\$5,404.54

A statement of the financial condition to date of the camp-meeting

showed the conference free from debt. No statement could be given at that date of the expenses of the special work in Portland including those of the camp-meeting. Those have been very heavy, and at this writing not enough has been paid in to meet them.

The report of the tract society for the same time showed its merchandise sales \$1,257.19 and its periodical sales \$271.99, its indebtedness being \$120, all for "Christ's Object Lessons," which at that time were in the hands of the local tract societies. A statement of the financial condition of the society to Sept. 1, 1903, showed that this indebtedness had been paid to within about \$20. Enough was received at camp-meeting to cover it in full, leaving the society at the present time free from debt, with a good stock of books on hand, and bills due to the amount of one hundred or more dollars.

The following topics pertaining to Sabbath-school work were discussed: How can we improve our Sabbath-school program? The opening exercises, Missionary exercises, Sabbath-school donations—their object, How shall the expenses of the schools be met? Sabbath-school *Advocate* and *Worker*, Teachers' meetings, How to include the children in all of our Sabbath-school work.

The following resolutions were passed:

1. *Resolved*, That we support our teacher in the South Lancaster Academy this year to the amount of \$360, and that we raise the money by donations.

One hundred and forty-five dollars of this was pledged on the ground, and the various churches in the conference will be visited at a later date by some one interested in the matter, and be solicited to make up the amount.

2. *Resolved*, That Elder Geo. B. Wheeler be recognized as secretary of the religious liberty work in this State, and that we defray the expenses of the work that may be done by the

secretary in this conference, under the direction of the Maine Conference Committee.

3. *Resolved*, That we complete the sale of "Christ's Object Lessons."

It was explained that Elder Wheeler's work is to keep watch of the various legislatures and to stand ready to render service when called upon to do so in connection with any question that may come up pertaining to the religious liberty work in the State.

It was stated that Maine's quota of "Christ's Object Lessons" is still only a little more than half sold, and the people were urged not to give up the work until it is accomplished.

The following officers were elected for the ensuing year:

President, P. F. Bicknell; Secretary and Treasurer, of the Conference and Tract Society, Eliza H. Morton; Conference Committee, P. F. Bicknell, R. T. Hobbs, E. C. Taylor, Chas. H. Harmon, B. F. Davis; Secretary and Treasurer of Sabbath-school department and State agent, Mrs. P. F. Bicknell.

Credentials were granted the following ministers: P. F. Bicknell, J. B. Goodrich, H. H. Dexter, P. B. Osborne, and S. J. Hersum.

Missionary credentials were given Mrs. H. H. Dexter, Cornelia Snow, and Mrs. P. F. Bicknell.

The Committee on Revising the Constitution presented its report, and after considerable discussion, a constitution was adopted which will be printed in the *GLEANER* at a later date.

It is hoped that Elder Cottrell or Elder Bicknell will give a report of the camp-meeting proper, and tell of the spiritual interest.

E. H. MORTON,

*Secretary of the Maine Conference.*

THE Vermont Conference Secretary sent in twenty-four yearly subscriptions to the *GLEANER* on September 14. Thanks are returned.

## RICHMOND, VA.

It was decided at our camp-meeting, that if satisfactory arrangements could be made to have Elder H. C. Basney of the Chesapeake Conference join me in a tent effort, we should hold a series of meetings at Richmond. These arrangements were made, and accordingly we began our meetings August 27, with a good attendance from the start, and the most of the time our tent has been full and some standing on the outside. We will take up the Sabbath question Sunday, the 13th inst. We trust and pray that many honest souls will take their stand for the truth for this time. We have a church here of about thirty-five members, and they are generally taking hold to do what they can to assist in the work. We also have with us Sister M. A. Baker who is a Bible worker, and has recently come to our State from the Chesapeake Conference.

H. W. HERRELL.

## A PLEASANT VISIT.

SINCE my visit to the Taftsville and South Lancaster churches, I have wished to tell others who did not have that privilege something of its pleasures, which to me were very great, just as great as could be, while knowing that two of my dear, sick sons were suffering, and perhaps dying in a lonely retreat, in the mountains of California, where

"There was lack of woman's nursing,  
And a dearth of woman's love."

I visited the school in Taftsville, and felt grateful for the difference I saw between it and the public schools I know. I enjoyed a prayer-meeting and a Sabbath day's services with my dear friends there, also the picnic, about which their teacher has told you.

In South Lancaster I attended the church, the very interesting Sabbath-school, and the summer school, and

felt much regret at leaving for my home before its close, thus losing some of the precious instruction there given.

In the office, too, where the GLEANER is published, I enjoyed most interesting visits, and in all of my intercourse with our dear people saw such Christian courtesy and kindness as makes me long more and more for an eternal home with them. Let us each strive for this and to win others to the truth which produces such beneficent results.

Yours in Christian love,

MARY L. WORTHEN.

W. Charleston, Vt.

## WESTERLY, R. I.

As I HAD no opportunity of reporting the work here while on the camp-ground, being there so short a time, it may be of interest for me to write briefly now. If any one thinks that Westerly is a field where it is easy in a short time to get people ready to organize into a church, any good brother in Rhode Island who has had long familiarity with the place and the people, will inform him differently.

Soon after we came here, we were informed that two of the local pastors had warned their people against us. We recently learned that they all held a meeting discussing the question, and decided to do all they could to nullify our work. Notwithstanding this, and the very unfavorable season for tent work, we have had a fairly good attendance.

Besides preaching on an average nearly every night this summer, we have written out our daily reports for the paper, occupying from a third of a column to over a column of space. This has been equivalent in work, to at least one Bible reading a day. These reports we learn, have been read with interest all over the State, and have been equivalent to the distribution of thousands of pages of

literature. As a result, we have been urgently invited to speak in at least four other places; and in one place I am told we can have a church for a series of meetings. Besides this I have done what calling, and other work I could.

Sister Scribner and Sister Clark have visited a great deal, and have had every opportunity to talk and pray with the people. We do not fully know as yet just how many are keeping the Sabbath as a result of our work here this summer. I recently learned of two that we had not hitherto heard of. But getting people to keep the Sabbath is not so prominent a part of our work here as in other places; and it would be entirely unfair to judge of the work here by that alone. Probably there is no place in the world where it is so difficult to get people to see the importance of keeping the Sabbath as here. There are a thousand people, perhaps, who keep Saturday here; and very few of them are made any better thereby. There are firms here who close their shops on the Sabbath day, who constantly hire plenty of help away from their shops, and keep them at work on the Sabbath. It is easy to see that this would make it difficult for people to realize that there is really a new Christian experience in Sabbath keeping.

The Seventh-day people here, perhaps, have less faith in prophecy, and less interest in it than any other class of people in the world. They are so ultra optimistic in their outlook on the future that the pastor of the Seventh-day Baptist church here said in my hearing at a recent sermon, "Is it too much to say that in twenty-five years from now, no man will dare to have an impure or wrong thought in his heart, because telepathy will have become so developed that, if he had it in his heart, any one would know of it?" It will be seen, therefore, that it is as difficult to get them to see the world from the prophetic out-

look, and to believe in the coming of Christ near at hand, as it is to get other people to keep the Sabbath. Still, the chairman of one of the school-boards here, and a Seventh-day Baptist, told me the other day that she was "very much interested in the prophecies, and wanted to hear more."

Our regular attendance at the Sabbath service is from fifty or sixty up to nearly a hundred. Quite a number of these were first-day observers when we came here. Perhaps still more of them were Seventh-day Baptists, who have become so interested in the truths we teach that they come regularly to the Sabbath service, and, if the work is properly continued here, they will eventually unite in full fellowship with us in all things. My courage and faith is good that if the work is properly continued here this winter, there will be a nice little church organized as the result; and I know that in this I express the hope and belief of nearly all the brethren and sisters who are here on the ground and know all the circumstances.

I earnestly ask the prayers of all God's children for the triumph of the truth in this place. The tent is still up, but we shall have to take it down soon.

Yours in Christian fellowship,  
G. E. FIFIELD.

THE people of Westerly and vicinity have had an opportunity during the past three months of hearing the message for these last days as never before. Elder Geo. E. Fifield, assisted by Brother A. J. Clark and wife, and Mrs. M. A. Scribner, has been in the field, and meetings have been held in the tent located at the foot of John Street, nightly, except Saturday and Monday evenings, unless the weather was very stormy, and on Sabbath and Sunday afternoons.

As to the results of this series of meetings, eternity alone will tell. The

congregations have varied in number from fifty to a hundred and twenty-five, and the best of attention has characterized them all. Commencing with the love of God as the greatest thing in the world, Elder Fifield has wondrously spoken the word on nearly all points of present truth, including the Sabbath question, life only through Christ, the sanctuary and twenty-three hundred days of Daniel, etc. The meetings Sabbath afternoons have included social service after the preaching, in which many testimonies have been borne to the truth as presented. While the work here is not fully developed as yet, we are able to rejoice in the fact that some few have expressed their determination to be loyal to God and keep his commandments and the faith of Jesus.

I thought at the meeting this afternoon while one sister was giving her testimony, that, if no one else was saved in the kingdom of God as the result of this effort but her, the work would not be altogether unsuccessful. This sister has conscientiously kept several past Sabbaths, and hopes are entertained for her husband and some other relatives of hers.

Prejudice has been a terrible barrier to the truth here, the members of other churches having been warned to keep away from the tent. But God has worked to soften hearts, and to lead them to see the beauty of the truth—if they will only accept it. The testing is going on, and we hope that some who have not committed themselves as yet, will not delay longer.

The Niantic church has met with the company here during most of the tent season on the Sabbath, but will resume its accustomed meetings either next Sabbath or the Sabbath following.

E. A. STILLMAN.

Sept. 19, 1903.

"ALL seek their own, not the things that are Jesus Christ's."

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## EDUCATIONAL

### OUR ACADEMY AND CHURCH-SCHOOLS

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#### OPENING OF THE SOUTH LANCASTER ACADEMY.

ACCORDING to announcement the South Lancaster Academy opened its twenty-second year, Wednesday morning, September 16, with an increased attendance of over twenty per cent above that of last year. The students and friends who came in to attend the opening exercises of the school occupied more than the seating capacity of the chapel. At this writing, Sunday morning, there are over one hundred and forty students enrolled. This includes the enrolment of twelve in the primary department. We have a good class of students. The average age of the students is fully as old, or older, than that of last year.

We feel to praise the Lord for such an auspicious opening of our school. We believe that this is as it should be. There is such a need for workers in the cause of the Master that our people should feel a great responsibility in seeing that every young person who has any desire whatever for an education is given an opportunity to receive one, and thus be fitted for his work. This duty to educate our young people rests not alone upon parents, but upon church-members also.

The most encouraging feature of our school is, perhaps, the excellent spirit which prevails among the students. They have found us this year in rather forbidding circumstances. Our home is in process of building, and consequently a state of general disorder reigns. The meals have had to be gotten on two or three gasoline stoves in some out-of-the-way places in the basement of the old home, as the kitchen floor had not been laid, nor the range set. This inconvenience

has necessitated extra work, and some delay in getting the meals; but the work has been done cheerfully by the students, and not a word of fault has been heard in consequence of the delays, which have, however, not been many. It has been very surprising how regularly the home work has been conducted when the conditions under which it has been carried on have been so unfavorable.

On Friday the teachers and students had a general clearing up time at the home, the gentlemen cleaning up the litter around the home, laying walks, etc., the ladies putting the inside of the home in order. Friday evening we had our first students' prayer-meeting in the new dining-room. The room was seated to its full capacity. A very earnest spirit was manifest, and the Lord was very near to us. The whole work of classification has passed rapidly and easily.

Mrs. Sarah J. Hall, our teacher of English, is delayed in taking up her work owing to the necessity of her remaining with a relative in Ohio, where she was staying, who met with a severe accident. Miss Verna Crandall, of last year's graduating class, is in charge of the English work until Mrs. Hall returns, which we hope will be in the course of a few days.

We are very thankful for such a favorable opening of our school year, but we recognize that all of these circumstances but increase our responsibility as instructors, and indeed the responsibility of all who are connected in any way with the school. A large number of students is not an evidence of success in our school work. Its success is measured by the good spirit and faithful, earnest work of both students and teachers. The brethren and sisters of the Atlantic Union Conference are in a sense responsible for the success of the school, for they are in duty bound to continually present their petitions at the throne of grace for Heaven's

blessing to rest upon all who are directly engaged in the conducting of the work of the school.

FREDERICK GRIGGS.

OPENING TALK OF PROFESSOR GRIGGS  
AT SOUTH LANCASTER ACADEMY,  
WEDNESDAY, SEPTEMBER 16,  
1903.

SOUTH LANCASTER ACADEMY is beginning its twenty-second year. I have just been wondering how many more years it would open its doors to receive students. I trust not many. When this academy started, twenty-two years ago, it was the sole desire of those who established it that it should be the means of hastening the coming of our Lord. Twenty-two years have gone by since this desire found expression in the establishment of this school. I trust that the desire has never been lost, and yet I am satisfied that many times, and perhaps much of the time it has not been strong enough. I am satisfied that since I have been here for four years now, there has not been all that earnest desire on my part, and on the part of those associated with me as teachers and students, for the coming of our Lord which might have been. The more we contemplate the coming of our Lord, the more will we long for it. This contemplation creates a longing—a strong desire—and this strong desire nerves us to action.

I feel very anxious that this year's work shall very materially hasten the coming of our Lord, and it will do so if every one of us consecrates himself to this one ideal, than which there is none nobler. Why is there no higher ideal?—Simply because the coming of our Lord marks the end of a reign of sin and misery and sickness and want and woe of every kind imaginable. It ushers in a reign of peace, of life, of joy, of satisfaction. What nobler work, young people, can you be engaged in, than that of bringing in the reign of this glorious King,

Christ Jesus. Men suffer all kinds of privation and endure all sorts of affliction, in order that they may establish a temporal kingdom, one that can exist but for a time; but we are engaged in the establishment of an eternal kingdom. Let us feel and let us sense our high and holy calling. There is not a higher ideal, I repeat, that I can set before you this morning than this. There is nothing that can command your energies more fully than this. So let it be. Let there be that consecration; let there be that earnestness on the part of every one of us as teachers and students, as workers together to this one great end.

I am glad to see you here this morning. It is a warm morning. I think that it is better to begin our school on a warm morning than on a cold one. It ought not to take the machinery so long to get started. There is no harder machinery to start than this thinking machinery. But do not get discouraged if the machinery does take a little time to get warmed up. Recognize the fact that the greatest thing that you are here to learn, is to learn to run this thinking machine. You have to put something into the machine,—you have to put the facts which you learn in orderly arrangement; but after all it is not the facts that are of so much value to you as to know how to run the machine, because you may lose the facts, but you do not lose the machine so long as you live. Then the greatest thing, to put it in a straightforward, English fashion, is to learn to think. The apostle Paul says this when he tells his son Timothy, "Consider what I say; and the Lord give thee understanding." This is the work for all; study, consider, think.

We open school this morning under particularly trying circumstances. Here in this chapel everything is orderly. The room has been cleaned and some of our friends have brought in flowers to brighten it up. There is no reason why we can not work, and

work hard here. But over *there* there is more or less pounding, and hammering, and dust and dirt, and climbing over debris of all sorts, but I believe that it is in the order of the Lord that it is so. I think it is a good thing for you not to find things too well ordered, for when you are through with your school, and you are out in your life-work you will certainly have to put things to rights more than once. Many people fail in their whole life experience because they are not willing to put things to rights. It is a great thing to be able to organize a work. I do not know but that it is as great as to keep it going. But the best thing is to know how to organize it and to keep it going.

This is not idle talk. It is very practical to every one of you, for while you are here to study and work with your minds, you are also here to work with your hands. You should have willing minds and ready hands. I want to request you all to do everything that can be done to help those in charge of the work. If you find a single stick out of place, and you have to stoop down to pick it up and put it in place, do it. If you find anything in the building that needs fixing up, organize a drill corps and do it. There are people in this world who wait for some one to tell them what to do. You notice that the majority are always following. There are a few people in this world that can see what is to be done, and can say to their fellows, "Come on, we'll do this work." I hope there are about one hundred and forty or one hundred and fifty of these leaders before me.

Now above everything else do not get homesick. I feel that I have about all that I can attend to in the ordinary course of events this year without having to stop and assist people to be rid of their homesickness. But if you have trouble in this direction, come talk with me. I am quite a doctor in curing people of this disease; because I have been sick several

times with this malady myself, and I know how to sympathize with those who need sympathy. I would not give much for a person that was never homesick; for home is the dearest place on earth. But if at all possible leave this illness until another time when we don't have so much on our hands, and yet be sure that you have it some time; for home should be the dearest place on earth, every one should love it, and they should love it so much that they will want to live in a home that they will never have to leave. To the gaining of that home all our work of this year must be directed.

#### BOYS' DORMITORY.

THE Union Conference academy boys' dormitory is almost erected; and we have funds in hand to complete the structure, supply the plumbing, the heating system, and the fire-escapes, at a cost of \$9,000. One sister contributed \$3,500 of this amount. A brother gave \$2,500. So you will observe there are but few people who have contributed to this nine-thousand-dollar cash fund.

The State, through its inspector, required us to erect a fire-escape. It will not allow glass lamps used in public buildings, and suggests that we secure metal lamps, if we use lamps at all, which will cost \$125. They will not, however, give the least assurance that we will be permitted to use these lamps any considerable period of time. The State advises that we put in the cold gasoline gas system. This system for five hundred lights will cost \$1,000. At several times during the past school year the lamps have started fires in students' rooms, which have endangered both property and life. The system referred to is the most simple and safe known, and also the most economical. From every standpoint it seems the wisest thing to put in a system of this kind.

The following has already been pledged for this purpose, and we trust that other pledges may come in soon, that the matter may not be delayed:

Cash from building fund,	\$200.00
A friend,	135.00
H. W. Cottrell and wife,	50.00
W. L. Payne and wife,	50.00
G. W. Palmer and wife,	25.00
A. E. Place and wife,	25.00
S. N. Haskell and wife,	50.00
Carrie S. Haskins,	5.00
A. S. Sanderson,	2.00
Samuel Booth,	1.00
M. J. Ware,	.25
John Hale,	.50
Roy F. Farnsworth,	1.00
A. H. King,	1.00
Otto Gustafson,	1.00
F. P. Ide,	1.00
A. C. Crandall,	1.00
A friend,	.25
Etta M. Stone,	1.00
Susie Colburn,	.50
Gertrude Lincoln,	1.00
C. J. Carlson,	1.00
T. B. S.,	1.00
H. E. Richmond,	.25
W. A. Howe,	1.00
C. L. Davis,	1.00

Please send all contributions to W. A. Wilcox, Treas. Atlantic Union Conference, South Lancaster, Mass., and recognition of the same will be given in the GLEANER, as above.

ATLANTIC UNION CONF. COMMITTEE.

#### CHANGE OF ADDRESS.

AFTER September 25, my address till further notice will be Taftsville, Vermont.

FRANK A. PAGE.

SEPTEMBER 4, Brother J. A. Strickland wrote: "We enjoy reading the GLEANER very much, and do not feel that we can do without it. It is a letter from home and friends that is appreciated and looked for each week.

"Myself and family did not suffer hurt or loss in the great hurricane



which visited Jamaica the tenth of last month. God protected us and all our brethren in this vicinity, for which we are sincerely thankful."

## The PRINTED PAGE

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

### THE SECRET OF SUCCESS.

ONE consolation of the canvasser in going to his field each day is the knowledge that he is not alone, that he has a companion with him upon whom he can depend for all the assistance necessary to make his work a success. When the question of entering the canvassing work is first broached to an individual, the answer is almost always made that they have no tact, or adaptability for selling things, and that success would be an impossibility. There are two reasons for this, one of the most important of which is that the prospective canvasser has had no training in practical work, and consequently knows no more about canvassing than the landsman does about working the sails of a ship. The other reason is that he does not realize the nature of the work in which it is desired that he shall engage.

The first principle that should actuate the canvasser is the desire to give a consecrated service. Then he should make the necessary preparation by attending a canvassers' school, if convenient, or, by calling the field secretary to his side, from whom he should receive much practical instruction, including a daily demonstration of actual work in the field. Now remembering that he is a co-worker in giving God's message to the world, he should ask the Lord to give him the help needed, for we know that "the Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."

This of itself should be all that is necessary for success, but we may connect with it the promise that "those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them."

On approaching the first house, a prayer should be breathed for blessing upon the effort to be made, and then the worker may go forward full of courage and enthusiasm, with the consciousness that he has the power of God with him, for "the Lord Jesus standing by the side of the canvassers, walking with them, is the chief worker. If we recognize Christ as the one who is with us to prepare the way, the Holy Spirit by our side will make impressions in just the lines needed."

Canvassers for worldly books are often compelled to withdraw from the field because of their inability to make sales, but those working for the Lord are blessed with abundant success when they make an honest endeavor to give faithful service.

T. D. GIBSON.

### WHAT IS THAT IN THINE HAND?

Do you know, my brother, my sister, that the Lord has placed something in your hand? Perhaps it may not be a rod, but it is something that the Lord wants to work with, if you will let him. When the above question was put to Moses, he was no longer a herder of sheep. The Lord had called him away from that to a far greater and more important work. The rod he held in his hand was of no practical use to him in his new work, and so he was bidden to cast it to the ground. The Lord began to work with it, and in these wonderful

manifestations of the power of God, Moses saw that he had at his command all power in heaven and in earth, by which he could accomplish the work that was outlined for him.

The Lord has likewise outlined a work for every one upon whom the bright rays of present truth have fallen, and likewise has promised power sufficient to accomplish this work. Note the exact conditions and the force of the lesson for to-day. God's people were in Egyptian bondage. They could not deliver themselves. God could deliver them, but he needed a human instrument with whom he could work. Moses was chosen, because he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." But he said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And the Lord said, "Certainly I will be with thee." "And they shall harken to thy voice." But Moses answered, and said, "But behold, they will not believe me, nor harken unto my voice: for they will say, The Lord hath not appeared unto thee."

At this juncture the parleying spirit of Moses was quenched; for the Lord demanded, "What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it."

To-day God has a people in bondage and Egyptian darkness, "Darkness covers the earth, and gross darkness the people." God bids us go to them with light. Do we parley with the Lord, and say they will not see. Must the Lord manifest his creative power before our eyes, before we will go? If so, let us take our unsanctified talents, our energies, our powers of mind and body, and all with which we have been serving ourselves and the world, and cast them at God's

feet, as Moses did his rod, and let him recreate them and sanctify them for service.

Moses' rod would have been of no use to him in accomplishing his work unless the Lord had worked with it. Neither will our talents, no matter how many, or our powers, no matter how great, be of any service unless they are surrendered by us to be sanctified by the mighty power of God.

Now, my brother, my sister, has the Lord called you away from those secular occupations? Has he im-

pressed you with the importance of being a light-bearer? Do not parley with the Lord, and offer the plea that you are slow of speech, and that you are not eloquent. For the Lord will demonstrate his creative power before your eyes, and you will be left without excuse. If we can not present the truth in all its beauty with our own lips, we can open a book before the people, the pages of which are laden with precious truth for this time. The Lord, has promised to be our helper in this work. There are thousands of copies of books lying

on the shelves of our depositories that ought to be in the hands of the people. How the light and truth they contain would thrill the hearts of those who are seeking for just that light.

May God lay the burden upon more of our young people to do this work. And God grant that many will respond to the heaven-born call that is sent them, and develop and use to God's glory those talents,—the rod that is in thy hand.

F. F. FRY.

*Steeltton, Pa.*

### THE BOOK WORK.

#### Western Pennsylvania Conference, Week Ending Sept. 11, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
L. B. Trowbridge, Pittsburg,		D of A	5	11	6	21.75	2.75	24.50	20.75
W. J. Heckman, Johnstown,		D of A					5.25	5.25	7.25
J. Q. Herrington, Pittsburg,		P & P	4	20	4	10.25	32.25	42.50	
W. H. Zeidler, McKeesport,		G C	3	7	4	10.25	1.00	11.25	1.50
W. C. Fleisher, McKeesport,		G C	3	18	12	31.50	22.00	53.50	
J. J. McClune, Conneautville,		D & R	2	15					19.45
Totals,	6 Agents,		17	71	26	\$73.75	\$63.25	\$137.00	\$48.95

#### Eastern Pennsylvania Conference, Week Ending Sept. 11, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. T. Hilgert, Philadelphia,		G C	4	15	3	6.75	5.83	12.58	9.25
*F. F. Fry, Steeltton,	H of M, D & R		8	51	26	44.50	12.75	57.25	3.25
L. H. Yothers, Athens,	H of M		2	12					32.00
J. F. Phillips, Scranton,	C K					15.00	2.00	17.00	22.00
Totals,	4 Agents,		14	78	29	\$66.25	\$20.58	\$86.83	\$66.50

\*Two weeks.

#### New England Conference, Week Ending Sept. 11, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
E. W. Fraits, So. Manchester, Ct.,	Misc		4	30			8.50	8.50	18.00
Totals,	1 Agent,		4	30			\$8.50	\$8.50	\$18.00

#### Vermont Conference, Week Ending Sept. 11, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
C. H. Porter, Coventry,		C O L	4	35	9	11.25	2.50	13.75	
Totals,	1 Agent,		4	35	9	\$11.25	\$2.50	\$13.75	

Union Conference Totals	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
12 Agents,	39	214	64	\$151.20	\$92.58	\$243.78	\$133.45
Totals for corresp. week last year,							
27 Agents,		446	394	\$386.00	\$178.40	\$564.40	\$221.00

### ITEMS OF INTEREST

#### MAINE.

—Elder Franke, wife, and son have returned to New York, and the work so well started in Portland will be carried forward by Bible workers and perhaps by meetings in some hall.

—While a large company has not been brought out in Portland, yet we feel sure that the seed sown will spring up in the days to come and bear abundant fruit.

—We shall be glad to have our church treasurers send in all the tithe they have at once, as it is needed to pay the laborers connected with the special work in Portland.

—We would remind those who have not redeemed their pledges made for the Portland work that the bills are not all paid, and the money will be gratefully received as soon as it can be sent to the office.

E. H. MORTON.

#### VERMONT.

—Elder Farman has been away attending the Quebec camp-meeting and attending to necessary duties at his home in Waitsfield, Vt.

—Elder Watt also attended the Quebec camp-meeting.

—Brother W. E. Fortune gave us a call on his way to South Lancaster,

where he and his wife are to attend school and assist in the bindery.

—At this writing we have received on the Vermont treatment and restaurant fund about \$160. We need about \$500, and if there are those who have made a pledge to this work that can pay their pledge soon, or those who wish to donate or pledge, it will be very much appreciated by the committee having the work in charge. The winter is much the better time to start this work. If we have to fit up rooms, which will quite likely be the case, it will require more time to get started than some would anticipate; hence the quicker we start, and the more haste with which we push this work, the more advantage to us. Send all donations to the office.

—Now that the camp-meeting is over, and we are harvesting our summer's work, let us consider the missionary work, and seek to make a good campaign this fall and winter that will more truly be the third angel's message with the "loud voice." Let every one do something, even though it be but little that you can do. Remember it is acceptable to God when we do what we can. Luke 21:1-4.

—Ere this issue of the paper gets to you, we hope to be at the office where we can to better advantage carry on our work. We have received some inquiries relative to subscriptions and the "Story of Daniel," and wish to say that the papers have been ordered and more of the "Story of Daniel" are expected soon, when we shall fill the balance of our orders.  
F. M. DANA.

"WHY sleep ye? Rise and pray, lest ye enter into temptation."

#### SUNSET CALENDAR FRIDAYS.

##### Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Washington.
Sept. 4...	6:31	6:29	6:27
Sept. 11...	6:19	6:17	6:16
Sept. 18...	6:07	6:06	6:06
Sept. 25...	5:54	5:54	5:54

## OBITUARY NOTICES

**NOLAN.**—Harold L., aged 11 years, 3 months, and 8 days, only son of E. G. and Christie H. Nolan, died August 20, at West Brownfield, Maine, of paralysis caused by an injury. For seven years the little boy was a patient sufferer. Words of comfort were spoken from 1 Thess. 4:13 to a large number of friends.

H. H. DEXTER.

**CHAPLIN.**—Died in our home, at West Charleston, Vt., our brother-in-law, Daniel Chaplin, aged sixty-four years. Since his home and my brother's were burned on May 28, he has lived with us, and greatly enjoyed the society of the Christian people gathered here, and was touchingly grateful for all of the kindness shown him, in his affliction and feebleness.

He suffered a stroke of paralysis on the morning of September 4, remaining unconscious until—at noon, without one struggle, he ceased to breathe. He leaves a wife, a daughter, in California, Mrs. Winnie Ingalls, and a son, Ernest L., in this place.

MARY L. WORTHEN.

**FOLTZ.**—Died at her father's residence, near Stanleyton, Va., July 30, 1903, Maggie Lura Foltz, youngest daughter of Philip Foltz, aged 16 years, 7 months, and 18 days.

Maggie was a bright and promising girl, and her death was a sad blow to the family, and to the Sabbath-school, of which she was a devoted member.

The funeral and burial took place at the Seventh-day Adventist church, in the presence of a large gathering of the friends and neighbors. The sermon was from Eccl. 12:1, "Remember now thy Creator in the days of thy youth."

B. F. PURDHAM.

**BUTLER.**—William Daniel Butler died at his home near Stanleyton, Va., September 8, 1903, aged 38 years, 1 month, and 24 days. He had been in failing health for a number of months, caused by that dread disease, consumption. His last moments were spent in earnest prayer. He was a kind and loving husband and father, a quiet and peaceable neighbor. He leaves a wife and seven children, to whom this is indeed a heavy blow.

Funeral services were conducted at the Seventh-day Adventist church by the writer, assisted by Brother A. J. Painter, elder of the church, and Reverend J. R. Brown, a Baptist minister. The text was Rev. 21:4, "There shall be no more death."

B. F. PURDHAM.

**SWEET.**—Died at Slocum, R. I., August 30, Brother Clark L. Sweet, the elder of the Slocum church. The death of Brother Sweet is a forceful reminder of how fragile is the "silver cord" of life. He was a well man, with as good a prospect of years of life to come as have most of us. An eyelet of his shoe became loosened, and slightly scratched the instep of his foot; blood poisoning set in, and in one week he was dead.

The funeral services were held in the Slocum church on Wednesday morning, September 2. The church was packed, and many stood outside. I do not remember ever having seen at a funeral, a demonstration of grief so universal, and so evidently heartfelt and sincere. The little church at Slocum has lost a faithful and beloved elder; the community, a good neighbor and friend; and the bereaved wife, a loving and tender husband. With all these we mourn in sympathy; but for the one who lies at rest, we have no tears. His warfare is over; his victory accomplished; for him awaits the crown of life which the Lord, the righteous Judge, shall give in that day to all those who love his appearing.

Words of comfort were spoken at the funeral by the writer, and singing by Miss Kinsley, of Providence.

G. E. FIFIELD.

#### C. A. WORTHEN.

The following, taken from the *Pacific Pilot*, of July 23, published at Lynden, Washington, was sent to the GLEANER by the mother of the deceased, Mrs. Mary L. Worthen.

"A message was received here during this week announcing the death of C. A. Worthen, at Rialto, San Bernardino County, California, July 11, 1903, of quick consumption. Carrol Alfred Worthen was born in West Charleston, Vt., July 24, 1871, and came here fourteen years ago last October, and has made this place his home. Last winter he was sick with the measles, after which he caught a severe cold, and has not been well since. In February he made a trip into Southern California for a few weeks and grew better, when he returned to this place. He grew worse here, and in April he returned to California in company with his brothers, Edward and Ralph, but gradually sank till the last. The funeral was held on Monday, July 13, and interment made in the San Bernardino cemetery. His parents, Mr. and Mrs. C. F. Worthen, four sisters and four brothers, are left to mourn his death. His parents and two sisters, Miss Naomi, and Mrs. Edith Kimball, reside in the old home at West Charleston, another sister, Mrs. Viola Gustin, at South Lancaster, Mass., and Miss Ethel, Willis and George, at this place, and Edward and Ralph, who were with him.

"Mr. Worthen has made many friends in this part of the State, who will miss him much. He was a big-hearted young man, of pleasing character, and well liked by those who knew him. The bereaved ones have the sympathy of the entire community."

# ATLANTIC UNION GLEANER

ISSUED WEEKLY

By the Atlantic Union Conference  
Of Seventh-day Adventists

South Lancaster, Mass.

(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, - - - JENNIE THAYER

Entered at South Lancaster, Mass., as second-class matter.

THE address of Elder H. W. Herrell is 2414 Church Hill Avenue, Richmond, Va.

SEPTEMBER 15 the clerk of the Jersey City German church, Brother M. Stein, reported that three members had united with the church by baptism.

IF any of our readers are deprived of the privilege of reading the *Review and Herald*, they are losing a great deal in these days, and should be supplied with the paper.

WE trust that none are ignorant of the fact that the office of publication for the *Review*, *Youth's Instructor*, and *Sentinel of Christian Liberty* is now located at 222 North Capitol Street, Washington, D. C., and this is also the address of the General Conference offices.

### SPECIAL NOTICE.

SABBATH, October 3, is the time for the semiannual collection for the Haskell and James White Homes. A special appeal is made at this time for funds to rebuild the power-house and laundry which were destroyed by fire last April, and have never been rebuilt for lack of means. Several thousand dollars are needed for the building, in addition to the funds required for the constant maintenance of the homes. Here is an opportunity "to visit the fatherless and wid-

### ATLANTIC UNION GLEANER

ows in their affliction" according to James 1:27.

Our church elders will please announce this in all the meetings held next Sabbath, so that the people may come prepared for the collection October 3.

### ATLANTIC UNION CONFERENCE SESSION.

NOTICE is hereby given that the second biennial session of the Atlantic Union Conference of Seventh-day Adventists, will be held at South Lancaster, Mass., beginning Nov. 4, 1903. The first meeting will be at 10 A.M. Local conferences are entitled to one delegate for their organization, and one additional delegate for each two hundred and fifty of their conference membership.

H. W. COTTRELL, *President.*

### NOTICE.

THE first meeting of the second biennial session of the Atlantic Union Conference Association will be held at the Seventh-day Adventist church, South Lancaster, Mass., at 9 A.M., Nov. 6, 1903. This meeting is called for the purpose of electing officers and transacting such other business as may legally come before the Association.

H. W. COTTRELL,  
W. A. WILCOX,  
A. E. PLACE,  
D. B. PARMELEE,  
C. C. NICOLA,  
FREDERICK GRIGGS,  
G. W. PALMER.

*Trustees.*

### THE FURNISHING OF THE ACADEMY HOME.

OUR brethren and sisters of the Atlantic Union Conference have been invited to contribute to the furnishing of the Academy Home. I am glad to report that the churches are beginning to respond liberally to this

call. We are receiving money, bedding, and other articles necessary to the furnishing of the home. We appreciate this very much, and wish to say that such gifts will be available for several weeks to come, owing to the fact that it will be some weeks before the home will be finished so as to need these furnishings. Acknowledgment will be made of all receipts for this purpose.

FREDERICK GRIGGS.

### WEST PENNSYLVANIA NOTICE.

THERE will be general meetings held in Wright's, McKean County, October 21 to 25, and in Bradford, October 28 to November 1. We trust there will be a general rally of all the churches and companies in that section of the conference to these meetings.

Our good meeting at McLallen Corners has just closed, and was one of the grandest meetings I ever attended. Over one hundred of our brethren and sisters were present. A more detailed report will be sent in soon.

E. J. DRYER.

### NOTICE.

I WOULD consider it a favor if all remittances to me either for books or school funds should be sent by post-office order, draft, or certified check, rather than by stamps. It often assists in the correct transaction of business to have money in this form.

FREDERICK GRIGGS.

### ATTENTION, PLEASE!

WILL the brethren and sisters who attended the New England camp-meeting and promised to send me a *list of names*, forward them as soon as possible? as I desire to use them *right away*.

F. C. GILBERT,  
*South Lancaster, Mass.*