

# ATLANTIC UNION GLENER



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

VOL. II

SOUTH LANCASTER, MASS., NOVEMBER 6, 1903

EXTRA NO. I

## THE ATLANTIC UNION CONFERENCE.

THE second biennial session of the Atlantic Union Conference is now being held in South Lancaster, Mass. Such occasions have always been of great importance, but it can safely be said that this present session is of far greater importance than any previous one of a similar nature. Coming at a time when intensity is taking hold of every earthly agency; when the political horizon of all the nations is dark with evil forebodings; when the nations being angry, the "dogs of war" are ready to be unleashed; when capital and labor in all their varied phases have reached the point when the great struggle for the mastery must be waged; and many other events show unmistakably that the Lord is near—coming at such a time as this, it calls for the fullest consecration on the part of the people of God, for an aggressive movement throughout the entire conference.

### IN HIS NAME.

On the part of the delegates it is recognized that they are assembled in the name of Christ. For God's people to assemble together at any time "in his name" is to assure his presence in their midst. This is the promise of the Saviour himself. Matt. 18:20. Not only is this true, but it

pledges the power and wisdom of God for whatever work they are come together to do. Ps. 20:1, 2. Of course Christ did not speak of his bodily presence.

### A BETTER WAY

is provided; for in his bodily presence he could not be in all gatherings at one and the same time. Through the Holy Spirit the children of God may be just as conscious of the presence of Christ as though he were there in person. This was true of the immediate disciples of Christ. We are told, "When

### CHRIST ASCENDED TO HEAVEN

the sense of his presence was still with his followers. It was a personal presence full of love and light." And again we read, "Henceforth through the Spirit, Christ was to abide continually in the hearts of his children. Their union with him was closer than when he was personally with them."

This is true of individuals in whom the Spirit dwells; it is equally true of such when they come together "in his name."

### SAFETY IN COUNSEL.

"Where no counsel is the people perish: but in the multitude of counselors there is safety." "Without counsel purposes are disappointed: but in the multitude of counselors they are established." Thus wrote

the preacher in Prov. 11:14, and 15:22.

God has recognized this principle in his own acts. The Scriptures reveal over and over again, how the Lord took his people into his counsel, and revealed unto them his plans and purposes. "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14.

There was no danger that God would ever do wrong or make a mistake. But there was a necessity of their learning that men should "not lean unto their own understanding;" hence the need of counsel.

And yet how fruitless, so far as right plans are concerned, would be the counsels of God's professed people if Christ himself should not be in their midst! The presence of Christ and of the holy angels must be in every gathering, otherwise counsel will be darkened by the presence of Satan and his evil hosts.

### FREEDOM IN HIS PRESENCE.

"Where the Spirit of the Lord is there is freedom." As the presence of the Lord is sought and cherished there will be less of the desire to be exclusive. It will be emphasized that in the *multitude* of counselors there is safety. The recognition of this principle has led the delegates at

this conference to invite the "multitude" of believers who may be present to take part in the discussion of all questions to come before the body.

The harmonious feeling at present existing augurs well for the entire session. "Let all things be done decently and in order" is the divine admonition.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

C. H. K.

#### ATLANTIC UNION CONFERENCE.

##### First Meeting.

THE first meeting of the second biennial session of the Atlantic Union Conference convened at South Lancaster, Mass., at 10 A.M., November 4, 1903. The meeting was called to order by the President, H. W. Cottrell, who briefly outlined the work of the session, and showed the importance of the time in which we live by the following Scripture reading: John 14:1-3; Matt. 24:14, 29-31; Rev. 14:6-13.

Prayer was offered by Elders R. A. Underwood, S. N. Haskell, and A. E. Place, after which the roll of delegates was called, and the following persons were seated as delegates: H. W. Cottrell, S. N. Haskell, R. A. Underwood, A. E. Place, S. H. Lane, J. E. Jayne, O. O. Farnsworth, J. W. Watt, P. F. Bicknell, C. H. Edwards, R. D. Hottel, E. J. Dryer, W. R. Foggin, F. Griggs, E. E. Miles, and W. A. Wilcox.

Central New England Conference: F. C. Gilbert and H. H. Stacy.

Chesapeake Conference: J. F. Jones and F. H. Seeney.

Eastern Pennsylvania Conference: W. J. Fitzgerald and V. H. Cook.

Greater New York Conference: G. E. Langdon and O. E. Reinke.

Maine Conference: Charles Harmon, Eliza Morton, and B. F. Davis.

New Jersey Conference: C. H.

Keslake and J. C. Stevens.

New York Conference: J. W. Raymond, S. B. Whitney, J. B. Stow, and R. F. Cottrell.

Southern New England Conference: D. B. Parmelee.

Vermont Conference: A. W. Boardman and F. M. Dana.

The Virginia and West Virginia Conferences were represented by their presidents only.

Western Pennsylvania Conference: C. F. McVagh and T. D. Gibson.

Moved by R. A. Underwood, seconded by V. H. Cook, that the territory of the former Pennsylvania Conference be recognized as the Eastern and Western Pennsylvania Conferences, and as such be received into the Union Conference.

Elder C. H. Edwards moved, seconded by A. E. Place, that the Southern New England Conference be admitted as one of the conferences of the Atlantic Union Conference. Carried.

A telegram was received from Elder A. G. Daniells, president of the General Conference, stating that he would be here November 5, and asking if it would be necessary for Professor W. W. Prescott to be present; whereupon Elder Underwood moved that a telegram be sent requesting that Professor Prescott be present at the session. Carried.

Voted on motion of S. H. Lane, seconded by A. E. Place, that all present at the meetings of this session, whether delegates or not, be invited to participate in the discussions.

On motion of J. E. Jayne, it was voted that the Chair be empowered to appoint the necessary committees.

The Chair suggested the propriety of having the following committees:

1. Seating of Delegates.
2. Pastoral.
3. Distribution of Labor.
4. Plans for Work.
5. Nominations.
6. Credentials and Licenses.

The members of said committees

were announced by the Chair as follows:

Committee on Seating of Delegates: G. E. Langdon, J. C. Stevens, and J. G. White.

Pastoral Committee: S. B. Whitney, C. H. Keslake, and O. E. Reinke.

Committee on Distribution of Labor: A. E. Place, W. J. Fitzgerald, V. H. Cook, B. F. Davis, and F. C. Gilbert.

Committee on Plans for Work: J. E. Jayne, A. G. Daniells, W. W. Prescott, R. A. Underwood, S. H. Lane, F. E. Painter, E. E. Miles, K. C. Russell, and C. C. Nicola.

Committee on Nominations: C. H. Edwards, P. F. Bicknell, E. J. Dryer, S. N. Curtiss, and M. D. Mattson.

Committee on Credentials and Licenses: O. O. Farnsworth, J. W. Watt, C. F. McVagh, R. D. Hottel, and J. W. Raymond.

The following suggestions of the Atlantic Union Conference Committee were here introduced:

"Program for our daily work:

"6 to 6:45 A.M. Morning meeting, a Bible study or other service as thought wise.

"7 A.M. Breakfast.

"9:45 A.M. to 12 M. Convention work. This to be divided into two periods, the first half for the whole council, the last half for committee work.

"1 P.M. Dinner.

"2:30 to 5 P.M. Convention work on the same plans as from 9:45 A.M. to 12 M.

"7:30 P.M. Preaching service.

"We recommend that we print an ATLANTIC UNION GLEANER EXTRA, or bulletin of our present council, of such size and frequency as shall be deemed wise."

After considerable discussion, the program as suggested by the Conference Committee was adopted.

Voted that the Chair appoint an editorial committee of not less than three to prepare matter for the paper.

The Chair appointed C. H. Ed-

wards, C. H. Keslake, and W. J. Fitzgerald.

It was suggested by the Chair, that inasmuch as two conferences have been created within the territorial limits of the Atlantic Union Conference since the last biennial session, the constitution should be amended to meet the new conditions.

On motion the meeting adjourned to 3:45 P.M.

H. W. COTTRELL, *President.*

W. A. WILCOX, *Secretary.*

#### ATLANTIC UNION CONFERENCE.

##### Second Meeting.

THE second meeting of the session was called at 3:45 P.M., November 4, and was opened by singing. Prayer was offered by J. W. Raymond.

The minutes of the previous meeting were read and approved.

The Chair asked if any delegates had arrived who had not been seated. Charles Baierle, of Western Pennsylvania, Mrs. J. R. Calkins, of New York, and J. G. White, of Vermont, were seated with the delegation.

No committees were prepared to report.

Elders Lane, Underwood, and Farnsworth reported orally for the New York, Eastern Pennsylvania, and Chesapeake divisions of the Conference, respectively, the details of which will appear in the GLEANER EXTRA.

H. W. COTTRELL, *President.*

W. A. WILCOX, *Secretary.*

#### CHRISTIAN PERFECTION.\*

Synopsis of Sermon preached by Elder S. H. Lane, South Lancaster, Mass., Wednesday, Nov. 4, 1903.

CONTRARY to established custom, I will read three texts which are found in Rev. 14:5; Luke 9:23; and John 15:8. The first scripture has its setting in a line of prophecy introduced in the twelfth chapter. The twelfth,

\* Reported by C. H. Keslake.

thirteenth, and a part of the fourteenth chapter of Revelation bring to view God's people from the time of Christ's birth to the time when he shall come again in glory. In the text under consideration John sees the one hundred and forty-four thousand before the throne of God. Trials, labors, temptations—all are past. They stand glorified and without guile before the celestial throne. They come from all parts of the earth, and from varied conditions of life.

Inasmuch as it is said of this company that they are without fault, surely God must have wrought for them in a marvelous way.

It is not in our power to save ourselves. It is God's creative power which alone can save us. For this reason we should pray as did the Psalmist, "Create in me a clean heart, O God; and renew a right spirit within me." If this is not accomplished, it will never be our privilege to see the glory of God. Some, however, will walk with him the golden streets of the New Jerusalem, and they will have been just such beings as you and I are—wretched and sinful by nature.

But, some one asks, Is it possible for us to overcome all our faults, so that we shall never transgress? If that is impossible, then we shall never stand before the throne of God guileless.

While sitting here you have been thinking of God, of heaven, and of the glorious eternal future. In so doing, have you sinned? (A voice, "No.") Then you have spent the last few moments of your life sinless. That being so, if God can control you in that short time, can he not do so for a longer period?

Has God enabled any one to live without guile? Our minds go back to Enoch. The last three hundred years of his life were spent in walking with God. He kept step. His was not a spasmodic experience. He was not ardent one day and neglectful in his service for God the next. Day by

day, and hour by hour, Enoch communed in his heart with God, until at last, God seeing him ripening up, called unto him, "Come home." And so we read, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Is not this a wonderful statement?

This, however, was not the only call God ever made. He called Elijah, a man of strong faith and one who never swerved from the path of right. God took him on high. But thanks be to God, this will not be the last call of its kind. The one hundred and forty-four thousand will be called the same way to walk in the city of God.

Are there not some here to-night who will walk with God there? Those who would do that must begin to walk with him here. There must needs be a preparation. This is brought to view in my second text: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In order to follow Jesus Christ we must live lives of self-denial. What is it to deny self? Many will say, The overcoming of selfishness, impatience, pride, and the lusts of the flesh. All of which is very true, but may not the question be answered by the saying to one's self, "No"?

Many of us have besetting sins, but there is one sin that is the plague of us all—the sin of impatience. When thus tempted do we always say, "No"? We sometimes repress the words, but the thought lingers, and frequently the sin of impatience is manifested by our acts. In this, as well as in all other sins, we must, through the grace of God, learn to say, "No."

When a man runs away from temptation his every step is a "no." Who can measure the effect of sin upon a soul? We sometimes excuse our-

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ISSUED WEEKLY

By the Atlantic Union Conference  
Of Seventh-day Adventists

South Lancaster, Mass.

EDITORIAL COMMITTEE,

C. H. EDWARDS, C. H. KESLAKE,  
W. J. FITZGERALD.

EDITOR, JENNIE THAYER

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selves when saying that which should have been left unspoken, "Oh, excuse me, I spoke before I thought." This is not true. No rational person ever speaks before he has thought. How much better it would have been if before speaking we had thought again, and then the thought would probably have never been expressed. We would have said, "No."

The great trouble with us is, we are not willing to see ourselves as we are. We simply can not endure it. We feel, in such a case, that we would be discouraged, and it is altogether probable that we would. There is one thing, however, that we all can do, and that is to ask the Lord to show us ourselves to the extent that we are able to bear it.

Every step that Christ took in coming from heaven to earth was a step of self-denial. Possessed of the glory which he had with the Father before the foundation of the world, and receiving the love and adoration of all the holy angels, it meant infinitely more than we can imagine for Christ to renounce all these, and come to this earth unheralded and unnoticed, and be cradled in a manger. From his earliest experiences to the cross, Christ felt his poverty.

To one of his followers who declared that he would follow him at all hazards, Christ said: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." That was the Archangel of the celestial

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hosts—self-denial all the way. No such kingly statements ever passed from human lips. Even those who were persecuting him to death discerned his true position, and one of them said, "He is a King." The bearing of Christ before Pilate was kingly. But when asked if he was a king, he refused to say that he was, although, had he said it, it would have been the truth. Yet to have done so he would have undone the work which he came to perform by denying himself. Such silence was golden.

But after he had returned to heaven he could say, "Yes, Father, I have been faithful to the trust committed to me. By thy grace I said, 'No' to all of Satan's temptations; and because of this, I now sit with thee on thy throne. And I will also surround thy throne with a multitude who shall be faultless—without guile."

### FRUIT BEARING.

John 15:8. This scripture reveals that a Christian can glory God only as he bears much fruit. By their fruits ye shall know them. All, of course, are bearing fruit, but not all are bearing good fruit. If the fruit is evil, then we may know the tree—the life—is evil. We may not always see immediate results, but we must not give way to discouragement.

Many humble Christians are daily doing little deeds of kindness, expressing in their conversation thoughts which are ennobling and soul-inspiring, that falling in the hearts of those whose lives have been marred and scarred with sin, take root, spring up, and bear fruit to the glory of our heavenly King. May God grant that through the influence of the Spirit divine our lives may bear such fruit constantly, until he comes whose right it is to reign.

THE greatest need of the world today is the gospel, the third angel's message; and the greatest benefit you can bestow on the world is to give the message.—*Daniells.*

THE president of each conference in the Atlantic Union, and the secretary of the Maine, Vermont, Central and Southern New England, and Eastern Pennsylvania Conference, are in attendance at the Union Conference session.

THE weather this week has been exceptionally fine for this season in New England. It would seem that all nature desires to give a kindly welcome to the Atlantic Union Conference session. The peace which pervades the elements of nature we trust may be emblematic of the union and harmony that will exist throughout its entire session.

### GREATER NEW YORK CONFERENCE.

THE second annual session of the Greater New York Conference will be held in Merritt Hall, Southwest corner Nineteenth Street and Eighth Avenue, New York City, November 12 to 17, for the purpose of electing officers and transacting such other business as will necessarily come before the meeting. The first meeting will convene at 10 A.M., November 12.

H. W. COTTRELL.

Special Holiday Edition of the

## Signs of the Times

on the Subject of



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