

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD And Sabbath

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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THE SKY IS GROWING CLEARER.

Yes, we struggle evermore,
 But the struggle will be over at the last;
 We are striving o'er and o'er,
 But the bitter, painful strife will soon be past.
 For our victory draws nearer,
 And the sky is growing clearer
 Day by day.
 Watch and pray!

Yes, in Jesus we believe,
 And our eyes shall look upon him at the last;
 And we'll weep no more, nor grieve,
 For the shadow of the cloud will soon be past.
 Lo! the vision cometh nearer,
 And the sky is growing clearer
 Day by day.
 Watch and pray!

O 't is blessed thus to wait!
 But our waiting will be over at the last,
 When they greet us at the gate,
 And for weary feet the journey will be past.
 Yes, our welcome draweth nearer,
 And the sky is growing clearer
 Day by day.
 Watch and pray!

—*Christian Advocate.*

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

"CHRIST MAY DWELL IN YOUR HEARTS BY FAITH."*

BY MRS. E. G. WHITE.

"FOR this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:14-19.

How can we harmonize our dwarfed spiritual condition with the presentation of our text that describes the fullness of knowledge it is our privilege to possess? How can Heaven look upon us, who have had every spiritual and temporal advantage that we might grow in grace, when we have not improved our opportunities? The apostle did not write these words to tantalize us, to deceive us, or to raise our expectations only to have them disappointed in our experience. He wrote these words to show us what we may and must be, if we would be heirs of the kingdom of God. How can we be laborers together with God, if we have a dwarfed experience? We

have a knowledge of the Christian's privilege, and should seek for that deep, spiritual understanding in the things of God that the Lord has desired us to have.

Do we really believe the Bible? Do we really believe that we may attain to the knowledge of God that is presented before us in this text? Do we believe every word that proceedeth out of the mouth of God? Do we believe the words that have been spoken by prophets and apostles, by Jesus Christ, who is the author of all light and blessing, and in whom dwelleth all richness and fullness? Do we really believe in God, and in his Son?

There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but if you rest your faith only on the minister's word, you will be lost. You must not do as did the foolish virgins, who, when the cry came, "Behold, the bridegroom cometh," found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. We are to take a stand for the truth by profession, and the principles of truth must become a part of our life.

There are many who know nothing of the new birth. They do not know that the truth will test them, and make manifest whether they really are in the truth or not. We should see to it that we are not deceived. We should know that we are really rooted and grounded in the truth. The Lord wants us to have the fullness of his blessing, that we may not be on the side of the questioner and the doubter, but have spiritual discernment, and be able to know the voice of the True Shepherd from the voice of a stranger. We must have an individual experience. Do not flatter yourselves that because you have made a high profession, you are the light of the world. The question is, "Are you the light of the world, or are you the darkness of the world?"

All heaven has its expectation of you to whom the precious light has been intrusted. The light has shone upon you in clear, bright rays from the throne of the living God. The question of most vital importance to each one is, "Is it well with my soul?" It is not well with any one unless he has met and responded to the light that Heaven has permitted to shine upon his mind. The light of truth is more precious than anything besides; it is more precious than gold and silver. The most magnificent palaces are nothing in comparison to the truth, and this light is to test us and to make manifest of what spirit we are.

In the world before the flood, God tested men with his message of warning. He had blessed them with great wealth; they were rich and increased with goods. Did they appreciate their blessings? Did the bestowal of these great and wonderful gifts fill them with gratitude? Did they prepare themselves for the mansions of heaven which Christ will give to all his faithful children? Were their hearts brought nearer to

God?—No; they used the gifts of God to glorify themselves; their riches did not commend them to the favor of God. Riches cannot procure his favor. Riches will make no difference with his judgment of character.

Men despise the unfortunate and the poor. They do not appreciate the fact that it is moral worth that makes men of value with God. God estimates character with a different measure from the world. Some men are lifted up with pride when they attain positions of honor. They act as though they were the lords of creation, but a man in the sight of heaven is one who is connected with Christ, who walks in humility of mind, and serves God from the principle of love. God does not need to estimate men by their riches. The cattle upon a thousand hills are his. The beasts of Lebanon would not be sufficient for a burnt-offering. He takes up the isles as a very little thing; everything is manifest and open before the eyes of Him with whom we have to do. He knows who are committing robbery toward him in withholding their means from his cause, or in withholding their tact and ability from his service. He knows who have buried their talents in the earth. There is nothing in the history of our life but he understands, and we are to live with an eye single to his glory. What is man in himself? He is only weakness, and yet he is privileged to know the length and depth and breadth and height of God's love, which passeth knowledge.

We cannot explain the great mystery of the plan of redemption. Jesus took upon himself humanity, that he might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs. Are you not glad that he was tempted in all points like as we are, and yet without sin? Our hearts should be filled with gratitude to him. We should be able to present to God a continual thank-offering for his wonderful love. Jesus can be touched with the feeling of our infirmities. When we are in sorrow and trouble and temptation, we need not think nobody knows, nobody can understand. O, no; Jesus has passed over every step of the ground before you, and he knows all about it.

I have heard those who have been in the faith for years, say that they used to be able to endure trial and difficulty, but since the infirmities of age began to press upon them, they had been greatly distressed when brought under discipline. What does this mean? Does it mean that Jesus has ceased to be your Saviour? Does it mean that when you are old and gray-headed, you are privileged to display unholy passion? Think of this. You should use your reasoning powers in this matter, as you do in temporal things. You should deny self, and make your service to God the first business of your life. You must not permit anything to disturb your peace. There is no need of it; there must be a constant growth, a constant progress in the divine life.

Christ is the ladder that Jacob saw, whose base rests upon the earth, and whose topmost round reaches into the highest heaven; and round after round, you must mount this ladder until you reach the everlasting kingdom. There is no

*Sermon at Chicago, April 7, 1889.

excuse for becoming more like Satan, more like human nature. God has set before us the height of the Christian's privilege, and it is "to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3: 16.

COVETOUSNESS.

BY ELD. R. F. COTTRELL.
(Widgeway, N. Y.)

ONE of the most prominent sins of the present day is covetousness; and it is one of the greatest dangers to the people professing godliness in these days of peril. "For men shall be lovers of their own selves, covetous, boasters, proud," etc. Hence one of the most testing truths of the time is that which relates to tithes and offerings in the cause of God. None of us are to test our brethren, requiring them to give; that could not help them, "for God loveth a cheerful giver." We should not be the servants of men, but the servants of God. But there is no better test of our love to God and his cause, than our tithes and offerings. Nothing more truly shows our faith in God and his truth than our faithfulness in giving to God his due.

Some, after pledging to give an honest tithe to the cause of God, have regretted having made the promise. But the obligation is the same, whether we pledge or not. "The tithe is the Lord's;" and whether we pledge or not, we cannot retain it without robbing God.

If this writing shall come to any who are delinquent in the matter of contributing their dues in the cause of God, the writer would not put himself in the place of God, and condemn you to perdition. But it is his honest conviction that God holds you to duty in this respect; and it is his only desire that you may see and do your duty, that God may approve, and you be saved.

THE COUNCILS.

BY ELD. R. S. WEBBER.
(Pittsfield, Me.)
(Concluded.)

SPEAKING of the fact that Sylvester, the bishop of Rome, confirmed the Nicene creed in the presence of 275 bishops, Maimbourg's "History of Arianism," vol. 1, p. 48, says:—

We confirm with our mouth that which has been decreed at Nicæa, a city in Bithynia, by the three hundred and eighteen holy bishops, for the good of the Catholic and apostolic church, mother of the faithful. We anathematize all those who dare to contradict the decree of the great and holy council which was assembled at Nicæa, in the presence of that most pious and venerable prince, the emperor Constantine. To this the 275 bishops answered, "We consent to it."

We have seen above that the bishop of Rome was given a higher rank than any Eastern bishop in the Council of Constantinople, A. D. 381. This council was Oriental not Occidental; it was convened at Constantinople, not at Rome; it was a Greek, not a Latin council, and there was not a single Latin bishop present; nevertheless, it was raised to the ecumenical rank by the consent of the Latin Church toward the middle of the following century. (See History of the Christian Church, by Philip Schaff, vol. 3, pp. 332, 333.) This very council also received the sanction of the pope of Rome. Hefele, in his "History of the Church Councils," vol. 2, p. 44, says:—

When the pope and the Western bishops heard the decrees of the Council of Constantinople, held in 381, subsequently accepted as the second ecumenical council, they

expressed in an Italian synod their disapproval of some of the steps taken, although they had not then received the acts of the council. Soon after they had received the acts, Pope Damasus gave his sanction to the council. This is the account given by Photius (*De Synodis in Mansi*, III., 595).

Thus it will be seen that the Latin Church, with the pope at its head, did have great influence with these councils. It was not the number of bishops present, or the place where convened, that gave power to these councils and their decrees. Mr. Schaff says:—

It is, therefore, not the number of bishops present, nor even the regularity of the summons, alone, that determines the ecumenical character of a council; but the result, the importance and correctness of the decisions, and, above all, the consent of the orthodox Christian world.—*Hist. Christian Church*, pp. 333, 334.

Here is the truth exactly. The third ecumenical council was held at Ephesus, 431 A. D., and its decisions were signed by the legates of Pope Celestine. And besides this sanction, Celestine's successor, Pope Sixtus III., sanctioned this Council of Ephesus, as Hefele said, "in a more solemn manner, in several circulars and private letters, some of which have reached us." The fourth ecumenical council was held at Chalcedon, under the emperor Marcian, 451 A. D. "Chalcedon was the first general council where the legates of the bishop of Rome presided." (See Gieseler, vol. 1, p. 385.) In the Council of Chalcedon, "the Roman delegates sat on the left, who for the first time at an ecumenical council conducted the internal proceedings as spiritual presidents." (See Schaff's Church History, p. 743.) The decisions of this council were signed by the papal legates, then all the acts of the synod were sent to the pope in order to obtain his approval and confirmation. "The emperor Marcian, like the council, requested the pope to sanction the decrees." The archbishop of Constantinople, Anatolius, expressed himself to the pope as follows: "The whole force and confirmation of the acts have been reserved for the authority of your holiness."

After refusing for a long time, Pope Vigilius finally sanctioned the decrees of the fifth ecumenical council. For further information concerning the other councils, see Hefele's History, to which we have referred. Besides these great general councils, some of the provincial councils were very important. Their decrees were added to those of the great ecumenical councils, and received as law by all the churches east and west. Among these was the Council of Laodicea. Speaking of this, Philip Schaff says:—

The universal councils, through their disciplinary enactments, or canons, were the main fountains of ecclesiastical law. To their canons were added the decrees of the important provincial councils of the fourth century, at Ancyra (314), . . . and Laodicea, between 343 and 381.—*Hist. Christian Church*, pp. 353, 354.

Another writer, speaking of Laodicea, says:—

It was the seat of two important general councils of the Christian Church: the first, whose date is variously placed from 363 to 372, enacted sixty canons. [This was the Council of Laodicea.]—*Johnson's New Universal Cyclopædia*, vol. 2, part 2, p. 1645.

This is called a very important council by many historians, not because of the large number of bishops of which it was composed, for it was a comparatively small council, but because of the importance of its decisions, and of their acceptance by the Christian churches in both Eastern and Western Rome. Dr. John C. L. Gieseler, in his *Church History*, vol. 1, pp. 308, 309, speaking of the dissensions among the Eusebians till the suppression of Arianism, 381 A. D., says:—

Thus the canons of the Oriental councils, held during the schism, constantly remained in force, particularly those of the Council of Antioch, A. D. 341, and of Laodicea, perhaps A. D. 363, which canons afterward passed over from the Oriental to the Occidental Church.

Thus we see that the canons of the Council of Laodicea were clothed with the same power and authority that the decrees of the great ecumenical councils were, and universally received by the Greek and Latin churches. Hefele not only speaks of this council, but gives all the sixty canons that were enacted. The twenty-ninth reads as follows:—

Christians shall not Judaize and be idle on Saturday, but shall work on that day. But the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, let them be shut out from Christ.—*Hefele*, vol. 2, p. 316.

And according to Dr. Schaff and Dr. J. C. L. Gieseler, as already quoted, this canon passed over from the Oriental (Eastern) to the Occidental (Western) churches, and became "part of the main foundation of the ecclesiastical law" for the Christian world. Thus God's holy Sabbath was lowered to a common working-day; and the first day of the week, a common working-day, was raised to the rank of the sacred Sabbath. Speaking of the early custom of keeping Sunday, Fisher, in his *History of the Church*, says:—

It had been the custom of the Church to observe Sunday by special religious exercises, and by an increasing abstinence from the pursuits of secular life. This custom was made a law by the Council of Laodicea (363).

William Prynne, a celebrated English divine, in his comments upon the council, says:—

The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea, A. D. 364, first settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema.—*Dissert. on Lord's Day*, p. 32.

Here the first step was taken to change the Sabbath, by a decree of the church that became universal, and was sanctioned by the pope of Rome. Therefore, the Catholic Church, with the pope at its head, of which church the Council of Laodicea was, in its time, a representative, did change the Sabbath day.

OF WHAT SHALL I BE ASHAMED?

BY MRS. M. L. SNYDER.
(Bancroft, Mich.)

NOT long since, while conversing with a friend, the conversation turned upon what would be the most comfortable and sensible way to clothe the feet. Her husband remarked that the shoes she was then wearing, she would have been ashamed to wear when she was younger; and the lady herself admitted that she had put herself to torture by wearing shoes too small, because she was ashamed to ask for the number her feet required. Was that a reasonable cause for shame? God made our bodies. Did he make them right, or must we be tortured to bring our hands, feet, and waist into fashionable shape? The word says, "I will praise thee, for I am fearfully and wonderfully made." But do we praise God when we are ashamed of his work?

I have often noticed that people are most ashamed of what they cannot help, when it should be quite the reverse. I have seen more people who were ashamed of a homely face or form, than of a bad habit or temper. In the Christian this should be entirely reversed. While we are sure that beauty is a gift from God, whether of face, or form, or heart, and doubtless wins many friends, yet external beauty alone cannot long retain them. Therefore, my dear sister, plain or fair, whichever you may be (let God be judge; for he sees not as man sees), let us be ashamed of what we have the power to remedy.

May we be ashamed to harbor an impure thought, to take up a reproach against our neighbor, or to listen to the slanderer. May we adorn ourselves in modest apparel, with shamefacedness and sobriety, and care more for the approval of Him who doeth all things well, than for that of poor mortals like ourselves.

—What the Church needs, what the world needs, what God's vineyard is crying for to-day, is workers—men who are not afraid to work; who, feeling the awful necessity which sin has laid upon the world, and constrained by the precious love of Christ, are willing to work from morn till noon, from noon till dewy eve, for the amelioration of the present condition of men, for the salvation of their souls, for the advancement of the truth of God in the earth.

THE CHRISTIAN GRACES.

BY J. B. INGERSON.
(Hopkins, Mich.)

By faith we look beyond the narrow bounds
Of mortal life, and by the things now made,
The things invisible are clearly seen:
Immortal life, and Eden's blessed shade.
By faith the elders gained a good report,
And we may likewise, proving it to be
The substance of the things for which we hope,
The evidence of things we do not see.

Like a firm anchor to a drifting ship,
The Christian's hope is to a storm-tossed soul;
It reaches unto that within the veil,
And joins believers to the heavenly goal.
We hope for happiness, but vainly strive
To gain it in the marts of wrong and sin;
And perfect happiness will ne'er be found
Until Immanuel's reign is ushered in.

But charity is greatest of the three;
And though we have the gift of eloquence,
Possess all knowledge, and have faith to move
The mountains from their solid bases thence,
How vain are all these wondrous gifts to us,
If in our hearts no charity is found;
For we are likened unto sounding brass,
Or to the tinkling cymbal's empty sound.

Sweet charity—a love of God supreme,
And of our neighbors as ourselves—doth draw
Our hearts to closest union with our King;
For love is the fulfilling of the law.
Let faith and hope and charity abound,
The Christian graces dwell in every heart;
Thus as epistles of His righteousness
Shall Christians ever act the Christian's part.

CHRIST AND HIS WORK.

BY ELD. R. A. UNDERWOOD.
(Mesopotamia, Ohio.)

(Concluded.)

The Wedding Garment.

THE redemption of man embraces all that he lost by disobedience. Man lost his life, home, and righteousness. If man ever possesses these again, it will be through the *unmerited gift* of Christ: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8); "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23); "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. This life is received by faith; for we read that "whosoever believeth in him should not perish, but have eternal life." In answer to the young man's inquiry, "What good thing shall I do, that I may have eternal life?" Christ says, "If thou wilt enter into life, keep the commandments." Again we read of the conditions of life as stated in another place: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

There is no conflict in these statements. We might put it in this way: a faith that does not make obedience a living element of itself, cannot be accepted of God; and obedience cannot be accepted unless combined with faith. So when God says, "Obey," faith is understood; and when he says, "Believe," obedience is understood. "For as the body without the spirit is dead, so faith without works is dead also." James 2:26. In our lost condition man has not the power to obey God, only as he accepts this power *through faith in Christ*: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. Again, we read of believers "who are kept by the power of God *through faith* unto salvation ready to be revealed in the last time." 1 Pet. 1:5.

Our righteousness must be received as a *gift*, the same as our life: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. If man had kept the law, he could have stood justified by his own

righteousness; but now if man is ever righteous before God, it will be because he has accepted of the robe of Christ's righteousness by faith. *Proof*: "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. The apostle anticipates that some will misjudge his argument, and will *boast* that as Christ has offered *his obedience* (righteousness) for them, therefore they are free from obligation to keep the law, as antinomians claim. Notice how the apostle meets this: "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Rom. 3:27. Paul shows that this antinomian boasting is "excluded." By what law? works?—No; but by the law of faith. Those who accept by *faith* Christ's obedience for their past life of disobedience, *thereby acknowledge* that the law has *claims* upon them which they have failed to fulfill. Therefore by the act or law of faith, they show the binding claims of the law upon them. It is the transgressions that are *past* that Christ offers to cover with his own righteousness when we believe. Paul concludes this chapter thus: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

The *strongest* and most *convincing* argument that could possibly be presented to the universe of God, to prove the unchangeable character and binding claims of the holy law of God, is the cross of Calvary. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. This wonderful grace, provided through the *life* as well as the *death* of Christ, can be received only through faith in Christ's vicarious provisions made for us. By faith we accept of Christ's death on the cross as the acceptable Sacrifice of life, made to satisfy the just demands of the law which we have violated. We also must accept the *perfect life of obedience* of Christ to that righteous law which we have transgressed all our lives up to the time of conversion. By faith we take the *right-doing* (righteousness) of Christ for our wrong-doing (unrighteousness), to cover our past life. When we come to God through faith in Christ, God the Father has promised to accept of Christ's *life* and *death* for our justification. When this is done, the poor sinner is pardoned of all his sins, his life is *covered* by the perfect robe of Christ's holy life. In this condition, God looks upon the justified person as a holy being. The old man is dead. The new man is created. Christ's holy life is now to begin in us, while his holy life covers our *past* life. No wonder that angels desired to understand such love and salvation!

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we *have access by faith unto this grace* wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Rom. 5:1-5. It was this experience that led the apostle to exclaim, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to

the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17. Again he says, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8, 9. St. Paul felt the worthlessness of his own righteousness to cover his sins. His earnest efforts to count *all* else but filth, that he might win Christ and be found covered with his righteousness, is seen in all his Christian life and writings. In speaking of this, David says: "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1); "Thou hast forgiven the iniquity of thy people; thou hast covered all their sin." Ps. 85:2. Happy is the man who can exclaim, "There is therefore now no condemnation to them which are *in Christ Jesus*, who walk not after the flesh, but after the Spirit." Rom. 8:1.

If found in this condition, God looks upon us through Christ. Where man has failed, Christ covers the sin by his own life of perfect obedience. God the Father accepts of Christ's perfect obedience for man's past sins, and sees only the robe of Christ's righteousness which we must *put on by faith*. Thus we have "put on Christ," and are "*hid with Christ*." This wedding garment we must all have if we are ever accepted of God. It is the blessed privilege of every one to buy "the white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The prophet invites those that mourn over their sins, to make the happy exchange of the garments of "heaviness" for the "garments of praise." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. O, how precious is the experience! Life's load of guilt all removed, and covered by Christ! Our hearts are tuned to praise and thanksgiving. How little, then, we value the transitory vanities of this life! Higher motives and aspirations have taken hold of the soul. What a privilege, to be decked with "jewels" and "ornaments" that shine and reflect the character of God! "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who *trusted in God*, adorned themselves, being in subjection unto their own husbands." 1 Pet. 3:3-5.

Go to that home where this "meek and quiet spirit" rules the father, mother, and children. Angels of God are near. Heaven says of them, as it did of Daniel, An "excellent spirit" is found in them. But, alas! how few possess this robe with its ornaments! The treasures of earth—wealth, honor, and fame—have no comparison with this bridal robe decked with the jewels of Christ's own character. It is *free* for all who will gladly accept it. It is of *great price*. It cost the price of the life of the Son of God, to purchase for man this robe of righteousness decked with jewels. Reader, have you washed your garments of sin and shame in the blood of Christ? If so, the admonition, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15), is important to you. If not, remember that there has been a fountain opened "for sin and for uncleanness" to which we are invited. "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:16-19. Now is the accepted time to step into the pool and be cleansed, that we, ere long, may stand with those who have come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

"Joyful his eye shall on each one rest
Who is in white wedding garments dressed;
Ah! well for us if we stand the test,
When the King comes in.

"Endless the sad separation then,
Bitter the cry of deluded men,
Awful that moment of anguish when
Christ, the King, comes in.

"When the King comes in, brother,
When the King comes in!
How will it fare with thee and me
When the King comes in?"

GOSPEL PHASES.

BY ELD. ALBERT STONE.
(East Richford, Vt.)

THE gospel, which is the "power of God unto salvation to every one that believeth," is a system of adaptation. It is designed to supply the spiritual wants of a fallen, sinful race, and to restore it to the favor of God. With this view, it is adapted to the wants of men of every age and nation. It is the representative of Jesus Christ in his offices as the Redeemer and Saviour of lost man. It began its merciful mission at the fall of man. The period intervening between the fall of man and the second coming of Christ, is the period of its saving operations. At the latter point the purchase of his blood will be redeemed, the harvest of the earth reaped, the precious fruit gathered into the garner, and the chaff burned in unquenchable fire.

To meet the needs of men in their various circumstances, conditions, and relations, the gospel is sent to them in phases adapting it to their conditions respectively. No new principles are added to it; nothing is taken from it. The system is perfect, and Providence will guide in the manner of its dissemination according to the dictates of infinite wisdom, and as the highest interest of mankind shall require. The preaching of Noah to the old world was appropriate to the time and circumstances. It could not have been fitting or true at any other time. The Bible contains many messages of like character, and similar in importance, involving the fate of individuals, nations, and the people of God. Those to whom they are specially directed cannot ignore them with impunity. Every generation has had responsibilities of this nature, and for the most part they have been disregarded. Only the few have believed the word of the Lord in any age. In view of the past, we are led to inquire, with no little solicitude, What will be the fate of the solemn message now pending before this generation?

The mission of John the Baptist consisted solely in a special message from God to his chosen people, the Jews. To them it was a message of the highest importance, and results of infinite moment would grow out of it. It was God's last call to that people. The circumstances connected with the birth of John, the fact that his mission and work were foretold by the ancient prophets, the testimony of Christ concerning him, that among them that were born of women a greater than John had not arisen, that he was the Elias which was to come,—all go to show that his mission, though covering but a little space of time, was one of no ordinary character, and that his testimony was of the utmost importance to the Jewish people. But they rejected the word of the Lord by John, and the judgments that followed, as the result, are written for "our admonition, upon

whom the ends of the world are come." The new phase of the gospel that began with the preaching of John, and ended at the crucifixion of Christ, was a merciful adaptation of truth for that time, to the condition of the people of God as they were passing from the dispensation of types and shadows into a more clear development of the gospel plan.

There are yet greater changes awaiting the people of God than have occurred in the past. In relation to these, God will make the same provision for his people that he has on former occasions of less magnitude. Should he not do so, it would be an entire change in the manner of God toward his people. But the Scriptures contain definite instruction on this point. (See Matt. 24:14; Rev. 14:6-12.) There are few, if any, subjects in the Bible more fully defined or strongly emphasized than is that which relates to the approximate time, the manner, and the object of the second advent of Christ, and the events connected with it relating to the people of God. The dangers, deceptions, and apostasy of the period, together with the Sabbath reform, and its bearing upon the destiny of the last generation, are clearly pointed out. These things constitute a phase of gospel truth which must have its application, and do its work, immediately preceding the close of probation.

When it pleases God to send a special message to a people, a nation, or the whole world, it ought to be accepted as involving the dearest interests of those to whom it is sent, and as evidence of his love for them. The ancient prophets, moved by the Spirit of Christ, and for the special benefit of his chosen people, foretold their captivity in Babylon, and warned and exhorted them to reform and put away their sins, that their backslidings might be healed, and they spared the destruction of their temple, and seventy years' captivity among their enemies. But for delivering this message, the ministers of God were met by a storm of persecution, beaten, and cast into prison. Jeremiah 37. Thus it has been in the past history of the people of God. The proclamation of *present* truth especially, has seldom failed to bring upon the ministers of God a flurry of the dragon's wrath, through the agency of some form of apostate religion, either pagan or professedly Christian. No persecution of the Church has been more formidable or disastrous than that which has arisen from organized, apostate bodies of professed Christians. Such are Christian only in name.

A professed church of Christ in a condition of apostasy, soon becomes the hold of foul spirits, and the seat of Satan's power. From thence a power and influence go forth, second only to the power of Christ. The third angel's message of Revelation 14, presents a phase of truth adapted to the last generation, and to no other people. It is, indeed, a message of fearful import, announcing the unmixed wrath of God upon the worshipers of the beast and his image. A punishment so terrible is not written in the Bible against any other class of persons. But this is uttered against the most privileged class that have lived upon the earth. Standing on the threshold of the world's dissolution, and in the period of the investigative judgment, they have before them, in the Scriptures, the lessons taught by the world's experience from the beginning. In point of privilege, they are exalted above their predecessors.

The three messages of Revelation 14, and the scripture connected with them, elucidate the effort it pleases God to make for the special benefit of the remnant of our poor, fallen race. As it respects the manner in which God has ever dealt with mankind, they are in perfect harmony with it. The Scriptures contain numerous examples of messages, similar in character and importance, being sent from God in time past, and not one of them has been supported by evidence more complete than the one in question; yet time proved them true. They have usually been met by opposition, and their abettors by

persecution, from the very persons who, with all fidelity, ought to have preached them to others. It cannot be said that the present is an exception in this respect to those which have preceded it. This fact might well be made the ground of serious thought and inquiry by those who seem to feel it their duty to hinder, as far as possible, the truth of God, involving the destiny of a generation. Will God, in this age, bless men in doing the very things for which he has cursed them in all the ages of the past?

A READING COURSE NEEDED.

[At the last session of the Minnesota Conference, some one unknown to the committee on resolutions, sent them a resolution urging upon the attention of the General Conference the need of arranging a course of reading and study similar to the Chautauqua course, but better adapted to the wants of our people. Knowing that the subject had already been under consideration by the General Conference Committee, and that a committee had been appointed to arrange such a course, it was not thought necessary to present the resolution to the Conference. But a note which accompanied the resolution sets forth so clearly the necessity for such a course of reading and study, that I send it to the REVIEW, hoping it may serve to increase interest in the subject until the want shall be supplied.—C. C. LEWIS.]

Cannot something be done for our young people who have not, and can never hope to have, the privilege of attending our denominational schools? Where there is one who can go hundreds of miles from home to attend such schools, there are *many* more who cannot. Many of these, in the entire absence of mental training and sound methods of thought, easily take up weak and frivolous ways, and are finally lost to the truth, who, if some kind of educational training could be brought within their reach, might grow to be men and women of strength and usefulness. Even if, by home or other good influences, they retain their hold of the truth, their minds are undeveloped, and they are incapable of taking hold of the work in an intelligent way, no matter how much in earnest they may be. Hence the lack of available talent, so much deplored and so often lamented in our churches; hence, also, the failure of so many plans for the work, which have been perfected with much care and thought. The plans are not at fault, but those who should be capable of carrying them out, fail entirely to appreciate them. The plans have far outgrown the minds of those to whom they are addressed, and for whom they are formulated. The intellectual garments of those who have grown to be giants in the work, fall like extinguishers upon those they are intended to comfort and clothe.

Is it not possible to remedy this to some extent? With little expense to our Conference, cannot means be devised for the training of our young people at home—not simply to fill their minds with other people's ideas, but so to train and strengthen them that they may have power in themselves to fight the intellectual battles which all must see lie not far before us? The world's people are far in advance of us in this respect. Is it not time for us to seek, by every means of culture within our reach, to fit ourselves, by the help and grace of God, to be the exponents of the grand truth committed to us?

—Amid all the tangled events, difficulties, and trials of life, often in doubt what course to pursue, there is no better thing a person can do, than to put himself in harmony with God. In keeping his commandments there is a great reward. No other course can ultimately meet with prosperity. Taking God's word as his guide, Christ as his model, and opening his heart to the full impression of God's love as manifested in Jesus Christ, he may serenely and joyfully meet all the issues of life.

Choice Selections.

YE DID IT UNTO ME.

SINCE Christ is still alive in every man
Who has within him one upspringing germ
Of heavenward-reaching life, though crushed, in-
firm,
And dwindling in the hot simooms that fan
Only the jungle-growths of earth, we can
Best minister to him by helping them
Who dare not touch his hallowed garment's hem:
Their lives are even as ours,—one piece, one
plan.
Him know we not, him shall we never know,
Till we behold him in the least of these
Who suffer or who sin. In sick souls he
Lies bound and sighing; asks our sympathies:
Their grateful eyes thy benison bestow,
Brother and Lord,—“Ye did it unto me.”
—Sel.

SENSITIVENESS AN ADVERTISEMENT OF INFERIORITY.

THERE are some people who are always manag-
ing to get themselves insulted and neglected.
They are most uncomfortable persons to get along
with, and right disagreeable withal. Those who
take pains to pay them attentions are often
obliged to hear the tale of the neglects and
slights which they have suffered; and no prop-
hetic gift is necessary to assure them that,
sooner or later, they will be made the subjects of
similar descriptions to other parties. For you
can be certain that what people say about others
they will say about you on the slightest provoca-
tion. It is a vain delusion to suppose that people
do not talk to others about you as they talk about
others to you. You take, sometimes, a little de-
light in the caustic remarks of Neighbor A about
Neighbor B. Remember that you are to be the
subject of a similar conversation the next even-
ing. Here is one of the greatest difficulties in
getting along with sensitive people. From their
constant complaints of neglect by others, you are
led to see that the price of their friendship must
be eternal vigilance in paying them attentions;
and, if you have any experience in this line, or
understand the philosophy of this sensitiveness,
you may know that you will miserably fail. The
more friendly you grow, the more imminent is
your peril. The lower you bow, the more regu-
larly you call, the more eagerly you press through
the aisle at church to shake hands, the more seri-
ously will your first omission be construed, and
the more soundly will you be scored as proud and
heartless. Let the man or woman who has a
thoroughly sensitive relative or neighbor say
whether, by any diligence of effort, he was ever
able for any long period to avoid the charge of
neglect. What pastor ever met the demands of
that chronically overlooked and neglected pa-
rishioner?

Such is the practical difficulty of getting on
with such sensitive folk. The real nature of this
quality must next be inquired into. The charac-
teristic utterance of this sensitiveness is: “He
(or, more commonly, she) need n't feel above me;
I am as good as (meaning often a little better
than) he (she) is. I don't care for him (her)
either.” This is the badge of the order of sensi-
tive folk; this is a condensed statement of
principles which contains the whole philosophy.
A glance beneath the surface of this declaration
of independence reveals several principles which
were not intended to be enunciated. One is vain
and weak pride. “I am as good,” etc., is the
motto which this sensitiveness always puts upon
its banner. The language of sensitiveness is the
language of boasting. It is well known that the
person whose self-protection is the frequent pro-
fession of his honesty will bear watching. The
man who says three times a day to his creditors,
“I am honest,” knows that he is a cheat. The
person whose perpetual profession is, “I am as
good,” etc., is secretly conscious of his inferiority,
and is keeping up a vigorous protestation against
it only to drown that consciousness in himself,
and to prevent others from sharing it. It is a

vain effort. You cannot so effectually proclaim
your real inferiority as by boasting your equality
or superiority to others. It matters not whether
the particular comparison made be true or not.
You may or may not be the equal of the person
in question. The assertion of the claim as a
ground of consideration is the language and tone
of vain pride, which is a mark of a petty mind
and a mean spirit.

One of the differences between pride and the
consciousness of real merit is, that pride works
by personal comparisons. Pride boasts over
other people; merit measures itself by an absolute
standard. Pride measures itself by others, and
seems big to itself; merit measures itself by a
true ideal and perfect law, and is conscious of its
own imperfection. Therefore, the man who is
conscious of real merit is a humble man. He is
not afraid of a slight. He has something to fall
back upon. He is conscious that his life has
principles and character beneath it, and he falls
back upon these. They are not all which they
ought to be, but they are a strength and support
for him, and they will win for him such recogni-
tion as his real qualities entitle him to. The
man of real character knows perfectly that he will
have such recognition and appreciation as his
personal qualities fit him to receive. Could any-
thing be plainer than that the person who con-
stantly fears that he will fail of proper recogni-
tion, really doubts whether he has the qualities
which would entitle him to receive it? Real
superiority of mind need have no fear on this
score, and will have none. The person who has
interests and ideas, has a life in himself, and
never thinks of looking here and there to see
whether he receives proper attention. But the
person of petty interests and barren mind has
nothing else to do but to look for slights and
make boasts of his worthiness of more considerate
treatment. Here lie both the inferiority and the
pride of such minds; for these two go to-
gether. . . .

But the chief reason why the professions of
sensitiveness are the very advertisement of in-
feriority is, that they betray a craving for a kind
of recognition which no generous or noble mind
would be anxious to have. Why is the sensitive
woman vexed because she has been (generally ap-
parently) slighted? For nothing is so apparent
as her intense vexation, though she professes not
to care. Why not take the ground, If a person
does not like my company, this is evidence that
we are not congenial, and this evidence shall be
perfectly satisfactory to both parties? Why
should I wish to attach myself to somebody who
does not want me? Why should I be angry if
this attachment is not encouraged? The fact
that I am angry shows that I crave the recogni-
tion, not for merit's sake, but to gratify my
vanity, or to lift myself up by clinging to the
skirts of another. I cannot stand in my own
right, hence I must fawn upon my richer neigh-
bor; I must court the smiles of the better
dressed; I must curry the favor of those who ride
in carriages. If I fail at any point, I am in-
sulted. Why?—Because my selfishness is foiled;
because I did not succeed in keeping up appear-
ances; because I could not rise, in some way, by
means of others. Having no merit of my own
by which to rise and stand, and failing to climb
up to a show of consequence by attachment to
others, I am mad. It is the normal termination
of an ambition which is vain and superficial;
which does not terminate upon character and
merit, but upon a show of social standing, and a
semblance of qualities which have no existence.
It is the miserable disappointment of minds whose
care is all what they can seem to be, rather than
what they shall be. This sensitiveness is the
mark of petty conceptions of life, of perverted
ideas of merit, of false pride and foolish ambi-
tion. It is the badge of intellectual and moral
inferiority. . . .

No generous mind, whose claim to recognition
is grounded on real worth, is ever haunted by this
abject sense of neglect. Merit, conscious of it-
self, does not need patronage, although it enjoys

appreciation and welcomes companionship. In
real character and moral worth, there is a basis
for a real fellowship of life which does not re-
quire that mere adventitious recognition which
the “sensitive” mind so much craves. It lives
on something deeper and more satisfying. It
has no interest in comparing itself with its neigh-
bors, or in reckoning dollars with them. The
man of merit, brains, and sense can thrive as well,
if others have more than he, as before. As he
has no need to be sensitive, so he has no occa-
sion to be jealous; for sensitiveness and jealousy
are but the two sides of the same quality of
character. The cure of the one is the cure of
the other; that is, a manly spirit, generosity of
mind, dependence upon reality and not show,
self-reliance, the ambition for real worth, the
development of genuine mental and moral man-
hood.—Prof. G. B. Stevens, in *S. S. Times*.

COURAGE AND COMFORT.

FRIENDS, the mastership of life is not to be
gained by playing coward and hiding us away
from trouble. You are not taught to pray that
God shall remove you from trial whether it ac-
cords with the divine will or not. You need not
expect to grow into stalwartness and robustness
of Christian character by any desertion from duty,
or any flinching under pain, or any retirement
from discipline. “I pray not that thou shouldest
take them out of the world.” Neither are you
to make any such prayer. God will take you out
of the world in good time. God will remove
the thorn in the flesh on proper occasion. God
will straighten the tangle of circumstances when
he sees fit. “I pray. . . that thou shouldest
keep them from the evil.” That is the prayer you
need to make. You are sure as to the right-
ness, the wisdom, the blessedness of such a course.

How much it means to us toilsome, disheart-
ened people! Is it possible that these very oc-
casions and experiences which we have thought
to avoid, are not only the disciplines that shape
us into nobility, but are also the very means by
which God makes closest approach to our soul,
and gives sweetest testimony as to the realness of
his presence? Is it possible that God employs
this rigid system to press us into thought upon
himself, and to urge us into glad assurance
of his divine helpfulness? Is it possible that
God selects this kind of life apprenticeship with
the purpose of courting us into a great, palpitant,
victorious, all-ministering sympathy with men?

Men of business, pursue your honorable career,
seeking that help in trial and gloom which is
vouchsafed you. That is your line of prayer
and labor. Woman of sorrows, pine not that
you are grievously circumstanced. “Come unto
me, . . . and I will give you rest.” That
is your line of prayer and labor. Man, woman,
whatever your sphere and condition of life, be it
joy or grief, health or sickness, household wor-
ries or community persecutions, envious successes
or ignominious defeats, your line of prayer and
labor is marked. Learn to brave the world.
Learn to use the world. Learn to meet the ills
and allurements and contradictions of the world
with such faith in the support of Christ, with
such appropriation of the strength in Christ,
that you shall yourself be conqueror and more
than conqueror.—Sel.

—So far as it goes, there is virtue in the de-
velopment and use of one's power. The only
thing that is void of any virtue is sheer inanity.
Some persons would rather not have powers
than be called upon to use them. They seem to
think they cannot do anything very wrong if they
never do anything worse than nothing. But
one's powers unused for good is an opportunity
for another's powers to be used for ill. If you
can do and won't do, doing nothing may be worse
than anything you can do.

—Exactness in little duties is a wonderful
source of cheerfulness.—Faber.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

THE HOME OF JOHN KNOX.

JOHN KNOX spent the last twelve years of his life in the city of Edinburg. He lived on a street which runs from the old castle, located on an elevation 443 feet above the level of the sea. On this elevation was situated a battery, with its row of cannon, overlooking the city, and giving it an aspect that would be recognized all over the world. It was the stronghold for the inhabitants for centuries. Its history began in 904, when Malcolm II. made it his royal residence. It contains a room called Queen Mary's room, in which James VI. of Scotland, the first of England, was born. At the lower end of this street was located the king's palace, and even now it contains rooms which are occupied by the queen of England at certain seasons of the year when she visits Scotland. The house occupied by John Knox was about midway down this street. It is said to be the oldest standing building now in existence in the city of Edinburg. Its walls are from three to five feet thick. Its style of architecture is that of the sixteenth century; and over the end of the house extends this inscription: "Lofe God above all, and your neichbor as yourself." A small statue, supposed to be that of Moses receiving the law on the mount, decorates one angle of the building. He is pointing his hand to a carved stone designed to represent the sun rising among the clouds. Above the inscription is a wreath of flowers encircling three wreaths, and three crowns bearing the initials, "J. M. and M. A.," on the four corners.

On the outside is a stairway leading to a room which was said to be the one in which he preached. The house projecting into the street, with a window opening up the street, and the road descending toward it, was well adapted to the occasion; for thousands could see and hear him, as he stood in the window and preached to them. This room, which was formerly an audience room, is now used as a museum, in which are collected many interesting relics. By a circular stairway from this apartment, we entered the room above, which was the sleeping room of the Reformer. The recess in which his bed stood is still pointed out. In this room he died, having instructed the people during the last few days of his life. From this we ascended by a few steps into another room, which was called the drawing-room of Knox. It is full of nooks and corners, and is lined with Dutch tiles. On the opposite side is a niche where a bullet was shot through, designed to hit the Reformer as he sat at the table for his evening meal. But he had providentially changed his seat, so that the bullet did no further harm than to hit the candlestick. Near this room is another small one which he occupied as a study. A chair which was used by the Reformer, is the only piece of his furniture now in existence.

In the Reformer's time, a kitchen was on the fourth and upper story. Under the lower floor was a well where the Reformers baptized their infants in secret, according to their faith. There is much tradition about the early history of the house, some of which is quite contradictory. But there is a general agreement that it was built about the year 1490. Knox moved into it in 1560, and remained there until he died. "The twelve years that he lived there," says a writer, "was a period marked by more sanguine transactions, and more thorough revolutions in the Church and the State, than are to be found in the annals of our country."

Here began the career of John Knox in Scotland; and here he fought and gained the greatest battle of the Reformation, resulting in the political and religious liberty of Scotland. Upon the ceiling of the room first described, are the following words: "I am constrained to speak the truth,

therefore the truth I speak. Impugn it whoso list. Let us possess Christ Jesus. Never can I die in a more noble cause than being a witness for the Lord."

In entering the place where once lived the man who through God rendered such wonderful assistance to the cause of Protestantism, we could but feel a degree of awe and solemnity. It is the same spirit which was possessed by Knox that we need, to carry us through the solemn scenes which are before us. S. N. H.

JUDAS AS A MISSIONARY.

It is not the purpose of this article to prove that Judas was a missionary, but to show what he might have been.

With the other of the twelve apostles, Judas was chosen as one of that number who should accompany the Saviour in his ministry. With them he was called to the Master's side, and given power against unclean spirits, to cast them out, and to heal all manner of diseases. With them he received the commission, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." He was among the disciples when Jesus, in the presence of the multitude, lifted up his eyes on them, and pronounced upon them those most gracious beatitudes, beginning, "Blessed be ye poor; for yours is the kingdom of God." Judas heard all these words and the many parables that followed, saw all the many miracles performed, received all the valuable instruction how to teach the truth and become a fisher of men, and yet with all these advantages, he failed to become a missionary.

Many ingenious suggestions have been made to mitigate our condemnation of Judas. Some have been inclined to speak charitably of him. Various motives have been assigned as the one which led him to commit the terrible deed of betraying Christ. Some have thought that by this he only intended to hasten the Messianic kingdom, knowing the miraculous power of his Master, and thinking thus to precipitate a crisis and lead to a speedier triumph. Others have conjectured that at worst he was but playing a deep game, anticipating that Jesus would, as on former occasions, slip from the grasp of those who sought his life, and that he (Judas) would enjoy the sight of their chagrin and the thirty pieces of silver at the same time. Still others have thought, and with more show of reason, that the mere love of money may have been strong enough to make him eluteh at the bribe offered him.

But whatever may have been the motive which led to this terrible crime and the subsequent suicide, it must be admitted that Judas had the same opportunities for becoming an ambassador for Christ, and a light to the world, as did the other apostles; that he possessed one-twelfth of the trained preparation for telling the story of Jesus to a world in darkness; and that, in taking his life, he deliberately carried that knowledge away with him out of the world.

It is left for us only to reflect upon his defects of character and his squandered opportunities, and to contemplate what he might have been. Had he proved true to his high calling, it would have been his privilege to hear and receive the commission, "Go ye into all the world, and preach the gospel to every creature." It would have been his privilege, after spending a life in usefulness, like Paul, to say, "I have fought a good fight, I have finished my course, I have kept the faith;" and at last to hear the words, "Well done." But, alas! the possibilities for all these were misused and unheeded.

John, the beloved disciple and theologian of love, throws some light upon the character of Judas, giving us to understand that he was a liar and a thief: Now "this he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." Thus we learn that he was covetous, unscrupulous,

and cared not for perishing humanity. Despite the example of benevolence and self-denial which he continually saw in the life of the Saviour, and the instructions in truthfulness, kindness, and charity which he daily heard uttered, he cherished those very elements which stifle all true missionary desires.

How many to-day, like Judas, knowing the truth and able to tell it to others, withdraw from the field, and deliberately hide the light from the world! How many, like him, are covetous and grasping, caring less for those who sit in darkness than for the money in the bag! Let those who are burying their talent or clinging to their riches, ponder the life and fate of Judas.

W. A. C.

THE WORK IN LONDON.

WE are awaiting with interest the starting of the publishing work on a more extended basis. I trust that when we get a corps of book canvassers started in the work here, we shall have interesting reports to make from this field. As it is, the work moves on. Our tract societies receive encouraging letters from people to whom the *Present Truth* is being sent, and we hope soon to see the Spirit of God moving to action several who have been reached through the Bible workers, and are convinced, but seem to hesitate.

Meetings are now held each Sabbath afternoon at a place about two or three miles from the Chalons. About a year ago a sister embraced the truth in that vicinity, and had been attending at the Chalons as often as possible. Through her another lady became interested, and by means of the Bible readings held by one of the workers, began keeping the Sabbath. Meanwhile, readings were held with a family living near the Chalons, and a young man who was clerk in a store located in the vicinity of these sisters, began to observe the Sabbath, and left his work in the store. While deciding, however, one of the customers at the store, an old lady, endeavored to set him right, but was herself convinced by reading some tracts, and she, with her husband, began also to obey the truth. They opened convenient rooms in their house, in which, as I have said, meetings are now held each Sabbath. We have a Sabbath-school and preaching service there, attended by the Sabbath-keepers living in that part of the city, and such friends as they can get to come out. We hope and believe that this truly providential opening will be the center of an extended interest in that part of the city. Last week one of the friends of this lady, for whom she has been laboring, and who has been attending Bible readings and also the Sabbath services, decided to keep the Sabbath.

There is evidence that many are reading our papers and thinking on the truth. About 120 copies of the *Present Truth* are regularly placed in the restaurants. A company controlling several restaurants recently opened a new branch, and after a few weeks the brother who distributes the papers called at the new place to see if they would take the papers. The manager was glad to see him, and said some of his customers had asked him if he was not going to have the papers kept on file there as at the other restaurants. There is every reason to believe that good is being done, of which we shall see greater results in the future.

W. A. SPICER.

—Fifty years ago, seven humble men in a shoe-maker's shop in Hamburg, undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized fifty churches, gathered 10,000 converts, distributed 400,000 Bibles and 8,000,000 pages of tracts, and preached the gospel to 50,000,000 people. As they went from place to place, the word grew, and new converts, inspired with similar zeal, became helpers, so that a population as great as that of the United States, or of the Congo Free State, heard the gospel within those twenty years.—*Pierson*.

Special Mention.

A REMARKABLE CAREER.

IN the REVIEW of Aug. 13, we gave a notice of the death of Eld. J. Crossett, of China, on the authority of a letter sent us by sister Crumb, from her daughter residing there. Our readers will be interested in the following further particulars, which we find in *Public Opinion* of Aug. 31, 1889. Under the heading, "Remarkable Career of an American Missionary," it says:—

The Department of State has received from the legation at Peking, China, under date of July 3d, an account of the death and extraordinary life-work of the Rev. J. Crossett, an independent American missionary in China. He died on the steamer "El Dorado," en route from Shanghai to Tientsin, on June 21st. He leaves a widow, living at Schuylersville, N. Y. In speaking of Mr. Crossett, Minister Denby couples his name with that of Father Damien, and says: "Mr. Crossett's life was devoted to doing good to the poorest classes of Chinese. He had charge of a winter refuge for the poor at Peking during several winters. He would go out in the streets on the coldest nights, pick up destitute beggars and convey them to the refuge, where he provided them with food. He also buried them at his own expense. He visited all the prisons, and often procured the privilege of removing the sick to his refuge. The officials had implicit confidence in him, and allowed him to visit at pleasure all the prisons and charitable institutions. He was known by the Chinese as the 'Christian Buddha.' He was attached to no organization of men; he was a missionary pure and simple, devoted rather to charity than to proselytism. He literally took Christ as his exemplar. He traveled all over China and the East. He took no care for his expenses. Food and lodging were voluntarily furnished him; innkeepers would take no pay from him, and private persons were glad to entertain him. It must be said that his wants were few. He wore the Chinese dress, had no regular meals, drank only water, and lived on fruit with a little rice or millet. He aimed at translating his ideal Christ into reality. He wore long auburn hair, parted in the middle, so as to resemble the pictures of Christ. Charitable people furnished him money for his refuge, and he never seemed to want for funds. He slept on a board or on the floor. Even in his last hours, being a deck passenger on the 'El Dorado,' he refused to be transferred to the cabin; but the kindly captain, some hours before his death, removed him to a berth."

THE TERRORS OF RUSSIA.

[THE following letter, says the *New York Sun*, was written by a Russian Nihilist to a friend in New York. To escape the vigilance of the police, it had to be taken to the frontier to be posted. The translation is by Countess Norraikow:—]

St. Petersburg, May 14, 1889.

MY DEAR FRIEND: The greatest excitement prevails in our beautiful city, and a cloud blacker than the blackness of midnight hangs over our heads. No one is sure of his life, for at any moment the storm of autoeratic thunder may descend and sweep thousands, the innocent as well as the guilty, into the whirlwind of its tremendous wrath. That some terrible event is about to happen we are well aware, and the people, convulsed with the agonies of suspense, are awaiting its fulfillment—not with patience, but with a nameless terror. No one knows the moment he will be rudely torn from the arms of loving friends, and, after being hustled into the black-painted conveyance for criminals, will in a short time find himself within the confines of the Petropavloosk Fortress. These black keretas have rattled through the streets during the long hours of the otherwise silent night, sending terror to the stoutest heart. Even your friend Ivan, "stout of heart," as you always call me, quailed before the tempest, when the gendarmery sounded the alarm before my house during the night. But it was not I they wanted; it was another member of the household, a visitor. But my time will also come—it cannot be much longer delayed. As the black carriage passes on the way to the fortress, the people, in tones of sympathy, whisper, "God, have mercy!" It is impossible to estimate the number of arrests, or to learn the names of the accused, except in occasional instances; but that their number is legion, we have not the slightest doubt.

No one dares openly to question the cause of

this sudden activity on the part of the despotic police, nor the reason for their continued acts of brutality toward unoffending people. The press is alike silent as the grave. Not a word has appeared in print in regard to the attempt made on the life of the czar in the garden yesterday. Rumor says that the czar was shot at twice by an officer of the Izmailjovski Regiment, that he was wounded in the left arm, and that afterward the officer shot himself in the temple, and was taken away by the police, in an unconscious condition. His name is believed to be Izioloo Pavlovitch Nazimoff, one of forty men selected by lot from different circles of the national secret society, "Ziemia Voila," to assassinate our despot at the first convenient opportunity.

It is known that at least 180 officers of the army are confined in the fortress, suspected of complicity in the plot. The victims selected for incarceration are from all ranks of life, but people high in society are known to contribute the greatest number of suspects.

A large number of bombs have been found in the possession of persons of whom the police had previously not the slightest suspicion. Many ladies of high social position have been found in the ranks of the Nihilists, and placed under arrest. All last night the work of raiding houses went on, and the gendarmery were the reverse of gentle in their treatment of prisoners. People wrapped in slumber were, without a moment's warning, dragged from their beds, and in the name of the czar ordered to enter the black kareta. Men, women, even children, all received the same treatment. Fifty-three persons were taken from the house of Povloff, thirty-five Bolshy Morskay. Among them was a beautiful princess, Anna Narishking, sixteen years old. Her brother, a young man of eighteen, maddened by the brutal way the police were treating her, rushed, sword in hand, to protect his sister, when he, too, was beaten into insensibility, and carried off in the black kareta. It is feared the shock will upset their poor mother's reason.

The story of these terrible scenes is told in whispers and only among friends. Most persons maintain silence, fearing to speak lest it be to an enemy, and almost every face bears a look of deepest sadness. Members of the secret police are the only persons whom the gift of speech seems not to have forsaken, and they infest the hotels and public places, openly expressing their feelings, apparently with all sincerity. Their talk is but a snare to allure their victims. Yet our people (the Nihilists), as you are aware, are always on their guard, and refrain from giving utterance to their thoughts. We work in the silent hours of the night, and in the unthought-of places of the great city. The poor peasant from the inland parts of the empire, is the one most easily led into the trap.

The czar has lost all control of himself, and acts more like an infuriated madman than a being possessing reasoning powers; and the officers of his court tremble for the safety of their lives, and fear to approach him. His orders are more than ever despotic, as if his tyranny would crush the feeling out of our people. The zarina is completely prostrated, and has gone to the Yar-Skoyesela (czar's village). The czar, after attending a mass in Isaak Cathedral (most likely to offer prayers for his safe deliverance), took an express train, and also retired into seclusion at the same place.

The issuing of foreign passports is, for the present, suspended by order of the czar, and all letters to and from foreign countries are opened and read without the least ceremony. All foreign residents are under police supervision. Among the arrests made from our circle last night, may be mentioned Semen Aphanasievitch Orloff, Viera Strelmkoff, Tasielowski Ostroff, and Dr. Stephan Ivanovitch, together with many others. Our circle is particularly grieved about the Doctor's arrest, as he gave up an extensive and lucrative practice to engage in the work of the Brotherhood. Among the ladies of our circle who were arrested, was Ellena Isakoff.

She was dragged from bed, and, with nothing but her night-dress, and an old blanket which a gentleman threw around her to protect her from the chilly night air, was carried to the black kareta, and east inside with several other prisoners.

We are, as you know, a brave lot; but the thought of separation from our loved ones saddens us. Then everything is so uncertain. No one knows whose turn will come next. It is possible that before my letter reaches you, I, too, may be numbered with the victims of our cruel tyrant. It is blood, nothing but blood, everywhere. But we are prepared for the worst. The Nihilist has but one aim and object in life—freedom. For that he willingly sacrifices his life. His freedom means death, but to coming generations it will possess a deeper, a more significant meaning—peace!

During the present crisis, guilty and innocent suffer alike. The police apparently have but one thought, and that is to test the capacity of the prisoners to the fullest extent. The officers of the army are thoroughly aroused, and loudly condemn the brutalities practiced by the police on many of their comrades. The wholesale arrest of officers last night has engendered among their comrades a feeling of the bitterest hatred. St. Petersburg is not alone in her sorrow over her captive children, for Moscow, Saratoff, Samara, Niji Novgorod, and Kieff have put on sackcloth and ashes, and mourn with their greater sister. In all these places the prisons are full of suspects.

There is a terrible tragedy in the air we breathe, and do not be surprised if you hear of strange events in the near future. It cannot be otherwise when the czar, on his golden throne, is surrounded by spies, treacherous gendarmery, and corrupt Tehinovniks. What security is there for his life? Even now the muttering of thunder is heard in the distance, and the despot trembles. In his eagerness to crush out the life of our people, he but adds fuel to the flame, which rapidly increases daily. His acts of brutality drive recruits into our camp in their thirst to avenge the unjust treatment of their loved ones. Those officials who remain loyal to their sovereign (they are few) are in a dazed, stupefied condition, and do not know whither to turn for sympathy and advice. Now that the soldiers, the pillars of the throne, have risen in their righteous anger and passed judgment, the collapse of autoeracy is but a matter of time.

To appreciate the better part of life, we must first pass through the evils; and already, my dear friends, I see through the darkness, ignorance, corruption, brutality, misery, and bloodshed the dawn of a new era in the life of the Russian people. Our beloved fatherland will yet be purged of its uncleanness, and the fairest country the sun ever shone upon will take her place among the nations of the earth, waving aloft banners inscribed with the name of Liberty instead of Siberia.

Faithfully yours,

IVAN SMIRNOFF.

—It will doubtless be a surprise to most of our readers to learn what immense sums the Roman Catholics have been drawing from the National Government for their Indian schools. The whole amount received by the Congregationalists for their schools among the Indians the past year, was about \$23,000. But the following figures, taken from the *Dakota Catholic*, show how much the Roman Catholics have received since 1884: 1884, \$65,220; 1885, \$113,614; 1886, \$148,744; 1887, \$214,760; 1888, \$244,677; 1889, \$344,545; and this coming year they expect to draw \$431,930.—*Chicago Advance*.

—At the dedication of the Catholic cathedral at Sacramento on June 30, a check for \$178 was received from the B'nai Israel synagogue, as an offering to the Catholic poor. And here is a sermon for Saturday and Sunday.—*Jewish Messenger*.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., OCTOBER 1, 1889.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

TIME ON A ROUND WORLD.

(Continued.)

It is evident that there must be some fixed point, or line, where days have a beginning and ending, or where, if it may be so described, the ends of two days abut together, so that crossing that line, in either direction, we pass from one day into another. Locally, of course, the day has, everywhere upon the earth, a beginning and ending marked by the setting of the sun. But the idea now intended is, that there must be some place, not traveling around the globe like the sunset line, but permanently located upon the globe, and moving around with it, where days have a beginning and ending, or, to speak more accurately, where days are divided one from the other. That such a line would be established inevitably in the natural order of things, will be apparent if we follow in imagination the migrations of the human family, as in the course of ages they spread abroad east and west over the surface of the earth. When God said, "Let there be light," one half of the globe was instantly lighted up, and the other half was immersed in shadow. That body of light evidently acted the same part which on the fourth day was assigned to our sun; for as the earth revolved through the light and shadow, there was evening and morning, or the light and dark part of the day, the same as now. There was therefore midnight, morning, noon, and sunset all at once; but day was counted as beginning at that point where the light, the equivalent of the sun, could have been seen as just sinking below the horizon. From that point there followed a period of twelve hours of darkness and twelve of light; and then one day was complete. "The evening and the morning were the first day." And days have followed each other around the world in regular succession from that time to the present hour. When man was created, the day began with him, when "the sun did set" at the point where he was located; and as the human family multiplied and spread abroad upon the face of the earth, they would take the day with them as established at the point of departure, beginning it earlier or later, according as they journeyed east or west.

On the other hand, those who went westward reached, in time, the western coast of Europe and Africa at "B," taking with them the same day as computed from "A," only beginning it later and later the farther west they went.

For ages the broad Atlantic stayed the westward tide of civilization, at "B." But at length the current of emigration broke the barrier, crossed the ocean, and reached the eastern coast of America at "D." Crossing the continent, it carried the day on to the western coast at "E," where it reached the Pacific. There they had the day as computed from "A," only beginning it later and later the farther west they went.

That this so far is a correct view, is proved by the fact that a person may start eastward from "E," and pass across America, the Atlantic Ocean, Europe, and Asia, around to "C," computing his time all the way by the sun, and he will find that his reckoning agrees exactly with the time at all the places he passes in his journey. And so he may reverse his course, and, starting at "C," go westward through Asia, Europe, across the Atlantic and America, back to "E," and his count of days, going that way, will also agree with that of all the inhabitants along the entire route.

But now suppose two persons stationed at "C" and "E" to start toward each other by way of the Pacific Ocean, the one at "E" going westward toward "F," and the one at "C" going eastward toward "G." When they come together on the line between "F" and "G," they find themselves twenty-four hours apart in their computation of time. But as there are but twenty-four hours in a day, they have now reached the point where some adjustment of the calendar must be made to conform to the operations of nature. In other words, they have reached the point where the days divide, and the time just west of the line is twenty-four hours earlier than that just east of it.

The conclusion, then, which we reach is this: *The dividing line between days must come where the two tides of emigration starting out from "A," the cradle of the race, one going eastward and the other westward, would come together in their progress around the world.*

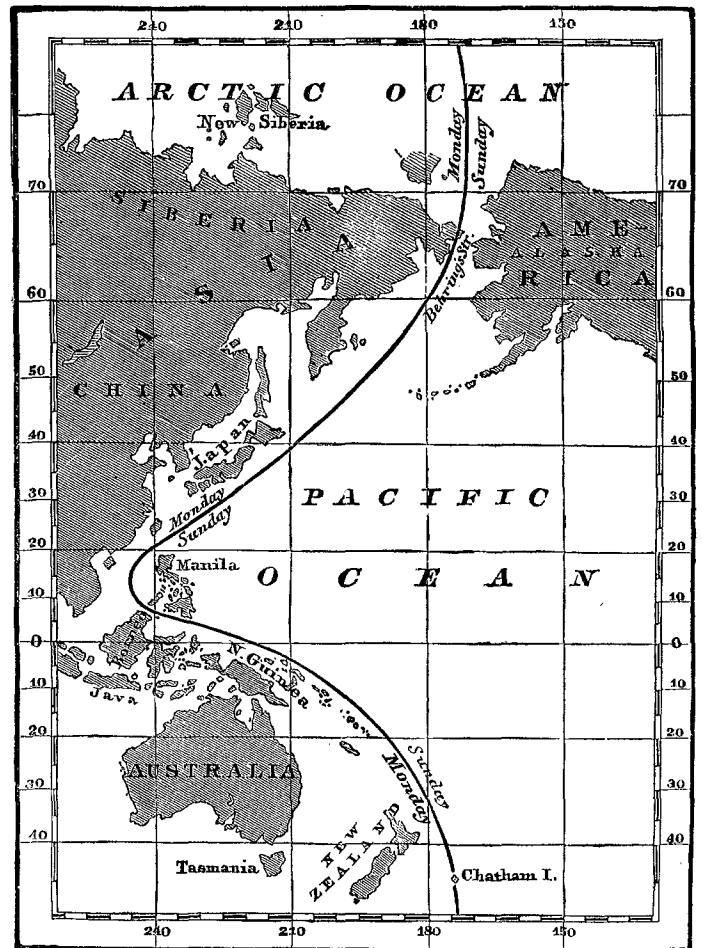
As a matter of fact, in the peopling of our earth, the two tides of emigration have come together in the Pacific Ocean, as represented on the map. For America was discovered from the east, and the time was brought from the Eastern Hemisphere westward to the Pacific, placing the line of division in the mid-Pacific, where the circuit of the earth was completed; or where persons from "C" and "E," continuing their progress eastward and westward, would come together.

That this division line falls where it does, is altogether accidental, or perhaps better to say, circumstantial. It is all owing to the circumstance, or fact, that America was discovered from the east, and the reckoning of the day was brought from that direction, instead of being discovered from the west, bringing the day from that source. If some Chinese or Japanese Christopher Columbus had sailed eastward, from "C" to "E," and this country had been peopled from that direction, bringing the time from "A" eastward, by way of "C" and "E," to the Atlantic at "D," then the two tides of emigration would have come together in the mid-Atlantic, and the day line, or dividing line between the days, would have been there instead of in the mid-Pacific.

It may perhaps be regarded as in a measure, at least, providential that circumstances have placed the line in the Pacific Ocean where a meridian may

be drawn from the North pole to the South pole, without encountering any considerable body of land, and where the tide of travel is much less dense than it is across the Atlantic between Europe and America.

Having now found where the days divide, and why they divide there, we are prepared to understand why the day line, or, as it is called, the international date line, in actual practice, varies from this theoretical view of the subject, as we have it illustrated in the accompanying diagram.

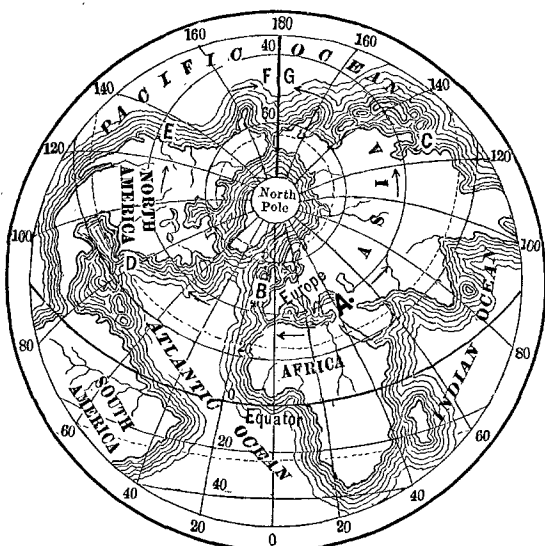


INTERNATIONAL DATE (OR DAY) LINE.

(From Schedler's Manual. Published by E. Steiger, New York.)

Theoretically, the day line is a line running from the North pole to the South pole, through Behring's Strait and the Pacific Ocean, near the 180th meridian of longitude east or west from Greenwich, England. But the first navigators westward across the Pacific, carried the time from the east far west of that meridian, even to the Philippine Islands, that group shown on the map, of which Manila is the capital. To other points in the Pacific, as Borneo, Australia, New Zealand, etc., the time was brought, not from the east by way of America, but from points west of them, by way of Asia and the Indian Ocean. And thus it came to pass that of various localities in the Pacific Ocean situated far east and west of each other, the eastern points have time one day in advance of the western. Thus at New Zealand, though situated many degrees east of the Philippine Islands and Manila, the time is one day in advance of what it is at the latter place. And these dates having become established, the date line has been run in accordance therewith. So running through Behring's Strait, which is correct, the line bears away southwestward till it circles the Philippine Islands, to correspond to the dates of that locality, and then curves southeastward till it reaches a point a little east of the 180th meridian, but directly south of Behring's Strait. Had time been brought to the Philippine Islands, and on to the mid-Pacific eastward by way of Asia, instead of westward by way of America, the line would have run straight north and south instead of curving as it does.

These facts also enable us to solve the problem of the difference of time as found in Alaska. The Alaskans coming from Asia across Behring's Strait, brought the time of Asia over upon the American Continent, and were found reckoning their time one day in advance of that which had been brought



In the accompanying map, as the cradle of the human family is supposed to have been in the vicinity of the valley of the Euphrates, let "A" represent the spot. From that point they migrated, as numbers increased, east and west, as indicated by the arrows. Those going eastward finally reached the eastern coast of Asia at "C," carrying with them the reckoning of the day as brought from "A," beginning it earlier the farther east they went.

from the east, and established upon all other portions of the continent. So in their matter of Sabbath-keeping they intended to keep the first day of the week, but took for that purpose, from their western reckoning, the day which has been established on this continent as the seventh. The day which they called Sunday, was here, east of the day line, Saturday. So they were literally doing what Seventh-day Adventists are falsely accused of doing; that is, "keeping Saturday for Sunday." What ought they to have done? When they crossed Behring's Strait, thus crossing the day line, they should have dropped the reckoning of their time back one day. As they did not, it remained to do it afterward. They needed not to change the day they were observing as the Sabbath; they had the right day; but they should change the reckoning of it, calling it the seventh, as it really is, not the first. The reason why their day should correspond to ours is apparent. For the American Continent, having received its day from the east and not from the west, except this small fraction of it, this should conform to the rest of the country, and let the dividing line run here as in all other localities, not through any portion of the country, but through the ocean between the two continents of America and Asia.

(To be continued.)

A HARMONIOUS FAITH.

IN things of religion, the heart requires something stable. It reaches out after that which is reasonable, consistent, and enduring, upon which to found an abiding faith. Religion pertains to eternal things. The temporal rapidly passes into oblivion. The eternal endures forevermore. Hence the necessity, if the wants of our hearts are met, of some firm foundation upon which our hopes, joys, aspirations, and faith can rest, and we can feel settled and sure that we are right. There is too much at stake, when we consider the possibilities of the future state, to justify us in remaining in a doubting posture. What if, at last, we find ourselves lost when we might have been saved, and all for the lack of using a little judgment and good sense, which we often use in other things of less importance, in settling down upon saving truths which the mind can feel are reliable and consistent.

Truth will always be in harmony with itself. We may be sure that if one portion of our doctrinal belief contradicts some other portion, there is a fallacy—a falsehood—somewhere involved. Error is contradictory and multifarious in its various efforts to adapt itself to varying shades of belief. Hence one important question in deciding whether a certain system is true or not, is, Does it harmonize with itself? Seventh-day Adventists have great reason for thankfulness to God for the harmony of doctrine which has been revealed to them. One potent reason why many questioning minds reject the Christian religion, and become chronic doubters, is the lack of harmony in the theology of the orthodox churches. They cannot harmonize the justice and mercy of God with the doctrine of eternal torment. They cannot see why, if the tenet of the soul's immortality be true, and our departed friends are all around us and hovering over us and interested in us, as they ever were in life,—why they do not, in some way, communicate with us. Hence the many converts to Spiritualism. They cannot understand, if the righteous and wicked go immediately upon their demise to their respective rewards in heaven or hell, the need of a future judgment day; or why, if the faithful go at once to heaven, Christ needs to come to earth after them in a second advent. They can see no good sense in the change of the Sabbath rest from the day the Almighty appointed it to another day. If the latter was better, why not have selected it at first? We might proceed to multiply inconsistencies in orthodox belief, but we forbear.

We can regard it little short of the miraculous that the system of doctrine held by S. D. Adventists was so soon developed into its present completeness after the great disappointment of 1844.

It was brought about through the agency of persons then unknown to fame,—humble, earnest, devoted souls, who loved the appearing of Jesus. They were poor in this world, but rich in faith. They studied with wonderful intensity the book of God, for light in that dark hour of disappointment and sorrow, and it came to their minds, bringing great relief, and joy unspeakable. Oh! how precious did the truth seem as the beautiful system which we denominate "present truth" unfolded before their minds, the fog of tradition clearing away, and the firm pillars of eternal truth appearing, securely resting upon the living rock of God's holy word. It is certainly remarkable that thus far we have not had to change a single position decidedly taken after faithful investigation. Every one stands firmly after more than forty years of opposition from bitter opponents, growing more and more bright as these gems of truth are rubbed and scoured in the conflict.

Let us consider briefly some of the truths held by this people, as parts of their religious system of doctrine. They believe in the general truths of inspiration held by Christian denominations in all parts of the world; such as, the existence, sovereignty, holiness, and perfection of God the great Creator, and the pre-existence and glory of his Son Jesus Christ, by whom the worlds were created before man had an existence on this earth; man's creation by that Saviour; man's subsequent fall, and the introduction of the plan of salvation, an essential part of which was the Saviour's giving himself to die a sacrifice for sinners; and that our only hope of salvation is through our acceptance of him as our great Substitute. They believe in the law of God, introduced, in substance, as soon as man was created, and formally delivered from Mount Sinai by the voice of God, and written on the tables of stone, teaching love to God and love to man, embracing all the great principles of right which God required, the transgression of which constitutes sin, the penalty of which is death, the gospel of Christ presenting the only means of pardon; and that this law is eternal and unchangeable, and condemns the whole race for transgression. They believe the fourth precept of this law, requiring the observance of the seventh-day Sabbath, has long been transgressed, and that another day, the first day of the week, has been received by professed Christians in its stead, which has no divine sanction whatever, but stands on the authority of tradition and Catholic corruption alone.

They believe that we have reached that age of the world in which, the sure word of prophecy teaches, Christ is to come again, to gather his people and destroy his enemies. A multitude of testimonies from Holy Writ demonstrates the truthfulness of this doctrine. They believe that the great Advent proclamation of 1836-44 and since, which stirred the world mightily, was in the order of God, and a fulfillment of prophecy, and that it has been, and still is, accomplishing an important and needful work among mankind, calling their attention to the close proximity of the day of God's wrath, introducing three important particulars most necessary for the last generation of mankind to know; viz., the progress of judgment in heaven above, preparatory to Christ's coming to execute its sentence upon the righteous and the wicked; the condition of professed Christianity after the proclamation had been given, because of the rejection of light; and, finally, the great movement of reform concerning God's holy law, and the restoration of the ancient Sabbath of the Lord to its proper place in the affections and observance of those preparing for Christ's coming. This threefold message of Rev. 14: 6-12, must be one of the most important of all revelation.

They believe the subject of the sanctuary as revealed in the Bible in its connection with the priesthood of Christ, his ministry therein, and its position in connection with the judgment work just before his second coming, to be one of the most important in all Scripture, shedding, as it does, a

flood of light upon the whole scheme of human redemption. They see in the general movement, in all directions, in behalf of Sunday, a wonderful evidence of the certain fulfillment of the predictions of the third angel's message of Rev. 14: 9-12, relative to the enforcement of that peculiar "mark" of the Catholic power, the Sunday Sabbath. They recognize the impending conflict on this question as the grand, final struggle between the power of truth in the hands of God's people, and the work of tradition as upheld by the popular churches of Christendom.

This great reform concerning the law and the Sabbath embraces also the "faith of Jesus," which must indicate important truths lost sight of in the practice of the popular churches. How reasonable to believe that Christ, when he comes, will find a people thoroughly entrenched in all the truths he left for his people to practice! Seventh-day Adventists feel certain, from the plain declarations of the word of God, that there will be great spiritual illumination in connection with the closing work of the gospel. It will not close up in obscurity, but will blaze with a clear and powerful light. The gifts of spiritual power, lost in the darkness and mist of Babylon, will be restored to the church. Special light from the spirit of prophecy will shine upon the last work of the true church, encouraging, improving, and illuminating the minds of the honest and humble. They are sure such light has shone out from heavenly visions all along their pathway. In short, they believe that those engaged in this last work will be a body of Bible believers in all things, living up to the principles of all genuine reforms, temperate in all things, caring for the body—the temple of the Holy Spirit—as well as for the eternal interests of the soul, being true health and temperance reformers, discarding hurtful stimulants, and living sensibly and purely.

This conclusion naturally follows, not only from the teaching of Scripture, but from their belief in the nature of man. The body is more, in their view, than a mere tenement for an immaterial soul which is supposed to do all the thinking, feeling, willing, suffering, loving, and enjoying. When the body dies, and all the fine machinery of heart, lungs, brain, and nervous system stops, man becomes unconscious till again set in order and motion by the Lifegiver at the resurrection. The lapse of time is but an instant to him, as consciousness and life must go together. It seems to him that he gets his reward just as soon as if he received it at death. This great truth gives harmony to Bible doctrine, giving place for the judgment, making the coming of Christ and the resurrection as important as the Bible everywhere makes them, tumbling the whole structure of immortal-soulism into ruins, with its heathenism, necromancy, witchcraft, transmigration of souls, purgatory, deification of heroes, saint-worship, Spiritualism, Universalism, and eternal torment. It brings out in glorious relief the fact of eternal life through Christ alone, the necessity of his second advent, the vast importance of the resurrection, and the certainty of a clean universe, with sin and sinners and Satan (the great sinner above all others) utterly destroyed out of it. The falsity of Satan's great lie, "Thou shalt not surely die," will then be fully demonstrated. The great scheme of human salvation, worked out through the infinite sacrifice of Christ, our glorious Lord, will then have been consummated. The new earth, freed from all sin, will then appear. All sin will have received its merited doom, its proper reward. Glorious ages of bliss and eternal joy will be experienced by the truly good.

These truths are firmly believed by S. D. Adventists. They are harmonious, consistent, involving no contradiction of positions, and perfectly in agreement with God's word. Here we have the rock of truth to build upon. These doctrines we have held successfully against all opposition. They have sustained the souls of believers in sickness or in health, in prosperity or adversity, in popular favor or persecution, in peril, in darkness, or in the icy clasp of death itself. They afford a clear explanation of most difficult texts of Scripture, and will stand the closest scrutiny. Why should we not all take a firm, undoubting stand upon them, and rest upon the word of God. G. I. B.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126: 6.

"KNOW THAT HE IS NEAR."

LIFT up your heads! Rejoice with song,
The glad hour's swiftly nearing;
Be strong, faint souls who've waited long,
Who love the Lord's appearing.

His word speeds on, is going forth,
Prepared as for the morning;
Walk in his light and witness bear
Until the glorious dawning.

Lift up your heads! His signs you see:
Each doth his message carry,
Foretelling earth's great jubilee—
"The vision will not tarry."

This gospel of the kingdom, sing!
'T is o'er the wide earth sounding;
Signs of the coming of the King
Are everywhere abounding.

Lift up your heads! the morning star
Will suddenly be rising;
Seen by God's children near and far,
In glory all surprising.

Lift up your heads! Rejoice with song;
Redemption's swiftly nearing!
Be strong, faint souls who've waited long,
Who love the Lord's appearing.

—Emily Clemens Pearson, in *Messiah's Herald*.

THE WORK IN ENGLAND.

IN compliance with the recommendation of the last General Conference, and in accordance with the mission boards concerned, I removed, with my family, from Basel to London in April last. At the council of the brethren held in London, immediately following our arrival, it was thought best that I should spend a few weeks in visiting the companies of our people in England. This I did, in some places in company with Eld. Haskell, and at others, with Eld. Robinson. For this privilege I am thankful, as it has given me a better general idea of the work, and enabled me to become acquainted, personally, with those who are interested in its advancement. We held meetings with the friends at Kettering, Wellingborough, Southampton, Keynsham, Bath, Hull, Ulceby, and Grimsby. At Southampton one was baptized, and at Bath, three. During the time of my stay at Hull, Bro. John and family sailed for America, and the little company of sisters there who had before met at his house, was left without a place of meeting. A pleasant and centrally located room was rented at a reasonable rate, and regular Sabbath meetings have since been continued. Bible readings are given by different members of the company, and we understand that some from the outside have attended and become interested. Their weekly donations more than meet the expense of the room, so they are laying up a fund with which to pay the rent of the room in future for a series of lectures.

On my way from Bath to Hull, I was met at Birmingham by Bro. Robinson, for the purpose of considering together the advisability of beginning work here in a more special manner. For nearly a year a sister had been selling the paper, *Present Truth*, and in this way was using about 500 copies of each issue. She also reported some interest on the part of her readers. With other favorable indications, it was decided, after my return to London, that I remove here with my family. We came July 17, and the day following I was taken severely ill, and was unable to labor for about five weeks. But the Lord has mercifully restored my health, in great measure, for which I give him thanks. Although not wholly recovered, I feel an increased desire to engage in the work of God with renewed earnestness, not only because of the great work to be done and the few there are to do it, but because of God's especial mercy shown me in again granting me strength and the opportunity to labor.

Birmingham is the fourth city in size and importance in the kingdom, having a population of over 500,000, and is situated nearly in the geographical center of England. It is noted for its business activity and the great diversity of its industries. The better classes of the people, generally, seem intelligent, practical, and simple in their habits and manners as compared with London people of the same class, there being much less of the air of city life here, in almost every respect, than in London. We might,

perhaps, reasonably hope from this fact, to find less of corruption and evil. But of these there is enough everywhere, and we can only hope and believe that among these thousands there are many honest, substantial people who will be reached by the truth for this time, and become an honor to the cause and a strength to the work. Our great need, surely, is wisdom to know how to reach them, and God has promised this to those who ask for it in faith.

While riding through the great cities here, with their thousands of inhabitants who know absolutely nothing of the three angels' messages, it naturally causes a feeling of helplessness which is indeed painful. The work is so great, the laborers are so few, and the time to work is so short! But it must be remembered that the work is not ours, but God's, and that it is not to be accomplished by "might" nor by "power," but by "my Spirit." Ignorance is really the greatest apparent obstacle in accomplishing a permanent work among the common classes. They may be influenced to accept the main features of the truth easily enough, but not being accustomed to study, and so failing to gain a clear and growing knowledge of it for themselves, they are in constant danger of accepting erroneous views, thinking, perhaps, at the same time, that these are a part of the truth itself. But I believe that as greater efforts shall be made to reach the reading, thinking classes through the publications, the influence of the education thus imparted will be felt by all who embrace the truth. We are thankful for the help in this direction which has already come, and for that which is still promised from America. There certainly is a very broad field for this kind of labor, though it be within narrow limits as to territory.

There is but one family of Sabbath-keepers in Birmingham besides ourselves—a family lately returned from New Zealand, who received the truth there. There are three with us who are engaged in selling publications. Last Sabbath we held our first Sabbath-school and meeting, with nine present. We trust that in the Lord's time and way there may be many others added to this number of such as shall be saved. We ask an interest in the prayers of the readers of the REVIEW for the work in Birmingham, as well as for the work in all Great Britain. Our address for the present is 40 Brougham St., Birmingham, England.

E. W. WHITNEY.

MICHIGAN.

STEPHENSON AND WILSON.—I came to Stephenson, where a number of French brethren and sisters live, from Robinson, Wis. Some important matters in the church needed to be attended to before beginning work for interested French persons. The Lord helped, and with the kind assistance of the elder, a good work was done. Since I came here, an outside interest has been shown. I have labored here two weeks for both the brethren and outside friends. Two were baptized. Some outside interest exists. There is hope for more fruit for the Lord in this back-woods country.

PAUL E. GROS.

KALAMAZOO.—After our last State meeting, I was permitted to preach the word of God to some of the Dutch in this country. Through the assistance of Bro. R. B. Owen, we obtained a small but very comfortable room in the Academy of Music. Nearly sixty meetings were held at this place; and although the attendance was not very encouraging at times, yet the word of truth made an impression on some hearts. Ever since a few decided to keep the Sabbath, that question has been a topic daily under discussion. Twelve have decided to obey the Lord in this requirement also. Some were already serving him, and others have decided to take up the cross and follow Christ. One of the brethren has begun to canvass, because he desires to disseminate a knowledge of the truth which has been imparted to him. The fact that some of them have been thrown out of employment on account of keeping the Sabbath, has made a deep impression on some minds. They acknowledge that a principle is involved in a question which causes people to forsake the means by which they have earned a living. The bitterest enemies acknowledge this. I presume it is almost superfluous to state that the ministers of the gospel oppose the truth most of all. There is reason to believe that, in course of time, others will follow the example that is given. May God bless this small company; they need especially to be remembered in your prayers. Pray also that

the Lord may raise up an obedient people among the Dutch nationality.

M. J. VAN DER SCHUUR.

WEST VIRGINIA.

CECIL.—I came here, pitched the tent, and began meetings last Friday night. On account of rain, there were only about forty in attendance the first evening; the second night there were about 100, and yesterday (Sunday) there were 250 present in the day-time, and about the same at night. Our collection was over three dollars, and we have sold already between one and two dollars' worth of literature. The people are very kind in bringing in provisions for our temporal wants.

This interest was awakened by our canvassers selling "Bible Readings for the Home Circle" in this section, and through the influence of our camp-meeting which was held only five miles from here. I came here by an urgent request from a number of the citizens, and I hope that a good work may be accomplished. Eld. Wilson is in the western part of the State, holding a tent-meeting. The Lord is going before us, and to his name be all the praise!

W. J. STONE.

THE NORTHERN MINNESOTA CAMP-MEETING.

THIS meeting was held at Verndale, where Brn. E. A. Curtis and M. E. Cady have been engaged in a tent-meeting, with some success. The attendance of our people was small, owing to the fact that the harvest in this part of the State was late. Some who attended, did so at considerable sacrifice. But the praise service held on the last day of the meeting, revealed the fact that all felt amply rewarded for coming. The Lord came near to his people, and all hearts were moved as he magnified his love. Elds. Porter and Flaiz did the most of the preaching. Prof. Lewis conducted the instruction in the line of Sabbath-school work, and also spoke on the subject of education. The canvassing and missionary work received their share of attention. Several persons decided to enter the canvassing field, and we hope they have fully consecrated themselves to this work. Many of the brethren and sisters present expressed their determination to engage in some one of the various lines of missionary work with a zeal not heretofore manifested, after their return home. We believe that if our brethren will carry the spirit of this meeting to their home churches, it will be the means of encouraging and helping those who were not permitted to attend.

Some attention was given to the work of the National Religious Liberty Association, and the circulation of petitions to Congress in favor of Religious Liberty. A readiness to take hold of this work as soon as an opportunity was presented, was very apparent. Bro. R. C. Porter having been appointed to the office of secretary of the association for our State, will enter upon the duties of his office as soon as he has fulfilled other engagements. Our brethren in all parts of the State will have an opportunity as soon as the busy season is over, to engage in the work of circulating petitions, and otherwise aiding in this good cause; and they should begin now to talk the matter up.

The people of Verndale and vicinity seemed to manifest a deep interest throughout the meeting, and the attendance was good, many attending all the meetings for instruction. Some were deeply moved, and we have reason to believe that the meeting made a good impression upon the minds of all. On Monday eight willing souls received Christian baptism, several of whom had lately embraced the truth under the labors of Brn. Curtis and Cady. Others had previously received baptism, and there are yet others who it is expected will go forward in this ordinance. Altogether, the meeting was a success, and it will remain as a bright spot in the experience of those who had the privilege of attending. The brethren who have been engaged in tent labor there, still remain to follow up the interest.

ALLEN MOON.

THE VIRGINIA CAMP-MEETING.

THE railroad connections between the North Carolina meeting and this one being so faulty, I was unable to reach Luray before Thursday. Here, in company with Eld. J. W. Bagby, I found Eld. J. E. Robinson at work, with a fair attendance of our own people, and a good outside interest.

Bro. L. C. Chadwick, who had come to give instruction during the workers' meeting, had returned. So few being present the first days allotted to the workers' meeting, they left the grounds and visited an adjoining church a few miles distant, and taught there. Thus much of the benefit to be derived from this workers' meeting was lost because the workers and others failed to take advantage of the privileges offered them, and to avail themselves of the instruction which the brethren had been sent to impart. Not only was this a loss to the workers, but it was felt during the camp-meeting proper. There is nothing which adds so greatly to the good of all during a camp-meeting, as that influence which is created in a good, spiritual workers' meeting. Some of the brethren and sisters did not arrive till late in the week, and their loss cannot well be computed; but those who came early could more fully appreciate what the tardy ones lost, but would not wish to share in that loss. The outside interest was a surprise to the brethren, and as they saw the large tent filled every night, and the crowds which came on Sabbath and Sunday, they regretted that the meetings had not begun earlier in the week before, and could not continue longer.

On the Sabbath, when the special effort was made to work for those encamped on the ground, we found them so scattered and crowded back by the large audience which had come in and filled the tent, that we were unable to separate the few and labor for them as we desired. The Lord gave good liberty as the truths for this time were presented. His sweet, tender Spirit was manifestly present. The brethren and sisters were greatly encouraged, and returned to their homes and fields of labor with a solemn purpose to move forward and consecrate themselves to the work of God. We shall look and hope for good results in this Conference the coming year.

The business meetings of the different departments passed off harmoniously. On account of there being so few churches in the State, and the low condition of their finances, the burden of the leading office in each of the different branches of the cause was laid upon one individual. Other changes, also, were made, which we trust will give relief and add to the results in the execution of plans for the future. The efforts which were made to help the brethren see the necessity of working to build up the cause in their own territory, and spread the truth in foreign fields, and the importance of standing by, and supporting those whom they send forth to labor in the Master's vineyard, seemed to be appreciated by all. Solemn vows were made to be more strict and prompt in the payment of tithes and offerings.

When the subject of Religious Liberty was presented, and the objects of the National Religious Liberty Association were set before them, more than twenty of those present readily united with it, and paid their membership fee. Bro. Robinson accompanied me to the West Virginia meeting, and on our way we stopped at Harper's Ferry, where we were kindly entertained, and had the privilege of visiting and seeing its historic places and important relics of the war. R. M. KILGORE.

THE KANSAS CITY MISSION.

WE have concluded to continue, by the help of God, our work in this city another year. We have now been here five years, and as we look back over those years, we can see where many things might have been done better. But we have had many perplexities to meet, and sometimes it would seem as though the way was hedged up altogether; but in every case the Lord has been our "present help in time of need." The Lord has raised up true friends to help us, and to stand by the truth when we needed them most. As we look over this work for almost a third of a century, we can trace the leadings of God's Spirit. Brethren, we do not follow fables when we follow the truths of the third angel's message of Revelation 14. We want a part in its closing work. We can almost see over the Red Sea into the promised land. To our old brethren we would say, Courage in the Lord. Let us not slacken our pace. Now is the time to "lift up our heads, and rejoice," for Jesus is coming again! Yes, he will come for his faithful people, and that right soon. May we live so near him that with the beloved John we may say, "Even so, come, Lord Jesus."

Bro. James Gallemore and wife are still laboring with us, and we ask all to remember the work in Kansas City. We need wisdom from above and

God's blessing every day. We would say to our brethren who have friends in the city, If you wish us to visit any of them, please give us their street and number, with their names and a letter of introduction, and we shall be glad to do so.

D. T. AND AMELIA SHIREMAN.

ARKANSAS CONFERENCE PROCEEDINGS.

THE first annual session of the Arkansas Conference convened at Rogers, Ark., in connection with the camp-meeting, Aug. 21, 1889, at 9 A. M. The President, Eld. J. P. Henderson, occupied the chair. Prayer was offered by Geo. W. Copley. The Secretary being absent, W. F. Martin was chosen Secretary *pro tem*. Credentials were presented by twenty-two delegates, representing eight churches. The minutes of the last meeting were read and approved.

The President then gave a brief synopsis of the progress of the work throughout the State for the last year, showing three churches organized, and an increase of about fifty members. On motion, the churches at Heber, Texarkana, and Fulton were admitted into the Conference.

The Chair being authorized, appointed committees as follows: On Nominations, S. Simonds, J. W. Hankins, J. B. McConnell; on Resolutions, Dan. T. Jones, I. E. Farnsworth, Geo. W. Copley; on Auditing, J. A. Somerville, Wm. Turman, Wm. Wilson, David Allen, John Raedels, Jonathan Philan; on License and Credentials, E. W. Farnsworth, F. N. Elmore, A. B. Mc Alexander.

Adjourned to call of Chair.

SECOND MEETING, AUG. 22, AT 9 A. M.—Two additional delegates presented credentials. The financial report of the Conference was then read, showing that about \$800 in tithes had been received during the year, and about \$200 on pledges. The advisability of sustaining the work in Little Rock was considered. The Chair was authorized to appoint a committee to further investigate the matter, which was subsequently announced as follows: J. W. Hankins, Wm. Martin, J. A. Somerville, Wm. Wilson, Dan. T. Jones.

Adjourned to call of Chair.

THIRD MEETING, AUG. 23, AT 9 A. M.—The Committee on Resolutions submitted a partial report, as follows:—

Resolved, That we recognize in our past experience the evidence of God's willingness to answer our prayers, and to bless our efforts for the advancement of his truth in this State, and that we will take courage, and have confidence in his guiding counsel for the future.

Whereas, The foreign missions are an important branch of our work; and,—

Whereas, Funds are needed to support the missions already established, and to establish others in different countries of the world; therefore,—

Resolved, That we, as a Conference, indorse the plan of first-day offerings as recommended by the General Conference, and that, as individuals, we will carry out the plan ourselves, and use our influence to have others do so.

Whereas, It is evident that when a proper degree of interest is taken in the subject of education of the youth among us, Battle Creek College will not be able to meet the demands upon it, and additional facilities in this direction will be required; and,—

Whereas, The expense attending the establishment and maintenance of a good school in each Conference is such as to make the burden quite heavy when borne alone; and,—

Whereas, There is at present a difficulty experienced in securing suitable teachers and managers for schools; and,—

Whereas, The Conferences between the Mississippi River and the Rocky Mountains are so situated as to render such action desirable; therefore,—

Resolved, That we favor a union of educational interests, and the establishment of a well-equipped and centrally located school.

Resolved, That we appoint a committee of three, with power to act in behalf of the Conference, with the Educational Secretary, in bringing about such results.

Whereas, Efforts have been made in our State legislature to repeal the exemption clause in the Sunday law; and,—

Whereas, The evidences indicate that others will be made in the future; therefore,—

Resolved, That remonstrances be prepared, and that our people be requested to circulate them as widely as possible.

The first resolution was spoken to by Brn. D. T. Jones, J. A. Somerville, J. G. Wood, and others, after which it was adopted by a unanimous vote. Eld. E. W. Farnsworth spoke to some length on the second resolution, giving a short account of the work in Europe and other countries, and the difficulties attending it, after which the resolution was adopted.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 24, AT 9:30 A. M.—Resolutions three and four were spoken to by Brn. E. W. Farnsworth, J. G. Wood, and P. M. Ownbey, after which they were adopted. The fifth resolution was discussed to some length by different members, showing a necessity of prompt action on the part of the Conference to offset future Sunday legislation. The resolution was then adopted. The Committee on Resolutions made a further report, as follows:—

Whereas, Souls are being lost to the cause of God, in the churches throughout the Conference, for lack of proper encouragement, exhortation, or reproof, from those whose duty it is to look after the flock; therefore,—

Resolved, That we urge the officers of every church, and of the Sabbath-school and missionary society connected, therewith,

to meet together for prayer and counsel as often as once a month, and that special efforts be made for the upbuilding of the churches, and for the spiritual interests of the members.

Resolved, That remonstrances to the enactment of Sunday and other laws on the subject of religion, should be circulated with unabating perseverance, by all who prize the boon of civil and religious liberty.

Resolved, That the circulation of our periodicals, and especially of the *American Sentinel*, be extended by all the means we can honorably put forth.

The sixth, seventh, and eighth resolutions were adopted after some remarks by Eld. J. P. Henderson and others. Eld. Dan. T. Jones presented the following resolution, the discussion of which was postponed until the following meeting:—

Resolved, That we indorse the principles of the National Religious Liberty Association, and that we will use our influence to assist the association in its work.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 26, AT 5:30 A. M.—Elds. Dan. T. Jones and E. W. Farnsworth occupied the time in discussing the work of the National Religious Liberty Association, after which the ninth resolution was adopted, and a number united in membership with the association.

Adjourned to call of Chair.

SIXTH MEETING, AUG. 26, AT 9 A. M.—The Nominating Committee made the following report: For President, J. P. Henderson, 1304 State St., Little Rock, Ark.; Secretary, E. B. Young, Lock Box 249, Little Rock, Ark.; Treasurer, Wm. Martin, Springdale, Ark.; Executive Committee: J. P. Henderson; Wm. Martin, W. J. Kerr, P. M. Ownbey, all of Springdale; and W. G. Smith, of Texarkana, Ark.

After some remarks, the above-named persons were elected to their respective offices.

The Committee on License and Credentials presented their report: For Credentials, J. P. Henderson; for License, W. J. Kerr and W. F. Martin. The report was adopted.

The Committee appointed to investigate the work at Little Rock reported in favor of retaining the house, and sustaining the work as already established. Eld. J. P. Henderson was elected as delegate to the General Conference.

The Financial Committee reported in favor of retaining the tents, for the benefit of the Conference, and meeting the expense by donations and pledges.

Adjourned *sine die*.

J. P. HENDERSON, *Pres.*

W. F. MARTIN, *Sec. pro tem.*

WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE second annual session of the West Virginia Conference of S. D. Adventists was held in connection with the camp-meeting at Grafton, W. Va., Aug. 20-27, 1889.

FIRST MEETING, AUG. 21, AT 10:30 A. M.—The President, Eld. W. J. Stone, occupied the chair. Prayer was offered by Eld. R. M. Kilgore. The roll of delegates being called, about sixteen responded, representing all the churches but one. The Kettle church was not represented. The minutes of the last annual session were read and approved.

The President then gave an account of the work performed in the State the past year, showing that while there had been no large accessions of members, there had been a steady, healthful growth in all branches of the work. Eld. Kilgore then made a few remarks, giving words of cheer and encouragement. It was voted that the visiting brethren be invited to participate in the deliberations of the meetings. The Chair was authorized to appoint the usual committees, which were subsequently announced as follows: On Nominations, David Haddix, John Lowman, C. W. Bee; on Resolutions, L. C. Chadwick, G. T. Wilson, S. F. Reeder; on Credentials and License, E. B. Hoff, B. B. Johnson, E. A. Robb; on Auditing, David Engle, John Knisely, John Lowman, B. B. Johnson, D. N. Meredith, E. W. Metcalf.

Adjourned to Aug. 23, at 10:30 A. M.

SECOND MEETING.—The Committee on Resolutions made a partial report, as follows:—

Resolved, That we herewith express anew our gratitude for God's goodness, and our confidence and faith in the third angel's message, and pledge ourselves to support and further its dissemination in whatever way Providence directs.

Resolved, That we earnestly urge the officers of every church, and of the Sabbath-school and tract society connected therewith, to meet together for prayer and counsel as often as once a month; and that proper steps be taken by the officers to ascertain the standing, both spiritual and temporal, of every member, so that assistance may be rendered when necessary.

Resolved, That we heartily indorse the principles of the American Health and Temperance Association in protesting against the manufacture and sale of all spirituous and malt liquors, and in discarding the use of tea, coffee, opium, and tobacco; and that we urge upon all people the importance of these principles.

Resolved, That we hereby urge upon all our people the duty of becoming intelligent upon these subjects by the careful reading of the "Testimonies" and other literature, and of putting into practice the principles taught.

Whereas, The tithing system is God's approved method of supporting his cause, and the payment of a tithe is necessary to the support of the laborers who are engaged in his work; and,—

Whereas, The failure to pay a tithe in this Conference makes it necessary for some of our laborers to leave the field unless the tithe is increased; therefore,—

Resolved, That we, the brethren and sisters of the West Virginia Conference, pledge ourselves to *honestly* pay our tithes in the future.

It was moved that the resolutions be considered separately. The first was spoken to by L. C. Chadwick, R. M. Kilgore, and J. E. Robinson. The second, third, and fourth were spoken to by Brn. Kilgore, Wilson, Stone, Chadwick, Robinson, and Reeder. While the discussion of the fifth resolution was pending, the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 27, AT 2 P. M.—The resolution under discussion when the previous meeting adjourned, was again read and spoken to by R. M. Kilgore, A. A. Meredith, E. B. Hoff, B. B. Johnson, L. C. Chadwick, J. A. Stuart, and others, and all were unanimously adopted. The Committee on Resolutions having nothing further to report, the report of the Committee on Credentials and License was presented: For Credentials, W. J. Stone; Ordination and Credentials, G. T. Wilson; Missionary License, S. F. Reeder. It was moved that the names be considered separately. The report was adopted. The Committee on Nominations made the following report: For President, W. J. Stone; Secretary, D. N. Meredith; Treasurer, B. B. Johnson; Conference Committee, W. J. Stone, G. T. Wilson, and S. F. Reeder; Delegate to General Conference, W. J. Stone. These names were considered separately, and all the nominees were unanimously elected. The Treasurer's report showed an increase of tithe over last year of about twenty per cent.

Adjourned *sine die*.

W. J. STONE, *Pres.*

D. N. MEREDITH, *Sec.*

OHIO CONFERENCE PROCEEDINGS.

THE first meeting of the twenty-seventh annual session of the Ohio Conference of Seventh-day Adventists was held in connection with the camp-meeting at Mt. Vernon, Ohio, Aug. 4, 1889, at 9:30 A. M. The President occupied the chair. After the usual opening exercises, the Conference was organized by calling the roll. Thirty-four delegates presented credentials, representing twenty-one churches. Petitions were received from the new churches of Delaware and Elgin, for admission into the Conference. The Elgin church was received; the delegate for the Delaware church not having arrived, the request was laid upon the table.

The President made extended remarks concerning the work during the past year. He dwelt particularly upon its condition at Cleveland, Mt. Vernon, and Columbus, showing the advance moves made, and the present and future needs at these places. He also spoke of his personal connection with the Conference for several years, and suggested that he would probably no longer be officially connected with it.

By vote, the Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, D. K. Mitchell, J. S. Fisher, Samuel Lafferty; on Resolutions, J. E. Swift, E. W. Farnsworth, J. B. Beauman; on Credentials and Licenses, J. E. Swift, G. A. Irwin, E. C. Penn; on Aggressive Work, G. A. Irwin, D. K. Mitchell, S. Lafferty, B. W. Van-Eman, W. H. Gilmore, G. A. Hare, F. H. Clymer, J. B. Beauman, J. F. Robbins, B. B. Francis, I. H. Moser, the representative of the General Conference and the State Board of the T. and M. Society.

Adjourned to call of Chair.

SECOND MEETING, AUG. 6, AT 9:30 A. M.—Six additional churches were represented by delegates. The request for the admission of the Delaware church was considered, and the church admitted. A written request was received from the church at St. Clairsville, asking for admission into the Conference. The request was granted. The Treasurer's report was presented, also that of the Auditor, after which the Treasurer's report was accepted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 7, AT 9:30 A. M.—Thirty churches were represented by delegates. The Chair called for reports of city mission work. Eld. Cottrell spoke in behalf of the work at Columbus, and Eld. Swift in behalf of the work at Cleveland, the report from the latter showing that the mission is nearly self-sustaining. The church there has increased considerably in membership, and quite largely in the amount of tithes.

The Committee on Aggressive Work submitted the following recommendations:—

1. That Eld. E. T. Russell be requested to devote his time and attention to opposing the work of religious legislation that may at any time be attempted in the State.
2. That the tract society resume the circulation of the petitions to Congress in opposition to religious legislation, using every legitimate means to secure as many signatures as possible before the next session.
3. That the *American Sentinel*, "The National Sunday Law," and "Civil Government and Religion" be placed in the hands of all representative men in the State.
4. That the *American Sentinel* be sent to the nominees of all political parties to the legislature until the next election, and to the members elect as long as may be deemed advisable.
5. That property be purchased in the city of Cleveland, and a mission house, tract depository, and meeting-house built, the

same to be deeded to the General Conference Association of S. D. Adventists.

6. That the Cleveland mission be the place where workers shall be trained.

7. That the sum of at least \$10,000 be raised for the above purpose, and that we ask our brethren throughout the State to raise the sum of \$4,000, the T. and M. Society \$1,500, and the Cleveland church the remainder; that steps be taken at once to raise the same, and that the purchase of the property and the erection of the buildings be done under the advice of the General Conference.

8. That a house be rented at Columbus by the Conference, for the use of the mission workers in that city, and that the expenses of the mission be carried by the Conference.

9. That in view of the demand for increased facilities to care for the increasing patronage at the Mt. Vernon Sanitarium, and the important relation this institution sustains to the cause in Ohio, we request our brethren throughout the State to take stock in the institution as they are able.

The foregoing recommendations were freely discussed and unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 9, AT 2:30 P. M.—The Committee on Resolutions presented the following:—

Resolved, That we more faithfully heed the recommendation of the General Conference, and the resolution passed by our own Conference at its last session, concerning first-day offerings.

The remainder of the time of this meeting was occupied by Eld. Olsen, who spoke to the resolution and of the work in foreign fields in general, after which the resolution was adopted, and the Conference adjourned to call of Chair.

FIFTH MEETING, AUG. 11, AT 9:15 A. M.—The Committee on Resolutions reported further, as follows:—

Resolved, That the seventh resolution adopted at Cleveland, Ohio, Aug. 9, 1887, which reads, "Resolved, That in case of an accusation against any one, unless for open violation of the commandments of God, or in case of a division in a church, action should be deferred till one or more members of the Conference Committee are present, or some one authorized by them," be amended so as to read, "Resolved, That in case of serious difficulty among the members of a church, the officers of the church seek counsel of those placed in charge of the district or Conference."

Resolved, That Art. II, Sec. 1, of the Constitution, be so amended as to read: "The officers of this Conference shall be a President, a Secretary, a Treasurer, and an Executive Committee of five, of which the President shall be one, the officers to be elected annually."

Resolved, That hereafter the Conference year end with June 30, and that all Conference accounts be closed, and laborers employed by the Conference be requested to close their reports, at that date.

Resolved, That this Conference recognize the Secretary of the Sabbath-school Association as a laborer in the employ of the Conference, and we recommend that in selecting a person to fill this office, care be taken to secure one who can devote the time necessary to the success of the work.

These resolutions were separately considered, and were adopted. The Committee on Nominations presented the following names, which were separately considered, and the persons named elected to their respective offices: For President, Geo. A. Irwin; Secretary, L. T. Dysert; Treasurer, D. K. Mitchell; Executive Committee, Geo. A. Irwin, O. F. Guilford, J. E. Swift, H. M. Mitchell, H. W. Cottrell; Delegates to General Conference, G. A. Irwin, J. E. Swift, O. J. Mason, E. T. Russell. By request, the new church at Piqua was received into the Conference.

Adjourned to call of Chair.

SIXTH MEETING, AUG. 12, AT 4 P. M.—The Committee on Credentials and License presented the following recommendations: For Credentials, R. A. Underwood, O. F. Guilford, J. E. Swift, H. W. Cottrell, O. J. Mason, J. S. Iles, H. H. Burkholder, E. J. Van Horn, E. T. Russell; for Ministerial License, V. H. Lucas, H. M. Mitchell, G. A. Irwin, A. C. Shannon, A. G. Haughey, E. B. Haughey.

Adjourned *sine die*.

R. A. UNDERWOOD, *Pres.*

L. T. DYSERT, *Sec.*

N. B.—Church treasurers and others will take notice that Bro. D. K. Mitchell is now State Treasurer, and all tithes should be sent to him, at Corsica, Morrow Co., Ohio. Send N. Y. draft or express money order, payable to D. K. Mitchell, to Corsica, Ohio. Post-office orders must be drawn on the post-office at Galion, Ohio, as the Corsica office is not a money-order office.

All moneys in payment of pledges or for the city mission fund, tent fund, city mission building fund, foreign missions, first-day offerings, Christmas offerings, or for business connected with the tract society, should be sent to L. T. Dysert, 1103 Case Ave., Cleveland, Ohio. All church treasurers should comply with the above notice.

L. D. T.

MISSOURI H. AND T. ASSOCIATION PROCEEDINGS.

THE tenth annual session of the Missouri Health and Temperance Association convened on the camp-ground at Kingsville, Mo.

FIRST MEETING, AT 5 P. M., AUG. 12.—Prayer was offered by Bro. C. Eldridge. The President, H. D. Clark, being absent, Eld. D. T. Jones was called to the chair. He then delivered a short address to the Association, in which he spoke of the general principles of health and temperance, giving some valid reasons for being temperate in all things. Bro. Eldridge expressed himself

pleased to see the interest manifested by those present, and heartily indorsed the health and temperance work. The tetotal pledge was then read, and fifteen names were added to the list.

On motion, the Chair appointed committees as follows: On Nominations, N. W. Allee, T. A. Hoover, J. J. Nichols; on Resolutions, C. Santee, Wm. Evans, Joseph Clarke.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., AUG. 14.—A carefully prepared paper was read by sister Vita Morrow, which was highly appreciated by the Society. Eld. E. W. Farnsworth being called upon, spoke of his gratitude for the health and temperance work among our people, and of the manifest benefits of the same. He showed conclusively that we should have a broader view of this subject, stating that we should place more stress on the religion of this work. Eld. J. G. Wood made interesting remarks, expressing his appreciation of this important branch of present truth. Eld. D. T. Jones expressed himself in favor of a view of health and temperance which would include our manner of living, not only in eating and drinking, but also as to general surroundings and personal tidiness.

The Committee on Nominations presented the following report, which was adopted: For President, Eva Wick; Vice-President, J. B. Beckner; Secretary and Treasurer, Vita Morrow.

Adjourned to call of Chair.

The following resolutions were prepared by the Committee, but on account of a press of other business they were not considered by the Association:—

Whereas, After nine years of associated labor in the interests of health and temperance, we find a large number of our people who have failed to advance with the light given us on these important subjects; therefore,—

Resolved, That we earnestly request our ministers and workers diligently to set before the people for whom they labor, the necessity of accepting the principles of health and temperance as found in God's word and the testimonies of his Spirit, and that we urge them to lend an influence to precept by positive example.

Resolved, That we request all who labor in the interests of health and temperance to keep a correct account of their labor, and report the same to the Secretary of the Association.

Resolved, That we express our gratitude to God for the light given us on this important branch of present truth, and that we will aid to the extent of our ability any society that has for its sole object the advancement of these principles.

Resolved, That we recommend that our people procure and read the health publications issued by our offices at Battle Creek and Oakland, and make an intelligent application of the principles taught.

Resolved, That we request the Conference Committee to furnish a competent person to labor in behalf of health and temperance at our next annual session.

D. T. JONES, *Pres. pro tem.*

EVA WICK, *Sec.*

OHIO TRACT SOCIETY PROCEEDINGS.

PURSUANT to appointment, the eighteenth annual session of the Ohio Tract Society convened in connection with the camp-meeting at Mt. Vernon, Ohio.

FIRST MEETING, AUG. 5, AT 5 P. M.—Prayer was offered by Bro. Geo. A. Irwin. The President occupied the chair. The report of the last annual session was read and approved. The report of labor for the year not being completed, a statement of business done by the depository was read. The several directors present reported the status of the work in their respective districts. Eld. Farnsworth made some remarks concerning the circulation of the *American Sentinel* and the petitions to Congress; also in regard to the sale of our publications. He drew some comparisons between our sales and those of other States, showing our Society to be behind them in the sale of subscription books.

The Chair being authorized, appointed the following committees; On Nominations, G. A. Irwin, D. K. Mitchell, E. W. Farnsworth; on Resolutions, H. M. Mitchell, F. E. Belden, L. T. Dysert.

Adjourned to call of Chair.

SECOND MEETING, AUG. 8, AT 9:30 A. M.—The Committee on Resolutions presented the following:—

Resolved, That the State officers of the Ohio T. and M. Society be, and are hereby, authorized to take immediate steps to incorporate and place this Society on a proper legal basis.

Resolved, That we so amend Art. II. of our Constitution, as to provide for the election of a Corresponding Secretary as one of the officers of the State Society.

Whereas, At the close of the second session of the Fifteenth Congress of the United States, the bills then before the Senate, touching the amendment of the Constitution, and the Sunday rest, for the time seem to have died, and as a result an apparent indifference seems to have come over our people in regard to the necessity of pushing the circulation of petitions for signatures against legislation upon religious questions; and,—

Whereas, The so-called National Reformers are pushing their work to the end that every State, county, and township is being organized and systematically worked for signers to petitions urging Congress to such religious legislation as in the end will result in the establishment of the image to the beast (Revelation 13); therefore,—

Resolved, That steps be taken immediately to secure systematic effort in obtaining signatures to the counter-petitions.

Resolved, That in harmony with the recommendation of the Ohio Conference, the various nominees for executive and legislative offices in the State be supplied with a copy of the *American Sentinel* from now till the election and afterward; to the members elect of these bodies so long as may be deemed advisable;

also that they each be supplied with the pamphlets, "National Sunday Law" and "Civil Government and Religion," with such other literature as the State officers may from time to time deem advisable.

The first resolution was referred to a special committee appointed by the Chair. The second, third, and fourth resolutions were spoken to at some length by Eld. Olsen, and afterward adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 9, AT 9:30.—The Committee on Resolutions presented the following additional report, which was fully considered and adopted:—

Resolved, That the local societies and isolated individuals be requested to contribute toward the expense connected with the work contemplated in the fourth resolution.

Resolved, That we deem it advisable, and would urge it upon our local societies, to place these publications in the hands of all other representative men in the State in their several localities, as fast as possible.

Whereas, We consider the canvassing work one of the most important means of getting the truth before the people; therefore,—

We recommend, The election of such a person for State Agent, as can devote his entire time to the interests of the canvassing work.

Resolved, That our canvassers work on the company plan as far as possible, under the direction of leaders appointed by the State Agent, with the approval of the leading Conference and Tract Society officers; said leaders to canvass on commission when not actually engaged in assisting inexperienced members of their companies.

Resolved, That both ministers and people endeavor to encourage those already in the work, and induce other suitable persons to devote their entire time to it, especially our young men and women who are teaching school and following other worldly occupations.

Whereas, The increasing amount of work performed by the canvassers, does not lessen the responsibility of other members of our churches; and,—

Whereas, Spiritual growth depends upon individual effort for others; therefore,—

Resolved, That all our church members become members of, and workers in, our tract and missionary societies.

Resolved, That weekly missionary meetings be held in all our churches, either in connection with the weekly prayer-meeting or at other times.

Resolved, That members of our local societies and of the State district, as well as our librarians and district secretaries, be urged to report regularly.

Whereas, The Ohio T. and M. Society in the past has had no permanent place of business, and at present a favorable opportunity presents itself of securing suitable permanent quarters in connection with the Cleveland church and mission; and,—

Whereas, The Ohio Conference has adopted a resolution favoring the erection of a city mission building in the near future, in connection with the church in the city of Cleveland; therefore,—

Resolved, That the State officers are hereby authorized to appropriate \$1,500 of the funds of this Society for the purpose of securing such permanent quarters with said church and city mission.

After the consideration and adoption of this report, F. E. Belden, on behalf of the publishers, presented a specially prepared copy of the new "Bible Readings for the Home Circle," to W. E. Arnett, the canvasser who first demonstrated that this work could be sold as a canvassing book.

Adjourned to call of Chair.

When the meeting was dismissed, a goodly number of the canvassers came forward and examined the new book, and all seemed pleased that one of their number had been so kindly remembered by the publishers.

FOURTH MEETING, AUG. 11, AT 9:45 A. M.—The special committee appointed at the second meeting, to which the first resolution was referred, recommended,—

That no action be taken in the matter of incorporating the Society at present; and that the President be a committee of one to bring the matter before the next general meeting of the International Tract and Missionary Society, requesting that some action be taken, to the end that State tract society property may be guarded by law.

The recommendation was adopted. The Committee on Nominations reported as follows: For President, J. E. Swift; Vice-President, H. M. Mitchell; Secretary and Treasurer, L. T. Dysert; Corresponding Secretary, C. A. Patchen. It was requested that the State Canvassing Agent be supplied by the General Canvassing Agent. These names were separately considered, and the nominees were elected to their respective offices. The nomination for directors was referred back to the committee. Adjourned to call of Chair.

FIFTH MEETING, AUG. 12, AT 4:30 P. M.—The Corresponding Secretary presented her resignation, which was accepted. The Committee on Nominations reported further, as follows: For Corresponding Secretary, Lillie A. Van Gorder; Directors: Distrs. Nos. 1, 7, E. B. Haughey; Nos. 2, 4, H. M. Mitchell; Nos. 3, 8, E. J. Van Horn; No. 5, Geo. Klopfenstein; No. 6, W. H. Dowdell. The names were considered, and the nominees elected to their respective offices.

The report of labor for year ending June 30, 1889, is as follows:—

No. of members.....	633
" reports returned.....	612
" members added.....	89
" " dismissed.....	86
" letters written.....	946
" " received.....	310
" missionary visits.....	14,272
" Bible readings held.....	1,607

No. of persons attending readings.....	4,543
" subscriptions obtained for periodicals.....	1,945
" periodicals distributed.....	5,439

The receipts for the entire year amounted to \$10,267.97; disbursements, \$9,922.21.

Adjourned sine die.

R. A. UNDERWOOD, Pres.

L. T. DYSERT, Sec.

VIRGINIA S. S. ASSOCIATION PROCEEDINGS.

THE sixth annual session of the Virginia Sabbath-school Association was held at Luray, in connection with the camp-meeting, Aug. 13-20, 1889.

FIRST MEETING, AUG. 15, AT 10:30 A. M.—Prayer was offered by Bro. Robinson. The President, T. H. Painter, occupied the chair. The minutes of the last annual meeting were read and approved. The President spoke of the interest of the Sabbath-school work; and as not much visiting had been done, because of the high water, so it was suggested that the superintendent of each school speak of the interest of his school. Those present gave discouraging reports. The President spoke of the importance of studying the lessons more perfectly. By inquiry, it was found that only four copies of the Sabbath School Worker were taken, and it was suggested that the Secretary canvass the members present, and obtain all the subscriptions possible for the Worker. Bro. Robinson made some good remarks in regard to making the Sabbath-school interesting, and creating a desire to attend more regularly. Remarks were made to the same effect by T. H. Painter. By vote, the Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AUG. 16, AT 5 P. M.—Previous to this meeting the Chair had appointed the following committees: On Nominations, C. V. Woods, R. D. Hottel, T. H. Painter; on Resolutions, J. E. Robinson, R. T. Fultz, C. V. Woods. The Committee on Resolutions presented the following:—

Whereas, The sole object of the Sabbath-school is to lead souls to Jesus; therefore,—

Resolved, That we urge all our older brethren and sisters to set an example worthy of imitation by the children, touching thoroughness in the preparation of the lessons, liberality in contributions, and thorough consecration of life, and thus help them to form Christian characters and give their hearts to the Saviour.

The Committee on Nominations presented the following report: For President, R. D. Hottel; Vice-President, T. H. Painter; Secretary and Treasurer, Kate M. Neff; Executive Committee: C. V. Woods, R. D. Hottel, T. H. Painter. The nominees were elected to their respective offices.

Adjourned sine die.

T. H. PAINTER, Pres.

KATE M. NEFF, Sec.

SOUTH ATLANTIC S. S. ASSOCIATION PROCEEDINGS.

THE first annual session of this Association was held at Barnesville, Ga., July 30 to Aug. 6, 1889.

FIRST MEETING, AUG. 1, AT 4 P. M.—The President being absent, the Vice-President, Chas. F. Curtis, occupied the chair. Prayer was offered by Eld. Kilgore. The report of the organization was read and approved. The Treasurer presented the following report, which was accepted:—

Cash on hand when organized,	\$ 2 46
Received during the year,	33 07
Total,	\$55 53
Expended during the year,	\$21 18
Balance on hand July 1, 1889,	\$14 35

The Secretary, by use of the blackboard, gave an outline of the progress of the Sabbath school work in this Association during the past year. It was shown that the Association was organized with eleven schools, having a membership of 164, and an average attendance of 141. July 1, 1889, we had seventeen schools, with a membership of 218, and an average attendance of 185,—an increase of six schools, fifty-four members, and forty-four in average attendance.

Encouraging remarks on this report were made by Bro. Eldridge, Kilgore, and Crisler.

By vote, the Chair was empowered to appoint the usual committees, which were as follows: On Nominations, J. O. Corliss, Mrs. J. W. Philmon, Mrs. M. A. Beugnet; on Resolutions, L. H. Crisler, C. Eldridge, Lysle Reynolds.

Adjourned to call of Chair.

SECOND MEETING, AUG. 2, AT 4 P. M.—The Committee on Resolutions reported as follows:—

Resolved, That we recognize the blessing of God in the prosperity that has attended the Sabbath-school work in this field during the year.

Resolved, That this blessing shall be received by us only as an incentive and an encouragement to greater consecration to the work.

Whereas, The only object of the Sabbath-school should be to lead souls to Christ, and no one can lead another in a way which he himself does not know; therefore,—

Resolved, That we recognize and emphasize the necessity of having converted teachers in the Sabbath-school.

Whereas, The formation of new schools rests largely in the hands of the ministers, and the instructions given at the time when a school is organized have much to do in shaping its future course; therefore,—

Resolved, That we urge all who labor in the field to become thoroughly and practically familiar with all branches of the Sabbath-school work.

Whereas, The experience of the past year has shown that our Sabbath-schools have made great progress by the systematic correspondence of our Sabbath-school Secretary; therefore,—

Resolved, That while we would most earnestly encourage personal work by the officers to as great an extent as possible, we express it as our belief that nothing can take the place of regular correspondence, and we urge the Secretary to keep in constant communication with all the schools in the Association, so that he may know the exact standing of each, and be enabled to give the instruction that is needed.

Resolved, That we urge upon all our schools the importance of extending the circulation of the Youth's Instructor.

Resolved, That we recommend the holding of teachers' meetings in all our Sabbath-schools.

Resolved, That it is incumbent upon officers and teachers to use such Sabbath-school helps in the way of hells, maps, blackboards, etc., as are or may be provided for them, and not allow them to remain as useless ornaments.

Whereas, This is a new field, and there is much need of funds to carry on properly the Sabbath-school work; therefore,—

Resolved, That all donations shall be used for the purchase of necessary Sabbath-school helps, such as hells, maps, blackboards, singing books, etc.

Whereas, The quarterly reports are printed in the Sabbath School Worker, and also much valuable instruction that the teachers and officers should have; therefore,—

Resolved, That we urge the necessity of our schools' supplying themselves with this valuable help.

Whereas, The officers of the Association have no means of knowing the wants of the various schools except through the quarterly reports; therefore,—

Resolved, That we emphasize the importance of being prompt in reporting.

These resolutions were adopted.

The Committee on Nominations reported, and their report after being amended, read as follows: Executive Committee: L. H. Crisler, President, Orlando, Fla.; Chas. E. Giles, Vice-President, Atlanta, Ga.; Lysle Reynolds, Secretary and Treasurer, Cor. S. Boulevard and Bryan Sts., Atlanta, Ga.; Chas. F. Curtis and Mrs. J. W. Philmon. The nominees were unanimously elected.

Adjourned sine die.

CHAS. F. CURTIS, Vice-Pres.

MRS. C. F. CURTIS, Sec.

MISSOURI S. S. ASSOCIATION PROCEEDINGS.

THE twelfth annual session of the Missouri Sabbath-school Association was held on the camp-ground at Kingsville, Mo., Aug. 13-20, 1889.

FIRST MEETING, AT 9 A. M., AUG. 14.—The President, James Klostermyer, occupied the chair. Prayer was offered by Eld. N. W. Allee. Introductory remarks were made by the President. The minutes of the last annual session were read and approved. The annual report of schools, as obtained from their quarterly reports, was read by the Secretary.

On motion, the President was empowered to appoint the usual committees. Eld. R. S. Owen being present, delivered a short address to the Association, in which he spoke of the growth of the Association as a matter of encouragement, although that growth had been slow. He evidently thought there was room for improvement; that one way to bring this about, is to keep something before the schools which will constantly stir them up to the importance of the work. He spoke of the necessity of having consecrated teachers, who know for themselves that they are accepted of God, that they may lead those whom they teach to a saving knowledge of Christ.

The committees were announced as follows: On Nominations, J. S. Hall, J. G. Wood, O. Smith; on Resolutions, C. Santee, R. S. Owen, J. B. Beckner.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., AUG. 16.—The Committee on Nominations presented the following report, which was adopted: For President, J. B. Beckner; Secretary and Treasurer, Vita Morrow; Executive Committee: J. B. Beckner, James Klostermyer, N. W. Allee. The Committee on Resolutions reported as follows:—

Resolved, That we indorse the action of the Executive Committee in reviving the S. S. Worker, and that we pledge to it our hearty support.

Resolved, That every Sabbath-keeping family in this Conference should be connected with a Sabbath-school if located near one; if not, a family school should be organized; and we promise to work to this end by reporting to our State Secretary all who are not so connected.

Whereas, The International Association has recommended that a competent State Secretary, when secured, be encouraged to devote her entire time to the work; and since few could do this without compensation; therefore,—

Resolved, That we request our Conference to consider the question of making the State Secretary of the Sabbath-school Association a Conference employe.

Resolved, That we express our gratitude to God for the prosperity that has attended this branch of the work during the past year, and also for the efficient aid sent us at these meetings.

These resolutions were adopted, each being acted on separately. The first resolution called forth some discussion in regard to the merits of the Worker, participated in by Bro. Evans, Wood, Klostermyer, Beckner, and Owen. The second, third, and fourth resolutions were adopted

without discussion, a few remarks being made on the latter clause of the fourth. Eld. R. S. Owen spoke in regard to the value of the Sabbath-school work in general, and how it is especially instrumental in holding our smaller churches together. He spoke of the utility of isolated families holding Sabbath-schools, at a set time, conducting them in the same manner as our regular Sabbath schools. He gave some examples illustrating what had been done in this line. At the close of his remarks the Association adjourned to call of Chair.

JAMES KLOSTERMYER, Pres.

VITA MORROW, Sec.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 130.

LETTER TO THE HEBREWS.

LESSON 2.—HEBREWS 1: 8-14.

(Sabbath, Oct. 12.)

Questions, with Scripture Texts.

1. Of whom does the first chapter of Hebrews speak?

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Verse 2.

2. Who speaks to the Son of God in verse 8.

"But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom."

3. What does he call him?—I b.

4. How came the Son to have this name?

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Verse 4.

5. Is it anything unusual for the Son to have the name of his Father?

6. What is said of his throne? Verse 8.

7. Is the Son of God now on a throne?

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1.

8. Is that throne the throne of the Son?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

9. Will he always continue to sit upon that throne?

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." 1 Cor. 15: 24.

10. How long will he possess his own throne?

Luke 1: 32, 33; Ps. 89: 29, 35-37.

11. What is meant by a scepter of righteousness?

"Behold, a king shall reign in righteousness, and princes shall rule in judgment." Isa. 32: 1.

12. What is the meaning of the word "iniquity"?

13. Who hath anointed the Son of God?

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1: 9.

14. What class of people were anointed by order of the Lord? Ans.—Priests, prophets, and kings.

(See Ex. 29: 5-7; Lev. 16: 32; 1 Sam. 9: 16; 10: 1; 16: 1, 12, 13; 1 Kings 19: 16.) *Christ*, in the Greek, and *Messiah* in the Hebrew, mean the Anointed.

15. What is meant by anointing him with the oil of gladness above his fellows? ("Fellows" means companions, or associates; it does not imply equality. Isa. 61: 1-3.)

"The king shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice!" "For thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance." Ps. 21: 1, 6.

16. Who laid the foundations of the earth?

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1: 10.

17. In what manner shall the heavens and earth perish? Ans.—They shall be changed. (Compare 2 Pet. 3: 5, 6; Rev. 21: 1, 5.)

"They shall perish, but thou remainest; and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Verses 11, 12.

18. What is said of the unchangeable nature of Christ?

"And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Verse 12.

19. To whom did the Lord say, "Sit thou at my right hand?"

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" Chap. 1: 13.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110: 1.

20. By the words, "to which of the angels," etc., does the writer mean that the Lord ever said this to an angel?—No; it is a question implying a negation; as if he had said, Was there ever such an instance?

21. Until what time does he sit at the right hand of his Father?

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" Heb. 1: 13.

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Chap. 10: 12, 13.

22. Who shall put the enemies of the Son under his feet? (See 1 Cor. 15: 28.)

23. Does this imply that those enemies shall be converted?

24. What will the Son of God do with his enemies, when they are given to him, or put under his feet?

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2: 7-9.

"But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." Luke 19: 27.

25. What office do the angels fill?

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. 1: 14.

26. To whom do they minister?—I b.

NOTES.

The scepter is an emblem of kingly power. A scepter of righteousness implies just what Isa. 32: 1 says, "A king shall reign in righteousness." In Gal. 2: 17, the apostle declares that Christ is not the minister of sin; that is, he does not serve the cause of sin; he does not advance sin. But he is the minister of righteousness, or right-doing. (Compare 1 John 3: 7.) As the commandments of God are righteousness (Ps. 119: 172), he who does righteousness keeps the law of God. (See Deut. 6: 25; Isa. 51: 7.)

"Iniquity" means, literally, *lawlessness*; "workers of iniquity" (see Matt. 7: 23) means *breakers of the law*. However much we may call on the name of Christ, and profess faith in him, he will not accept us unless we also do the will of his Father; he will not accept law-breakers. While we cannot be justified, or please God, without faith (Rom. 5: 1; Heb. 11: 6), so faith without works is dead, being alone. James 2: 17, 20; compare Rev. 14: 12.

Verses 10-13 are quoted from Ps. 102: 25-27. By the reading of the psalm we could not determine that this was spoken to the Son rather than addressed to the Father. And this is the case with a number of quotations in the New Testament from the Old. We should never think of applying them to the Son of God, if Inspiration did not so apply them. And is this not an assurance to us that the Son of God occupies a much larger place in the Scriptures of the Old Testament than is generally supposed? Is it not reasonable to believe that many other texts in that book refer to him, in which he is not generally recognized? The great efforts that are being made, in these days, to do away with the Old Testament, or to weaken its authority, is a direct blow against the divinity and work of the Lord Jesus Christ. The Scriptures are not read with that carefulness and feeling of dependence on the Spirit of God that are necessary to appreciate it as a revelation of God through his Son.

"The Lord said unto my Lord," Ps. 110: 1. In this text two different Hebrew words are rendered Lord. Thus the original reads: Jehovah said unto Adonai. And so in other places, as Isa. 6: 3, 4, 12, Jehovah is used; in verses 1, 8, 11, it is Adonai. But this distinction is not recognized in the Greek language. As Jehovah is a proper name, and not a title, it should never be translated or rendered Lord. If it were transferred as a proper name, the distinction would be recognized in every language.

The apostle Paul tells us in Rom. 8: 14, that if we are led by the Spirit of God, we are the sons of God; and John (1 John 3: 2) says that we are even now sons of God. The angels also are called sons of God (Job 38: 7), and Luke (chap. 3: 38) says that Adam was the

son of God. But all these are sons in a far different sense from what Christ is. The angels are sons by creation, just as Adam was, who was created a little lower than they. But Christ is the "only begotten Son of God," having "by inheritance a more excellent name than they." We are "by nature the children of wrath" (Eph. 2: 3), since we partake of the fallen nature of Adam; but we become sons by adoption, and the Spirit of God is the seal of that adoption. As adopted sons of God, we become heirs of God and joint heirs with Christ Rom. 8: 14-17. We shall be allowed to share the glory and dominion of God's own Son. Well may the beloved disciple exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

News of the Week.

FOR WEEK ENDING SEPTEMBER 28.

DOMESTIC.

—The new Chinese Minister to the United States is Tsui Kwo Ying. He arrived with his suite on Thursday.

—Mayor Cregier, of Chicago, Thursday revoked the licenses of thirteen saloons for not keeping their blinds closed on Sunday.

—A Boston correspondent makes the statement that 3,645 women were arrested for drunkenness in that city last year.

—The Chautauqua University will be moved from Plainfield, N. J., to Buffalo about Feb. 1. Bishop Vincent lives in Buffalo.

—The city council of Erie, Pa., passed an ordinance, Monday, fixing the day's work of city laborers at eight hours. The Central Labor Union of the city is happy.

—The immigrants arriving in the United States for the eight months ended Aug. 31 last (except from Canada and Mexico), numbered 300,564, against 392,942 during the same period in 1888.

—The Central Roman Catholic Society held a recent session in Cleveland, Ohio, at which plans were laid to encourage the immigration of Catholic foreigners to this country, especially to the Western sections.

—At Erie, Pa., Sunday, a party of thirty young people went into the country for a picnic. On their return the driver was drunk, and drove the party down an embankment forty feet high. All were badly hurt, and two cannot live.

—The public school system, according to the annual report of the Commissioner of Education, for the year ending June 30, 1889, is making marvelous progress in the South. The increase in enrollment greatly exceeds the increase in population.

—The Loyal Women of American Liberty, a national association organized last year in Boston, when the school fight was on, have begun agitation in New York. The movement is a protest against Roman Catholic sectarianism in public schools.

—Late Friday night, near Palatine Bridge, N. Y., the second section of the St. Louis express telescoped the first section, which had stopped for repairs, causing a terrible wreck. Several bodies have been recovered, and many were injured; but the exact extent of the casualties is not yet ascertained.

—Monday evening a tornado swept over Pablo Beach, Fla., wrecking Murray Hall, a big hotel, and other structures. A horse and wagon were carried 200 feet, and a freight car was blown sixty feet. Pieces of wood were driven through the two-inch flooring of the railroad station, and a thirteen-year-old boy was killed.

—Near Bucatunna, Miss., early Wednesday morning, a Mobile and Ohio mail and passenger train was stopped by three bandits, who robbed the express and mail cars, getting about \$3,000 in money and a number of registered packages. The robbers overlooked \$70,000 of Government funds en route for Florida. After securing their booty, the desperadoes disappeared in the undergrowth, and are now being hunted by a posse and detectives.

FOREIGN.

—The two transatlantic cables belonging to the Western Union Company are broken. The break occurred off Flemish Cape, near the American shore.

—The entire bench of judges, district and circuit, of Riga, have been arrested for using the German language after they had been ordered to use the Russian.

—A dispatch to the *London News* from Athens, says that Christians are dragged, bound hand and foot, through the towns of Crete, and that many have escaped into the country.

—The French elections of last week resulted in a victory for republicanism, Boulangerism and monarchism being relegated to the background by overwhelming majorities.

A missionary on the Congo writes that famine is stalking through the land, and that two-thirds of the people are in danger of dying for want of food.

A new and rich fishing ground has been discovered in the extreme North, by Capt. John Marshall, of Gloucester, Mass. It lies off Iceland, and is from five to six miles wide, and fourteen miles long.

M. Eiffel, builder of the tall tower of Paris, is expected in Quebec shortly to build a \$5,000,000 bridge across the St. Lawrence, which would make a continuous roadway from ocean to ocean on Canadian soil.

Spain is threatening war on Morocco unless the captain, four of the crew, and a passenger of a Spanish vessel which was captured by natives off the Riff coast, and who, it is believed, were taken into the interior to be sold as slaves, are released immediately.

A Shanghai, China, dispatch says: "The emperor and the members of his council are understood to be debating a memorial demanding the expulsion of Americans from China. There is strong agitation for an increase of the restrictions on American merchants and missionaries at treaty ports."

RELIGIOUS.

The Milwaukee Ministers' Association has decided to inaugurate a Sunday-closing movement in that city.

The Salvation Army at Kansas City, Mo., is to be suppressed by order of the Board of Police Commissioners.

Eight thousand Czechs in Vilna have recently forsaken the Roman Catholic faith, and joined the Greek Church.

The vital statistics in the Congregational Year Book show that ninety-six ministers of the denomination died during 1888.

The Hebrews of Bloomington, Ill., on Wednesday began the celebration of the 5,650th Jewish New Year. The celebration will be continued until Thursday night.

In all, 134 Congregational churches have been organized in the State of Missouri, of which eighty-two remain. The shrinkage has been nearly thirty-nine per cent.

The pastors of Baltimore, Md., are making preparations for a National Bible Conference to be held Oct. 29 to Nov. 1, and Rev. George C. Needham has been selected chairman of the Committee of Arrangements.

A "Sunday Observance Congress" has been in session in Paris. One of the resolutions passed during the meeting was, that where the observance of Sunday was impossible, a weekly holiday should be given to employees.

There is now said to be a prospect that an amicable understanding will shortly be arrived at between Russia and the Vatican, one of the results of which will be a permanent residence in Rome of a Russian representative to the "Holy See."

The question of the revision of the Presbyterian Confession of Faith has been voted on by the Long Island and Pittsburg presbyteries. Both were opposed to the revision, the votes being, respectively, thirty-one to two and thirty-two to four.

The Kansas State convention of the Christian Church, in session at Topeka, Friday adopted resolutions indorsing the prohibitory laws of the State, declaring themselves unalterably opposed to the resubmission of the temperance question to the people.

The Baptist and Congregational churches of the Thames, in New Zealand, have united for worship and communion. Each church is, however, to preserve its entire independence, and manage its own affairs in matters of church government and discipline.

Religious people in England are startled by the announcement that Sir Arthur Gordon, Governor of Ceylon, has approved a measure which gives "temporalities" to Buddhist priests. State money is thus to be used for sustaining the Buddhist religion. The matter is to be brought up in Parliament.

The Roman archbishop of Chicago has addressed the following petition to the city council. It was signed by his vicar-general, and by every Catholic priest in that city: "We, the undersigned, respectfully ask that you pass as soon as possible, an ordinance closing all saloons Sundays, and also an ordinance against licensing a saloon within 200 feet of any church or school of the city."

The full list of States and Territories in which "Sabbath Unions" have thus far been organized, is given by the Pearl of Days as follows: Maryland, New Jersey, Illinois, Iowa, Kentucky, Dakota, Ohio, Virginia, Missouri, Minnesota, Colorado, Wyoming, Montana, Washington, and California (two associations)—fifteen in all. In addition to this, the following States and Territories will hold conventions for the formation of such unions at an early date: Louisiana, Wisconsin, Nebraska, Utah, Oregon, Arizona, and New Hampshire. "This," says the Pearl of Days, "provides for one-half the States and Territories."

The Herald of Life and of the Coming Kingdom, a first-day Adventist paper, prints the following in its issue

of Sept. 25: "The forty-fifth anniversary of the going out of the church to meet the Lord in October, 1844, will be observed by the Adventists of Virginia from Oct. 5 to Oct. 22 inclusive, 1889. This meeting is called because the evidences from the prophetic word warrant us in expecting our Lord's return at this time. The meeting will be held at Screemerville, Va. (where the Virginia Mission Tent is now pitched and will remain)." The faith of the parties concerned in the correctness of the move is manifested by the announcement that board at this meeting will be free.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

QUARTERLY meeting of Dist. No. 6, Kan., will be held with the Springside church, near Bigelow, the second Sabbath and Sunday in October. C. W. BRIMER, Director.

The quarterly meeting for Dist. No. 9, Kan., will be held at Newton, Oct. 12, 13. The librarians are requested to bring their books, and all the workers are invited to attend. T. B. DE WING, Director.

The quarterly meeting for Dist. No. 13, Kan., will be held with the Devizes church, Oct. 12, 13. Hope to meet as many from each society as possible. The librarians are especially requested to be present, with their books. We very much desire that some minister might be with us. J. P. FARNSWORTH, Director.

QUARTERLY meeting for Dist. No. 2, New York, will be held at Roosevelt, N. Y., Oct. 12, 13. We hope that all the brethren and sisters will not only be present at this meeting, but that they will do all they can to secure a large attendance. This will be an important meeting, and Bro. Brown will be with us perhaps for the last time. Sunday night, Oct. 13, there will be a temperance lecture, illustrated by large colored charts and chemical experiments. WM. HUBBARD, Director.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

FIRST ANNUAL SESSION.

The annual meeting of the National Religious Liberty Association will meet at the Tabernacle in Battle Creek, Mich., Thursday, Oct. 24, at 10:30 A. M., to transact such business as may come before the Association. C. ELDRIDGE, Pres.

INTERNATIONAL TRACT SOCIETY.

FOURTEENTH ANNUAL MEETING.

The fourteenth annual session of the International Tract and Missionary Society will be held in connection with the next General Conference of S. D. Adventists, to be held at Battle Creek, Mich., Oct. 18 to Nov. 3, 1889. M. L. HUNTLEY, Cor. Sec.

SANITARIUM IMPROVEMENT COMPANY.

The sixth annual meeting of the Sanitarium Improvement Company will be held in Battle Creek, Mich., Thursday, Oct. 24, 1889, at 4 P. M., for the purpose of receiving the report of the Board of Directors, electing officers for the ensuing year, and transacting any other business that may come before the meeting.

- J. FARGO, J. H. KELLOGG, A. R. HENRY, W. H. HALL, G. H. MURPHY, Directors.

HEALTH REFORM INSTITUTE.

The next annual meeting of the Health Reform Institute will be held at Battle Creek, Mich., Thursday, Oct. 24, 1889, at 3 P. M., for the purpose of receiving the report of the Board of Directors, electing officers for the ensuing year, and transacting such other business as may come before the meeting.

- J. H. KELLOGG, W. H. HALL, G. H. MURPHY, L. M. HALL, A. R. HENRY, J. FARGO, I. D. VAN HORN, Directors.

S. D. A. PUBLISHING ASSOCIATION.

THIRTIETH ANNUAL MEETING OF THE STOCKHOLDERS.

The Seventh-day Adventist Publishing Association will hold its thirtieth annual session in Battle Creek, Mich., Monday, Oct. 21, 1889, at 3 P. M., for the elec-

tion of a Board of Trustees for the ensuing year, and the transaction of any other business that may come before the meeting. Any share-holder who cannot be present, has the privilege of selecting and empowering some one to represent him or her by proxy. Blank forms for proxy will be sent to any who may request it.

- GEO. I. BUTLER, C. ELDRIDGE, F. E. BELDEN, A. R. HENRY, HARMON LINDSAY, H. W. KELLOGG, U. SMITH, Trustees.

S. D. A. EDUCATIONAL SOCIETY.

FIFTEENTH ANNUAL SESSION.

The fifteenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Monday, Oct. 21, 1889, at 7 P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the Society as may come before the meeting.

- GEO. I. BUTLER, W. W. PRESCOTT, J. H. KELLOGG, A. R. HENRY, C. ELDRIDGE, W. C. SISLEY, U. SMITH, Trustees.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A Sabbath-keeping lady to do housework in a family of three, including a small child. Address P. Wessels, 11 Lincoln St., Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A home for a boy eleven years old, among Sabbath-keepers. C. ELDRIDGE, Sec. Labor Bureau.

ADDRESS.

My address until further notice is 23 Sinclair St., Grand Rapids, Mich. L. G. MOORE.

My permanent address is 610 South Nevada Avenue, Colorado Springs, Colo. SMITH SHARP.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Table with columns for EAST, WEST, STATIONS, Mail, Day Express, Night Express, etc. Lists routes and times for various stations including Chicago, Detroit, and Buffalo.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 23, 1889.

Table with columns for GOING WEST, STATIONS, GOING EAST, Mail, Lmt Exp, etc. Lists routes and times for stations like Port Huron, Lansing, and Chicago.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 1, 1889.

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REMAINING CAMP-MEETINGS FOR 1889.

	WESTERN.		
Wisconsin, Boscobel,	Oct.	1-7	
	CENTRAL.		
Iowa, Atalissa,	Oct.	2-8	
	SOUTHWESTERN.		
Kansas, Mound Ridge,	Oct.	1-7	
	PACIFIC COAST.		
*California (general) Oakland,	Sept.	25 to Oct. 7	
" Arroyo Grande,	Oct.	22-29	

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

APPOINTMENTS.

SEE appointments for anniversary meetings on preceding page.

Some of the deluded time-setting Adventists of the *Herald of Life* party are preparing themselves for another disappointment by setting the time for Christ's second coming between the dates of Oct. 5 and 22, of the present year. See particulars in our news columns.

FROM a column of interviews with leading ministers of Chicago, on the subject of the personality of the Devil, printed in the *Chicago Herald* of Sept. 25, it appears that a large number, including Prof. David Swing, deny that there is any such personality in existence. By way of comment, it can safely be said that this idea is one of the most fatal that could possibly find a footing in the realm of theological belief. The arch-deceiver gains by this an immense advantage where he already has enough, and far too much for the safety of earth's inhabitants. He is, doubtless, vastly better pleased to have people think of him as a theological myth than as a "roaring lion" who "walketh about seeking whom he may devour."

GENERAL CONFERENCE FOR 1889.

THE twenty-eighth annual session of the S. D. Adventist General Conference will be held in Bat-

tle Creek, Mich., Oct. 18 to Nov. 3, 1889. The first meeting will be held Oct. 18, beginning at 9:30 A. M.

Each State Conference is entitled to one delegate and an additional delegate for every 300 members. Those who have been in the employ of the General Conference during any part of the year, and receive credentials from the General Conference Committee, will be accepted as delegates.

The usual business of the Conference will be transacted, and plans will be laid for the advancement of the work the coming year.

O. A. OLSEN, *Pres. Gen. Conf.*

GENERAL CONFERENCE LIBRARY.

THE General Conference now has a permanent office, and we have thought it would be convenient, and often very valuable, to have a complete collection of our denominational books, pamphlets, tracts, and papers dating from the beginning of our work to the present time. The different publishing houses have kindly donated for this library copies of all the books, pamphlets, and tracts that are in print at the present time, and are supplying the library with all the periodicals as fast as they are issued. There are, however, quite a number of the earlier publications that are out of print. Many of these our brethren who have been in the truth only ten, fifteen, or twenty years have never seen. These books that have been so long out of print, and early files of the REVIEW, *Signs*, *Voice of Truth*, and other papers would make valuable additions to this library. If our older brethren and sisters who have these publications will contribute them, the gift will be appreciated, and the publications will be where their influence will be much more extensive than it could be in the hands of private individuals. Such books and papers are often needed for reference. We would especially request the presidents of Conferences and delegates to the General Conference to interest themselves in this matter, and bring with them to the Conference such of these books, etc., as they can collect.

Those who do not come, can send their contributions by mail or express to the Secretary of the General Conference, Eld. Dan. T. Jones, Battle Creek, Mich. O. A. OLSEN.

THE OTTAWA, KAN., SCHOOL.

IN answer to the many inquiries concerning our school, we thought best to mention a few things through the REVIEW. Rent is from three dollars to eight dollars per month in our part of town. Groceries are cheap; potatoes are twenty-five cents per bushel on the street, thirty-five cents in the stores; apples, twenty cents to forty cents per bushel; coal, \$3.50 per ton; wood, three dollars to four dollars per cord delivered. Students can get board among our people for two dollars per week, with everything furnished; or, if they wish to rent rooms and stay by themselves, they can get them for from one dollar to \$1.50 per month, and meals for \$1.50 per week. You can live here as cheaply as anywhere, and we hope none will stay away for fear of high prices.

The time for our school is drawing near, Oct. 14, and we are glad to learn that many contemplate coming. We hope to see a full attendance in both departments. We believe that the Lord's hand is in the work, and we pray that his blessings may rest upon the school. SCHOOL BOARD.

IOWA, NOTICE!

THE appointment of the Eastern Iowa camp-meeting is changed from *West Liberty* to *Atalissa*. Eld. Farnsworth will attend this meeting.

L. T. NICOLA.

CORRECTION.—A correspondent kindly calls our attention to a typographical error in "Synopsis of the Present Truth," p. 126. There is a reference to Eze. 51:15-18. It should be Eze. 31:15-18.

THE COMING CONFERENCE.

As it will be a matter of interest to our readers to learn what subjects are to come before the meeting, and the general order of business, we give herewith the program for the session, as arranged by the Committee at its recent meeting:—

PROGRAM FOR GENERAL CONFERENCE OCTOBER 18 TO NOVEMBER 3, 1889.

FRIDAY, OCTOBER 18.

9:30-12 A. M.: Organization of Conference; Address by President; Appointment of Committees.
3-5 P. M.: International Tract Society; Address by Vice-President; Appointment of Committees.
7-8:30 P. M.: Sermon by Eld. O. A. Olsen.

SABBATH, OCTOBER 19.

10:45 A. M.: Sermon by Eld. Farnsworth.
7-8:30 P. M.: International S. S. Association; Address by President; Appointment of Committees.

SUNDAY, OCTOBER 20.

9:30-12 A. M.: General Conference; Addresses by Those in Charge of Districts; Reports of Committees.

3-5 P. M.: International Tract Society; Report of Secretary, and Reports of Committees.
7-8:30 P. M.: American H. and T. Association; Address by President; Appointment of Committees.

MONDAY, OCTOBER 21.

9:30-12 A. M.: General Conference; Unfinished Business; Report of Finance Committee; Reports of other Committees.

3-5 P. M.: S. D. A. Publishing Association.

7-8:30 P. M.: S. D. A. Educational Society.

TUESDAY, OCTOBER 22.

9:30-12 A. M.: General Conference; Foreign Missions; Report of Foreign Mission Secretary.

3-5 P. M.: International Tract Society; Unfinished Business; Reports of Committees; Reports from Foreign Fields.

7-8:30 P. M.: "Mission Work in Europe," by Eld. J. H. Durland.

WEDNESDAY, OCTOBER 23.

9:30-12 A. M.: General Conference; City Missions; Report of Home Mission Secretary; Unfinished Business.

3-5 P. M.: International S. S. Association; Reports of Committees.

7-8:30 P. M.: "The Pacific Islands as a Mission Field," by Eld. J. O. Corliss.

THURSDAY, OCTOBER 24.

9:30-12 A. M.: General Conference; Unfinished Business; National Religious Liberty Association.

3-5 P. M.: Health Institute and Sanitarium Improvement Company.

7-8:30 P. M.: "Why We Oppose Religious Legislation," by Eld. E. J. Waggoner.

FRIDAY, OCTOBER 25.

9:30-12 A. M.: General Conference; Report of Committee on Religious Legislation and Sunday Persecutions.

3-5 P. M.: International S. S. Association.

7-8:30 P. M.: Sermon by Eld. A. T. Jones.

SABBATH, OCTOBER 26.

10:45 A. M.: "The History and Future Work of Seventh-day Adventists," by Eld. U. Smith.

7-8:30 P. M.: Health and Temperance; Address by Dr. J. H. Kellogg.

SUNDAY, OCTOBER 27.

9:30-12 A. M.: General Conference; Foreign Missions; Miscellaneous Business.

3-5 P. M.: Educational Society.

7-8:30 P. M.: "The Education of Laborers for Home and Foreign Missions," by Prof. W. W. Prescott.

MONDAY, OCTOBER 28.

9:30-12 A. M.: Conference; Distribution of Labor.

3-5 P. M.: International Tract Society; Miscellaneous.

7-8:30 P. M.: Sermon.

TUESDAY, OCTOBER 29.

9:30-12 A. M.: General Conference Association.

3-5 P. M.: Publishing Association.

7-8:30 P. M.: Sermon.

WEDNESDAY, OCTOBER 30.

9:30-12 A. M.: General Conference; Miscellaneous.

3-5 P. M.: International Tract Society.

7-8:30 P. M.: Sabbath-school Association.

THURSDAY, OCTOBER 31.

9:30-12 A. M.: Health Institute, and Sanitarium Improvement Company.

3-5 P. M.: International Tract Society.

7-8:30 P. M.: Sermon.

FRIDAY, NOVEMBER 1.

9:30-12 A. M.: General Conference; Unfinished Business; Reports of Committees.

3-5 P. M.: Miscellaneous.

7-8:30 P. M.: Sermon.

SABBATH, NOVEMBER 2.

10:45 A. M.: Sermon.

7-8:30 P. M.: Publishing Association.

SUNDAY, NOVEMBER 3.

9:30-12 A. M.: General Conference; Closing Meeting; Miscellaneous Business.

3-5 P. M.: Miscellaneous.

7-8:30 P. M.: Sermon.

Devotional Meeting each morning at 5:30.