

# Advent Review

AND SABBATH HERALD.

"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 Review and Herald

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### BEHOLD YOUR KING.

"Behold, and see if there be any sorrow like unto my sorrow." Lam. 1:12.

Behold your King! Though the moonlight steals  
Through the silvery shade of the olive tree,  
No star-gemmed scepter or crown it reveals  
In the solemn shades of Gethsemane;  
Only a form of prostrate grief,  
Fallen, crushed, like a broken leaf.  
Oh, think of this sorrow, that we may know  
The depth of love in the depth of woe!

Behold your King! Is it nothing to you  
That the crimson tokens of agony  
From the kingly brow must fall like dew,  
Through the shuddering shades of Gethsemane?  
Jesus himself, the Prince of life,  
Bows in mysterious mortal strife.  
Oh, think of this sorrow, that we may know  
The unknown love in the unknown woe!

Behold your King, with his sorrow crowned!  
Alone, alone in the valley is he!  
The shadows of death are gathering round,  
And the Cross must follow Gethsemane.  
Darker and darker the gloom must fall,  
Filled is the cup—he must drink it all!  
Oh, think of his sorrow, that we may know  
His wondrous love in his wondrous woe!  
—Frances Ridley Havergal.

## 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.

### THE MIND OF CHRIST.

BY ELDER JAMES WHITE.

TEXT: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5.

THE real Christian is like Christ. The true disciple has the mind of the Master. "Come unto me," says Christ, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11:28, 29. Those who learn of him, have the mind of Christ.

And if all his disciples, even down to our day, learn of the one Lord, they will have the same mind, and will be one with Christ, as he is one with the Father. Christ prays to his Father, "Keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Verses 20, 21.

And Paul exhorts: "The God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God." Rom. 15:5, 6. Where the mind of Christ rules in the minds of all the members of the

church, that church is one. The only real basis of Christian union is found in these emphatic words of the great apostle: "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6.

The mind of the Son is the mind of the Father. "I and my Father," says Christ, "are one." John 10:30. "God was in Christ reconciling the world unto himself." 2 Cor. 5:19. And "if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new." Verse 17. The Father and the Son are one in the work of reconciliation and redemption. And the fallen sons and daughters of Adam, converted from sin to holiness, are also in Christ, and are one in him. On this grand platform of heavenly union stand the Father, and the Son, and all the truly converted who have the mind of Christ.

The beloved John speaks of this union with the Father and with his Son, and with one another in words that burn: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us. And truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:3-7.

God is love, God is light, and in him is no darkness at all, are expressions of glorious strength to all who have the mind of Christ. The love of God, and the light of God are in Christ. Here we repeat that wonderful expression of the apostle, "God was in Christ reconciling the world unto himself." When those who have the mind of Christ are in him, they are in the Father also. And it may be said of such, "Here are they that keep the commandments of God, and the faith of Jesus."

The chapter from which we have selected our text opens with these words: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Verses 1, 2. In this appeal, and in these declarations of great importance to the church, there are points worthy of special notice.

1. The apostle does not repeat the word "if" as though doubt existed, whether there were consolation in Christ, comfort of love, and fellowship of the Spirit. He adopts this form of appeal because the great blessings of which he speaks are evident to every Christian mind. When we say, "If the sun does shine, if the heavens give rain, and if the farmer plows, and sows, and reaps, he will have a bountiful harvest, no one will understand that we express doubt in the case. We simply state a fact evident to the mind of every farmer.

2. That which was the great apostle's joy, is also the joy of every true minister of Jesus Christ. And as he labors to the point of unity, he will exhort the members of the church to cooperate with him in maintaining that unity which

is sustained by the teachings of Christ and his apostles.

3. The fact that Paul exhorts the church to this state of unity is evidence that it is possible that the high standard may be reached—that all the members of the church may "be likeminded, having the same love, being of one accord, of one mind."

4. The apostle urges the subject of unity upon the church as a matter of duty, calling forth action on the part of its members in the words, "Fulfill ye my joy." In the previous chapter, he exhorts: "Let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Verse 27. To the church at Ephesus the apostle appeals: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

5. The labor of bringing men and women out from the world, and the forms and the fables of the popular churches, and leading them up to the high standard of unity sustained by the teachings of Christ and his apostles is great. But its results for time and eternity are glorious.

In unity there is strength. In unity there is love. And all who seek for Bible union have the mind of Christ. The work of disciplining and harmonizing unbalanced minds of the nineteenth century upon the truths and the duties of the Bible is a great work. And before this work can be successfully carried forward, the persons who are to become members of the church must be fully converted, and thoroughly taught the first principles of the doctrine of Christ. Those who are "made partakers of Christ," and become imbued with his mind, must first submit their will to him, and learn to love and respect their brethren. The apostle continues:—

"Let nothing be done through strife, or vainglory; but in lowliness of mind let each esteem other better than themselves." Verse 3. Strife and vainglory are the fruits of the unsanctified mind. These must cease before the peace of God and the word of Christ can rule and dwell in the heart. The blessedness of this peace ruling and dwelling within, and the oneness produced by it, are forcibly expressed by the apostle in these words: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom."

Self-esteem and the glorification of self lead the unsanctified to regard themselves superior to others. The truly converted, those who have the mind of Christ, have that lowliness of mind, and meekness of spirit, and love for others, which leads them to esteem them better than themselves. Those who are proud, and esteem themselves better than their brethren, are open to the temptation of Satan to watch for their defects and speak of them in a manner to wound the heart. Those who from their hearts esteem others fully equal to themselves, or even better than they are, will ever speak well of them. "Out of the abundance of the heart the mouth speaketh." Matt. 12:34.

If the mind and heart be full of regard and love for the brethren, flowing out in liberal words

of esteem, their defects will be passed over, and their good qualities will be brought out. Instead of thinking evil of others, and speaking evil of them, they will adopt the exhortation of the apostle: "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

If the mind and heart dwell upon these good qualities, these precious things, words of esteem, of tenderness and love, will flow from sanctified lips as naturally as the breath. With the true Christian, self is lost in Christ, and he will love his brethren as Christ has loved him. He will love his neighbor as himself, as expressed in the next verse. Paul continues: "Look not every man on his own things, but every man also on the things of others." Verse 4.

The subject under consideration is highly practical. It presents to the mind those duties of self-denial, cross-bearing, and humility, which constitute Christian experience, and which secure to the obedient, trusting ones the mind of Christ. As an illustration of this subject, the apostle continues, in the words of the text, "Let this mind be in you, which was also in Christ Jesus." Verse 4.

Christ lived our example. He is our only perfect pattern. No self-denial, sacrifice, or suffering is necessary to perfect Christian character and a fitness for Heaven in the disciple, but what the Master has endured in a degree greater than language can express. The infinite stoop on the part of the Son of God to reach to the very depth of human degradation and woe, and to exalt the sinner to his own throne in glory, is expressed in the words that follow:—

"Who [Christ], being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Verses 6-8.

These words of wonderful import, and those which follow, in verses 10 and 11, introduce the plan of human redemption through Christ, which is beyond our comprehension. It is expressed by the apostle in another place in these words: "And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. We would not presume to pry into the secrets of the Almighty. "Secret things belong unto the Lord our God." Deut. 29:29.

Just how Christ, the Word, became flesh that he might die for our sins, God has not revealed in his word. We may, however, understand this by and by,—

"When the mists have rolled away,"

and the immortal day of perfect knowledge shall come. "But those things which are revealed belong to us and to our children forever." In the light of what God has revealed of the great plan of redemption through Jesus Christ, we venture a few suggestions which bear upon the subject under consideration.

1. The great humiliation of the Son of God, expressed by the language of the apostle above quoted, covers a period from the fall reaching down the ages to the period of his death and burial.

2. In creation, and in the institution of law, the Son was equal with the Father. In the beginning, before the fall, God said, "Let us make man in our image, after our likeness." Gen. 1:26. Compare with this statement, words that are found in one of the gospels: "In the beginning was the Word [Christ], and the Word was with God, and the Word was God." John 1:1. It was God the Father that said to God the Son, "Let us make man."

3. In his exaltation, before he humbled himself to the work of redeeming lost sinners, Christ thought it not robbery to be equal with God, because, in the work of creation and the institution

of law to govern created intelligences, he was equal with the Father. The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father. The reader may now look upon the Father and the Son, to use a common figure, as a great creating and law-instituting firm.

4. It was when Christ left this firm in order to be a mediator between the offending sinner and the offended Deity, that Christ "made himself of no reputation," as expressed by the apostle. He left the glory of creation and the glory of instituting and administering law with the Father when he entered upon the humiliating work of redeeming lost sinners. And since that time the Father alone has represented the law, and Christ has stood as mediator in behalf of the transgressors of that law.

5. It was when Christ entered upon the work of redeeming sinners that he "took upon himself the form of a servant." He was the invisible leader of the Hebrews from the house of bondage to the promised land. Speaking of the children of Israel, the apostle says that they "were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them [or went with them, margin]; and that Rock was Christ." 1 Cor. 10:2-4.

6. The apostle then glides down to the first appearing of Christ, when he was "made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Infinite condescension! Oh, the matchless depths of a Saviour's love for lost sinners! "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Rom. 5:7, 8. Here is manifested the mind of Christ. In his entire mission and ministry, all his acts of love were characterized by disinterested benevolence. Dear reader, "Let this mind be in you which was also in Christ Jesus."

(Concluded next week.)

## Our Contributors.

### LITERARY SOCIETIES.

BY MRS. E. G. WHITE.

It is often asked, Are literary societies a benefit to our youth? To answer this question properly, we should consider not only the avowed purpose of such societies, but the influence which they have actually exerted, as proved by experience. The improvement of the mind is a duty which we owe to ourselves, to society, and to God. But we should never devise means for the cultivation of the intellect at the expense of the moral and the spiritual. And it is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained. Are these results secured by literary societies as they are generally conducted?

As the question was first stated, it would appear very narrow-minded to answer in the negative; but in every case where a literary society has been established among our people, its influence has proved to be unfavorable to religious life, and has led to backsliding from God. This has been tried in Battle Creek and in other places, and the result has ever been the same. In some cases, long-standing evils have grown out of these associations.

The irreligious and unconsecrated in heart and life are usually admitted, and are often placed in the most responsible positions. Rules and regulations may be adopted that are thought to be sufficient to hold in check every deleterious influence; but Satan, a shrewd general, is at work to mold the society to suit his plans, and in time he too often succeeds. The great adversary finds ready access to those whom he has controlled in the past, and through them he accomplishes his

purpose. The association of the God-fearing with the unbelieving in these societies does not make saints of sinners. For a short time, there may be nothing seriously objectionable, but minds that have not been brought under the control of the Spirit of Christ will not take readily to those things which savor of truth and righteousness. If they had heretofore had any relish for spiritual things, they would have placed themselves in the ranks of Jesus Christ. The two classes are controlled by different masters, and are opposites in their purposes, hopes, tastes, and desires. The followers of Jesus enjoy sober, sensible, and ennobling themes, while those who have no love for sacred things cannot take pleasure in these gatherings, unless the superficial and unreal shall make a prominent feature in the exercises.

The purposes and objects which lead to the formation of literary societies may be good; but unless wisdom from God shall control these organizations, they will become a positive evil. Various entertainments are introduced to make the meetings interesting and attractive for worldlings, and thus the exercises of the so-called literary society too often degenerate into demoralizing theatrical performances, and cheap nonsense. All these gratify the carnal mind, that is at enmity with God; but they do not strengthen the intellect nor confirm the morals. Little by little, the spiritual element is ruled out by the irreligious, and the effort to harmonize principles which are antagonistic in their nature proves a decided failure. When God's people voluntarily unite with the worldly and unconsecrated, and give them the pre-eminence, they will be led away from him by the unsanctified influence under which they have placed themselves.

Many literary societies are in reality young theaters on a cheap scale, and they create in the youth a taste for the stage. While writing upon this point, my eye falls upon the following striking incident from real life:—

"It is of no use, Mrs. W., I have tried again and again, and I cannot become a Christian."

"So you said a year ago, yet you thought there was nothing in the way."

"I don't think there is now, but I don't feel any different from what I did then, and I don't believe I ever shall be a Christian."

"The first speaker was a bright girl somewhat over twenty, who, on a previous visit nearly a year before, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found peace. The two were standing by the half-opened door of the Sunday-school room, where a rehearsal for an 'entertainment' was in progress; and the girl, looking in, seemed suddenly to find there a suggestion for further thought.

"I believe," she said hesitatingly, "there is one thing I cannot give up."

"Give it up at once, dear."

"But I can't."

"Come to Jesus first then, and he will give you the power."

"I don't want him to. I believe if I knew I should die and be lost in three weeks from tonight, I would rather be lost than give up my passion."

"And what is this dearly loved thing, worth so much more than your salvation?"

"Oh, it is n't worth more, only I love it more, and I can't and won't give it up. It's that I—I want to be an actress; I know I have the talent; I've always hoped the way would open for me to go upon the stage, and I can't help hoping so still."

"Do you think it would be wrong for you to do so, provided the way did open?"

"I don't know that it would be a sin; but I could n't do it and be a Christian; the two things don't go together."

"How did you come by such a taste? I am sure you do not belong to a theater-going family?"

"Oh, no! my father and mother are Methodists; they always disapproved of the theater. I've been in Sunday-school all my life. They

used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older, I always arranged the tableaux, charades, etc. Then I joined a set of sociables got up by our church young people. At first we did "Mrs. Jarley's Wax-works," and sung "Pinafore" for the benefit of the church; and then we got more ambitious, studied, and had private theatricals, and last winter we hired Mason's Hall and gave a series of Shakespearean performances, which cleared off a large part of the church debt. But that's only second-class work, after all. I want to do the real thing, to go upon the stage as a profession. My father won't hear of it; but I hope some time the way will be opened that I may realize my heart's desire.

"And meantime, will you not come to Jesus and be saved?"

"No, I cannot do it and keep to this hope, and I will not give this up."

"And so the visitor turned sadly away, thinking for what miserable messes of pottage men and women are willing to sell their glorious birthright as children of God; thinking also of the seeds which are being sowed in our Sunday-schools, the tares among the wheat, and the terrible harvest that may yet spring up from this well-meant but injudicious seed-sowing."

It has been our study to devise some plan for the establishment of a literary society which shall prove a benefit to all connected with it,—a society in which all its members shall feel a moral responsibility to make it what it should be, and to avoid the evils that have made such associations dangerous to religious principle. Persons of discretion and good judgment, who have a living connection with Heaven, who will see the evil tendencies, and, not deceived by Satan, will move straight forward in the path of integrity, continually holding aloft the banner of Christ,—such a class are needed to control in these societies. Such an influence will command respect, and make these gatherings a blessing rather than a curse. If men and women of mature age would unite with young persons to organize and conduct such a literary society, it might become both useful and interesting. But when such gatherings degenerate into occasions for fun and boisterous mirth, they are anything but literary or elevating. They are debasing to both mind and morals.

Bible reading, the critical examination of Bible subjects, essays written upon topics which would improve the mind and impart knowledge, the study of the prophecies or the precious lessons of Christ,—these will have an influence to strengthen the mental powers and increase spirituality. And why should not the Bible be brought into such meetings? There is a deplorable ignorance of God's word, even with those who are thought to be intelligent.

"Most wondrous book! bright candle of the Lord!  
Star of eternity! the only light  
By which the bark of man can navigate  
The sea of life, and gain the coast of bliss securely."

Why should not this book—this precious treasure—be exalted and esteemed as a valued friend? This is our chart across the stormy sea of life. It is our guide-book, showing us the way to the eternal mansions, and the character we must have to inhabit them. There is no book the perusal of which will so elevate and strengthen the mind as the study of the Bible. Here the intellect will find themes of the most elevated character to call out its powers. There is nothing that will so endow with vigor all our faculties as bringing them in contact with the stupendous truths of revelation. The effort to grasp and measure these great thoughts expands the mind. We may dig down deep into the mine of truth, and gather precious treasures with which to enrich the soul. Here we may learn the true way to live, the safe way to die.

A familiar acquaintance with the Scriptures sharpens the discerning powers, and fortifies the soul against the attacks of Satan. The Bible is the sword of the Spirit, which will never fail to vanquish the adversary. It is the only true guide in all matters of faith and practice. The reason why Satan has so great control over the

minds and hearts of men, is that they have not made the word of God the man of their counsel, and all their ways have not been tried by the true test. The Bible will show us what course we must pursue to become heirs of glory. Says the psalmist, "Thy word is a lamp unto my feet and a light unto my path." But this is not the case when it is left unopened and unread.

Literary societies are almost universally exerting an influence contrary to that which the name indicates. As generally conducted, they are an injury to the youth; for Satan comes in to put his stamp upon the exercises. All that makes men manly, or women womanly, is reflected from the character of Christ. The less we have of Christ in such societies, the less we have of the elevating, refining, ennobling element which should prevail. When worldlings conduct these meetings to meet their wishes, the spirit of Christ is excluded; for the Lord's enemies are not pleased with that which would strengthen and confirm a love for spiritual and eternal things. The mind is drawn away from serious reflection, away from God, away from the real and substantial, to the imaginary and the superficial. Literary societies—would that the name expressed their true character! "What is the chaff to the wheat?"

The mind is so constituted that it must be occupied with either good or evil. If it takes a low level, it is generally because it is left to deal with common-place subjects,—unimportant matters,—not being called out and reined up to grasp those grand and elevated truths which are as enduring as eternity. The understanding will gradually adapt itself to the subjects with which it is familiarized. Man has the power to regulate and control the workings of the mind, and give direction to the current of his thoughts. But this requires greater effort than we can make in our own strength. We must stay our minds on God, if we would have right thoughts, and proper subjects for meditation.

Few realize that it is a duty to exercise control over their thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul. The mind must be pre-occupied with sacred and eternal things, or it will cherish trifling and superficial thoughts. Both the intellectual and the moral powers must be disciplined, and they will strengthen and improve by exercise.

To understand this matter aright, we must remember that our hearts are naturally depraved, and we are unable, of ourselves, to pursue a right course. It is only by the grace of God, combined with the most earnest efforts on our part, that we can gain the victory.

There are, in the Christian faith, subjects upon which every one should accustom his mind to dwell. The love of Jesus, which passeth knowledge, his sufferings for the fallen race, his work of mediation in our behalf, and his exalted glory,—these are the mysteries into which angels desired to look. Heavenly beings find in these themes enough to attract and engage their deepest thoughts; and shall we, who are so intimately concerned, manifest less interest than the angels, in the wonders of redeeming love?

The intellect, as well as the heart, must be consecrated to the service of God. He has claims upon all there is of us. However innocent or laudable it may appear, the follower of Christ should not indulge in any gratification, or engage in any enterprise, which an enlightened conscience tells him would abate his ardor, or lessen his spirituality.

Pleasure-seeking, frivolity, and mental and moral dissipation, are flooding the world with their demoralizing influence. Every Christian should labor to press back the tide of evil, and save our youth from the influences that would sweep them down to ruin. May God help us to press our way against the current!

—Friendship is the medicine for all misfortune; but ingratitude dries up the fountain of all goodness.

## THE HOUSE OF THE LORD.\*

BY MRS. E. G. WHITE.

"How much owest thou unto my Lord? Let this question come home to every heart. All that we possess, all that we are, we owe to our Redeemer. He gives us every earthly blessing, and every spiritual good. Are we, by self-denial and sacrifice, doing all in our power to relieve the needy, and to sustain the cause of God? The poor are the Lord's, and the cause of religion is his. Every good thing we enjoy was placed in our hands by his bountiful mercy, as an expression of his love. Christ requires us to do as he has done,—deny self that we may be laborers together with God.

The new year is right upon us, and we should recount the blessings of the past, the favors we have received of God, and then bring to the Lord our freewill-offerings, our thank-offerings, and our sin-offerings. The Sabbath-keepers at Battle Creek have been a liberal people; most of them are poor, but as they have manifested liberality in the past, we hope they will pursue the same course in the future. There are but few who cannot do something. If it costs the poor greater self-denial than it does the rich, the reward will be proportionate. The Lord's bounties are continually flowing in upon us, and he would have us to be living channels, through which his mercies may flow out in deeds of beneficence to our fellow-men. In no case let us rob God.

We have the privilege of listening to God's word in our place of worship; but this building, called the Lord's house, has a heavy debt. Shall not we who worship in this commodious edifice put forth earnest efforts to do our share in lifting the debt from the Tabernacle? The poor may be encouraged by the thought that the smallest sums, given in sincerity and cheerfulness, are as acceptable to God as are the thousands cast into the treasury by the rich. There are but few as poor as the widow who gave her two mites as an offering to God. The gift was small, yet it was all her living, and she was commended by the Master. He regarded the two mites of the poor widow as a greater contribution than the rich gifts of the wealthy. He did not measure the value of the offering by its amount, but by the motive, the cheerfulness and purity of the action. Although this small contribution was mingled with the thousands in the treasury, it was not lost to the eye of the great Giver of all good. That little rill which started in the two mites has gathered to itself other tiny streams from thousands of sources, and has had an influence to rebuke selfishness and encourage the giving of larger sums.

All have a work to do, if they would make their life a blessing. We ask our brethren and sisters to act their part as nobly this year as they did last year in contributing toward our house of worship. Open your hearts, and open your purses, and do what you can. Freely and continuously our Redeemer bestows his gifts upon us. Ought we not, then, to give back to the Lord his own? Can we exercise a greater love than God has shown toward us? He has done all that he can do for our good. He appeals to us whether he has left anything undone which our highest interests demand: "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it?" We cannot express our gratitude to God by bestowing anything to enrich him, for he is the giver of all our mercies; but he points us to the poor and the afflicted, and to his cause in all its branches, and assures us that he accepts the good done to the least of his followers as if done to himself. God has manifested a deep interest in the welfare of the fallen sons of Adam. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All the love that men and angels are capable of exercising, sinks into insignificance in comparison with the love of God toward the human family.

\* This article was read before the church at Battle Creek, on the occasion of a meeting to adopt the best methods to raise means to pay the debt on the Tabernacle. The principles set forth being of general application, it is given in the REVIEW.  
J. W.

The Lord requires us to give liberally for the support of his cause. Should we compare our offerings with those which were constantly required of the Jews, we would find that we fall far below them in beneficence. Their contributions amounted to fully one-fourth of their entire income. At the lowest estimate, the amount expended upon the tabernacle in the wilderness and the temple at Jerusalem exceeded the cost of all the church edifices in the United States.

Many regard these demands upon the Jews as far above the possible standard of duty required of us. But are there grounds for this conclusion? Are our advantages inferior to those of the Jews? or has God been less beneficent with us than with them? We hear ministers in the various churches extolling the blessings of the gospel, and representing the glory of this age as exceeding in every respect that of the Jewish age. They call the Mosaic dispensation one of darkness, and exalt the present as an age of far greater light and privilege. If this is so, will not God hold us accountable for these increased blessings? Just in proportion to the gifts bestowed, will be his claims upon us. Are the calls of beneficence less numerous now than they were in the Jewish age? It should be the reverse.

The systematic demands upon the Jews were healthful in their influence, and were preventive of pauperism. A poor man was rarely seen among that people. While they rendered willing obedience to God's requirements, his blessing rested upon them, and prosperity attended all their labors. Anciently, the Hebrews were separated from every other nation on the face of the earth. Their field of labor was limited to their own people. Now the middle wall of partition between Jew and Gentile is broken down, and the way is open for foreign missionary enterprises. The field of our labor is the world. Every nation, tongue, and people can be reached by the saving truth for this time. God has freely intrusted to us, as his stewards, the bread of life, and the means to carry that bread to those who are ready to perish. In view of this, should not our standard of liberality be higher than that of God's ancient people?

In proportion to their income, the rich are doing less than the poor. Many who give something are not blessed of God, because they do not give more. The Lord would have his people so constrained by the love of Christ that they will gladly meet the wants of his cause. We should ever acknowledge our allegiance to him; and regard it as our reasonable service to devote our energies, our property, and our lives to his work.

When, of account of their faith, the Christians at Jerusalem were reduced to poverty, other churches showed their liberality by supplying the wants of those brethren. Though the Macedonian churches were in great affliction, yet the apostle Paul declares that "the abundance of their joy, and their deep poverty abounded unto the riches of their liberality."

We do not urge our brethren to contribute, but as they have hitherto shown a willingness to assist in the work of God, we invite them now to come forward with their offerings, and lessen the debt upon our Tabernacle. We hope to be as much surprised on New Year's eve as was David when he saw the offerings for the temple of the Lord:—

"And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now

therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

### THE NEW YEAR.

BY MRS. E. G. WHITE.

WE would invite our brethren and sisters of other churches, not only in Michigan but in the different States, to consider our situation at Battle Creek. Our institutions being located here, this is a place of no small importance to our cause. In so large a church, there are many more demands for means than in the smaller churches. Many of your poor, your unfortunate, your sick, have for some reason located here. Our College is no financial benefit to the cause in this place, for at this late date it has a heavy debt, which is carried by the REVIEW Office. Yet those who live at a distance are really as much benefited by the College as are our people at Battle Creek.

The house in which we worshiped for a number of years would have accommodated our people in this city. But our congregations have rapidly increased in size since the establishment of the College. Families moved to Battle Creek to educate their children, and students came in to attend the school. These additions, with the patients who came to the Sanitarium, made it a positive necessity to build a larger house of worship. To meet the demands created by the presence of our institutions here, the Tabernacle was erected. It is a commodious building, yet is not extravagant in its design or workmanship. Nothing less than this, in architecture or expense, would we desire to offer to our God as his house.

The erection of this building necessarily required a large outlay of means. Battle Creek, a poor church, has lifted the load nobly; others in the different States have responded to the calls made; and yet our house of worship is encumbered with a debt, which is also carried by the REVIEW Office. This debt should be lifted. Will our brethren and sisters help us at this time?

In the interchange of presents at the commencement of the new year, we trust that our people, not only at Battle Creek but in all other places, will remember the wants of God's cause. The Lord is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. There are but few whose chief interest at this holiday season is to feed the hungry, clothe the naked, and lift up the discouraged and oppressed. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Let the money usually expended for these gifts, flow into the Lord's treasury. When tempted to purchase expensive ornaments, or other needless articles to please the eye and indulge the fancy, let every one ask himself, "Can I do this to the glory of God, or is it merely to please my friends?" How many, at the commencement of the new year, consider their indebtedness to God while they are making their holiday presents?

There is no harm in presenting to our friends gifts which they really need. But I entreat you, my brethren and sisters, do not, because it is the custom, bestow gifts upon those who have no real need, while you do little for the poor, and entirely neglect to make your offerings to God. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affection of our friends, while we at the same time neglect our best Friend,—the one to whom we owe everything.

I plead with our brethren and sisters everywhere in behalf of our Tabernacle. In this building, students and visitors from all parts of the country assemble weekly to listen to the word of God. It is the duty of other churches to help us in our efforts in this missionary field. The selfish and stingy may say, "I am tired of this continual solicitation for means; will it never cease?"

No, never, never! until Christ shall clothe himself in garments of vengeance, and the fiat shall go forth from his lips, He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still.

When our Heavenly Benefactor forgets our returning wants; when God forgets to be gracious, and none of his gifts flow into our barns, our granaries, and our cellars,—then may we plead an excuse for withholding our offerings. God has never left us without expressions of his love, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He has declared that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." He guards us every moment by his care, and upholds us by his power. He sends us the cheering sunshine, and the invigorating air; our path is crowded with the tokens of his everlasting love. He spreads our tables with food; he gives us rest and sleep. Weekly he brings to us the Sabbath, the day which he has blessed and sanctified for the good of man. We enjoy freedom from the world's hurry and bustle and wearisome labor, and may worship God in his house according to the dictates of our own conscience, with none to molest, or make afraid. The prophets and apostles suffered torture and death for their religion; but there is no gaping prison or cruel rack awaiting us for our fidelity to God. And as oft as we lift our hearts to him with true penitence and faith, he opens to us the windows of Heaven and gives us the blessings of his grace. Goodness and mercy constantly surround us.

God has given us his holy word to be a lamp to our feet and a light to our path. As we peruse its teachings, we find ourselves addressed in counsels of wisdom: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The lesson is repeated to us, both by the word of God and by his providence, "Freely ye have received, freely give,"—give to help the needy, and to sustain the cause of God. The Lord's claims upon us are paramount to all others. We are not to consecrate to him what may remain after all our imaginary wants have been satisfied; but before supplying our own needs, we should present to him the portion which he has specified. And in addition to all this, the thank-offering is of perpetual obligation.

Our Redeemer has set us an example in his own life, and we are required to be merciful to our fellow-men as he has been merciful to us, needy, dependent creatures of his care. The calls for our beneficence are from God. He works continuously for us, and he requires us to work continually for his cause. When we wish the Infinite Father to withhold from us his gifts, then it will be more reasonable to inquire, "Is there no end of giving?"

When Mary poured the precious ointment on Jesus' head, our Lord commended the act, and also said, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In this instance, Christ teaches his followers that they should bless the needy with their substance, and render back to God in gifts and offerings the blessings he has bestowed upon them.

I counsel you, my brethren and sisters, to commence the new year with a clean record. For the truth's sake and for Christ's sake, make every effort in your power to right your wrongs. Search your hearts critically, analyze your feelings, and remove every cause of dissension. If you have defrauded your brother, angels have written it against you. If you have failed to make his case your own, and to manifest toward him tenderness and compassion, you have neglected your duty, and thus it stands registered against you. Whatever have been the mistakes and errors of the past year, let them be canceled now; let them not be brought into the new year, to mar the purity of its unwritten pages. Come to the Lord with hearts overflowing with thankfulness for past and present mercies, and mani-

fest your appreciation of God's bounties by bringing to him your thank-offerings, your freewill-offerings, and your trespass offerings.

The Chinese new year is sacredly kept for one week, with great ceremony. Old debts are paid, old grudges are forgiven. If an individual cannot pay his debts, his fellow-Chinamen assist him, so that old accounts may not be carried into the new year. They say Joss (their god) will be angry with them if they neglect this work. Although these heathen are ignorant of the true God, yet in these things their example is worthy of imitation, even by Christians.

The worshipers of idols should not be in advance of the children of the living God. Shall not faults be confessed, and differences be put away, before we enter upon the new year? Oh that in every church in our land there might be a settlement of old difficulties, that jealousies and wrongs between brethren might be made right! Would not the world's Redeemer and the holy angels look down upon such a scene with pleasure? Would not the heavenly arches ring with the sweet music, Peace on earth, good-will to men? Let us try to set things in order among us, that we may have the approbation of Heaven. Let us bring all our tithes into the store-house, and prove our Lord therewith, and see if he will not open the windows of Heaven, and pour us out a blessing that there shall not be room enough to receive it.

I advise my brethren and sisters to supply themselves the coming year with a home missionary box, wherein to deposit small bits of money for offerings to God, besides the regular tithe. Whenever there is an extra outlay for the gratification of the appetite, let an equal amount also be dropped into this savings-bank. The sisters should have a separate box; and for every needless expenditure for ribbons, ruffles, or ornaments of any kind, they should drop the same amount into this receptacle. Let parents prepare a box for each of their children, and after explaining the principle, leave them with their conscience and their God.

Old and young frequently expend means for candies and other hurtful indulgences, and for dainties of which they have no real need. Let them put the same amount into these savings-banks the coming year, and they will be surprised at the result. They will find quite a sum, which represents that which they have thoughtlessly squandered to please the taste and gratify pride, when had they practiced self-denial, they would have had for benevolent purposes an amount just double that which they have saved.

As Christians, let us show our faith by our works; and at the commencement of the year, let us enter upon a course of action which will meet the approval of God. Do not neglect to provide yourselves and your children with the little banks. The very fact that for every penny needlessly expended another must be deposited here, will prevent many an unnecessary outlay.

I now ask my brethren and sisters for a New Year's present, not for myself, but for the cause of God. This request will reach many after the new year has come in, but I trust they will not excuse themselves, thinking that it is too late to present their offerings. Let your gifts come in during the entire month of January; and if you cannot command the means now, send in your pledges, stating what you will do, and then redeem these pledges as soon as possible.

I appeal to the congregation that regularly assemble at our Tabernacle: Will you not bring in your offerings to lift the debt from the Lord's house? I appeal to those who send their children to Battle Creek, where they unite with us in the worship of God: Will you not assist us to lift this debt? I invite all to be especially liberal at this time. Let cheerful freewill-offerings be brought to the Lord, let us consecrate to Him all that we are, and all that we have, and then may we all unite to swell the song,—

"Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

—God's forbearance has its appointed limits.

## TRUST.

The clouds hang heavy round my way,  
I cannot see;  
But through the darkness I believe  
God leadeth me.  
'Tis sweet to keep my hand in his  
While all is dim;  
To close my weary, aching eyes,  
And follow him.  
Through many a thorny path he leads  
My tired feet;  
Through many a path of tears I go,  
But it is sweet  
To know that he is close to me,  
My God, my guide.  
He leadeth me, and so I walk,  
Quite satisfied.  
To my blind eyes he may reveal  
No light at all;  
But while I lean on his strong arm,  
I cannot fall.

—Selected.

## NATURE AND DESTINY OF MAN.—No. 4.

BY ELD. R. F. COTTRELL.

WHEN the Lord had told Hezekiah that he must die, but in answer to his earnest prayer had granted him a reprieve, adding fifteen years to his life, the good king expressed his gratitude to God in the following language: "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave [*sheol*] cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. 38:17-19. It seems unnecessary to say to the attentive reader that Hezekiah, and the prophet Isaiah, who left this on record, had no faith in a separate soul-entity, immortal by nature and conscious in death. The Lord had delivered his soul from going down into the pit of corruption. He was still living, and could praise the Lord, which the dead, in *sheol*, cannot do.

The dead are asleep; the resurrection will awaken them. "And many of them that sleep in the dust of the earth shall awake." Dan. 12:2. They sleep in the dust, but Christ will call them forth at his coming. "All that are in the graves shall hear his voice, and shall come forth." A sample of the resurrection was given at the grave of Lazarus. Jesus said to Martha, "Thy brother shall rise again." She replied, "I know that he shall rise again in the resurrection at the last day." But the words of Jesus were to be verified, and the resurrection power exhibited, then and there. After the stone was removed, Jesus said, "Lazarus, come forth. And he that was dead came forth."

The hope of a future life depends wholly upon the resurrection of the dead. Said Paul, "If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in *this life only* we have hope in Christ, we are of all men most miserable." 1 Cor. 15:16-19. The resurrection of Christ was a sample of the resurrection of his people, and the pledge of its surety. Without the resurrection, Paul's hope was confined to "this life only." Again he says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die." Verse 32. If there was to be no resurrection, the apostle could see no advantage gained by his labors and sufferings in the cause of Christ; but he would say with the Epicureans, "Let us eat and drink; for to-morrow we die." He evidently meant to teach that if there is to be no resurrection, death ends our conscious existence forever; and we may as well eat and drink and enjoy the present life as best we can, since this is all. On the supposition that the good man has an immortal part which enters a state of conscious bliss at death, all this reasoning of the apostle is false. He could enjoy the fruit of his labors and cross-bearing in immortal life, should there never be a resurrection.

At Thessalonica the Christians were in sorrow, it seems, on account of some of their number who had died. Paul writes to comfort them with

true gospel hope. Said he, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." A subject of deepest interest to mourning friends. If the brethren are ignorant of the state of the dead and their future prospect, he would, for their consolation and encouragement, dispel their ignorance by setting the truth before them. If the pious dead are now in a state of conscious bliss in Heaven or hades, he will certainly tell them so, as a thing of first importance. But strange, unaccountably strange upon this supposition, he ignores this state entirely, and looks forward to the resurrection of the dead at the coming of Christ as the best and only comfort and consolation he had to offer. He says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep." For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

"But Paul had a desire to depart and be with Christ." Yes, and we have just read when and how he expected to be with Christ. It was at Christ's coming, and by a resurrection from the dead. Then both the raised dead and those still alive are to be caught up together to meet the Lord; and "so," said he, "shall we ever be with the Lord." The apostle does not contradict himself. He does not say that he expected to be with Christ the moment he departed this life; but, on the contrary, when he was about to die he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth [I am with Christ and wear the crown, is it? No; but from this time] there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. The apostle is in harmony with himself, and with all other inspired writers. It is by believing what the Bible says, and by leaving out of our creed what it does not say, that we shall find the truth.

When Jesus was about to leave his disciples in the world, and go to the Father, he said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. It was the will of our Lord Jesus Christ that his disciples should be with him and see his glory (John 17:24); but the time when they should be received to the mansions of glory was to be at his return to earth. Then, he promises to receive them to himself. He has gone to the Father. He will come again. Then he will take all his people—the translated without death and the raised from the dead—to the place he is preparing in his Father's house. This is plain, and in harmony with the teaching of Paul, which has been quoted. All we have to believe on this subject is just what the Scriptures say.

—A white garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than grave offenses in bad men.

—He that hath pity on another man's sorrow shall be free from it himself; and he that delighteth in and scorneth the misery of another, shall one time or other fall into it himself.

## The Family Circle.

### THE HAPPY NEW YEAR.

"HAPPY New Year, papa!" The sitting-room doors were thrown open, and a sweet little girl came bounding in. Her cheeks were all aglow; smiles played around her cherry lips; her eyes were dancing with sunny light.

"Happy New Year, my sweet one!" responded Mr. Edgar, as he clasped the child fondly to his heart. "May all your New Years be happy," he added, in a low voice, and with a prayer in his heart.

Little Ellen laid her head in confiding love against her father's breast, and he bent down his manly cheek until it rested on the soft masses of her golden hair.

To her it was a happy New Year's morning, and the words that fell from her lips were heart-echoes. But it was not so with Mr. Edgar. The cares of this world, and the deceitfulness of riches, had, like evil weeds, found a rank growth in his spirit, while good seeds of truth, which in earlier life had sent forth their fresh, green blades, that lifted themselves in the bright, invigorating sunshine, gave now but feeble promise for the harvest time.

No; Mr. Edgar was not happy. There was a pressure on his feelings; an unsatisfied reaching out into the future; a vague consciousness of approaching evil. Very tenderly he loved his little one; and as she lay nestling against him, he could not help thinking of the time when he was a child, and when the New Years were happy ones. Ellen loved no place so well as her father's arms. When they were folded tightly around her, she had nothing more to desire; so she lay very still and silent, while the thoughts of her father wandered away from the loving child on his bosom to his own unsatisfied state of mind.

"For years," he said within himself, "I have been in earnest pursuit of the means of happiness, yet happiness itself seems every year to be still farther in the distance. There is something wrong. I cannot be in the true path. My days are busy and restless, my nights burdened with schemes that rarely do more than cheat my glowing fancy. What is the meaning of this?"

And Mr. Edgar fell into a deep reverie, from which he was aroused by the voice of his wife, as she laid her hand upon his shoulder.

"A happy New Year, and many joyful returns!" she said, in loving tones, as she pressed her lips to his forehead.

He did not answer. The tenderly spoken good-wishes of his wife fell very gratefully, like refreshing dew upon his heart; but he was distinctly conscious of not being happy.

So far as worldly condition was concerned, Mr. Edgar had no cause of mental depression. His business was prosperous under a careful management, and every year he saw himself better off by a few thousands of dollars. Always, however, it must be told, the number fell short of his expectations.

"There is something wrong," Mr. Edgar's thoughts were all running in one direction. A startling truth seemed suddenly to have been revealed to him, and he felt inclined to look at it in all possible aspects. "Why am I not happy?" That was urging the question home; but the answer was not given.

After breakfast, Mr. Edgar left home and went to his store. As he passed along the street, he saw at a window the face of a most lovely child. Her beauty, that had in it something of heavenly innocence, impressed him so deeply that he turned to gain a second look, and in doing so his eyes saw on the door of the dwelling the name of Abraham James. There was an instant revulsion of feeling; and for the first time that morning Mr. Edgar remembered one of the causes of his uncomfortable state of mind. Abraham James was an unfortunate debtor who had failed to meet his obligations, among which were two notes of five hundred dollars each, given to Mr. Edgar. These had been placed by the latter in the hands of his lawyer, with directions to sue them out, and obtain the most that could be realized. Only the day before—the last day of the year—he had learned that there were two judgments that would take precedence of his, and sweep off a share of the debtor's property. The fact had chafed him considerably, causing him to indulge in harsh language toward his debtor. This language was not just, as he knew in his heart. But the loss of his money fretted him, and filled him with unkind feelings toward the individual who had occasioned the loss.

No wonder that Mr. Edgar was unhappy. As he continued on his way, the angry impulse that quickened the blood in his veins subsided, and through the mist that obscured his mental vision, he saw the bright face of a child, the child of his unfortunate debtor. His own precious one was no lovelier, no purer; nor had her lips uttered on that morning in sweeter tones, the words, "A happy New Year, papa!"

How the thought thrilled him.

With his face bowed, and his eyes upon the ground, Mr. Edgar walked on. He could not sweep aside the image of that child at the window, nor keep back his thoughts from entering the dwelling where her presence might be the only sunbeam that gave light in its gloomy chambers.

When Mr. Edgar arrived at his store, his feelings toward Mr. James were very different from what they were on the day previous. All anger, all resentment, were gone, and kindness had taken their place. What if Mr. James did owe him a thousand dollars? What if he should lose the whole amount of this indebtedness? Was the condition of the former so much better than his own, that he would care to change places with him? The very idea caused a shudder to run along his nerves.

"Poor man!" he said to himself, pityingly. "What a terrible thing to be thus involved in debt, thus crippled, thus driven to the wall. It would kill me! Men are very cruel to one another, and I am cruel with the rest. What are a thousand dollars to me, or a thousand dollars to my well-to-do neighbor, compared with the ruin of a helpless fellow-man? James asked time; in two years he was sure he could recover himself, and make all good. But, with a heartlessness that causes my cheek to burn as I think of it, I answered, 'The first loss is always the best loss. I will get what I can, and let the balance go.' The look he then gave me has troubled my conscience ever since. No wonder it is not a happy New Year."

Scarcely had Mr. Edgar passed the dwelling of his unfortunate debtor, when the latter, who had been walking the floor of his parlor in a troubled state of mind, came to the window and stood by his child, who was dear to him as a child could be to the heart of a father. "Happy New Year, papa!" It was the third time since morning dawned that he had received this greeting from the same sweet lips. Mr. James tried to give back the same glad greeting, but the words seemed to choke him, and failed in the utterance. As the two stood by the window, the wife and mother came up, and leaning against her husband, looked forth with a sad heart. Oh, no! it was not a happy New Year's morning to them. Long before the dawn of another year, they must go forth from their pleasant home; and both their hearts shrunk back in fear from the dark beyond.

"Good morning, dear," said Mr. James, soon afterward, as, with hat, and coat, and muffler on, he stood ready to go forth to meet the business trials of the day. His voice was depressed, and his countenance sad.

The business assigned to that day was a painful one for Mr. James. The only creditor who had commenced a suit was Mr. Edgar, he having declined entering into any arrangement with the other creditors, coldly saying that, in his opinion, "the first loss was always the best loss," and that extensions were, in most cases, equivalent to the abandonment of a claim. He was willing to take what the law would give him. Pursuant to this view, a suit had been brought, and the debtor, to anticipate the result, confessed judgment to two of his largest creditors, who honorably bound themselves to see that a *pro rata* division was made of all his effects.

The business of this New Year's Day was to draw up as complete a statement as possible of his affairs, and Mr. James went about the work with a heavy heart. He had been engaged in this way for over an hour, when one of his clerks came to the desk where he was writing, and handed him a letter, which a lad had just brought in. He broke the seal with a nervous foreboding of trouble; for, of late, these letters by the hands of private messengers had been frequent, and rarely of an agreeable character. From the envelope, as he commenced withdrawing the letter, there dropped upon the desk a narrow piece of paper, folded like a bill. He took it up with almost reluctant fingers, and slowly pressed back the ends so as to read its face and comprehend its import. Twice his eyes went over the brief lines, before he was clear as to their meaning. They were as follows:

"Received, January 1, 18—, of Abraham James, One Thousand Dollars, in full of all demands.

"HIRAM EDGAR."

Hurriedly, now, did Mr. James unfold the let-

ter that accompanied this receipt. Its language moved him deeply:—

"ABRAHAM JAMES, ESQ., *Dear Sir*: I was not in a right state of mind when I gave directions to have a suit brought against you. I have seen clearer since, and wish to act from a better principle. My own affairs are prosperous. During the year which has just closed, my profits have been better than in any year since I started business. Your affairs, on the contrary, are unprosperous. Heavy losses, instead of fair profits, are the result of a year's tireless efforts, and you find yourself near the bottom of the wheel, while I am sweeping upward. As I think of this, and of my unfeeling conduct toward you in your misfortunes, I am mortified as well as pained. There is an element in my character which ought not to be there. I am self-convicted of cruelty. Accept, my dear sir, in the inclosed receipt, the best reparation in my power to make. In giving up this claim, I do not abandon an item that goes to complete the sum of my happiness. Not a single comfort will be abridged. It will not shrink the dimensions of my house, nor withdraw from myself or family any portion of food or raiment. Accept, then, the New Year's gift I offer, and believe that I have a purer delight in giving than you in receiving. My best wishes are with you for the future, and if, in anything, I can aid you in your arrangements with creditors, do not fail to command my service.

"Most truly yours, HIRAM EDGAR."

For the space of nearly five minutes Mr. James sat very still, the letter of Mr. Edgar before him. Then he folded it up, with the receipt inside, and placed it in his pocket; then he put away the inventories he had been examining, and tore up several pieces of paper, on which were sundry calculations; and then he put on his warm overcoat and buttoned it to the chin.

"Edward," said Mr. James, as he walked down the store, "I shall not return this afternoon. It is New Year's Day, and you can close up at two o'clock."

It cost Mr. Edgar a struggle to write the receipt in full. A thousand dollars was a large sum of money to give away by a single stroke of the pen. Love of gain and selfishness pleaded strongly for the last farthing; but the better reason and better feelings of the man prevailed, and the good deed was done. How light his heart felt, how suddenly the clouds were lifted from his sky, and the strange pressure from his feelings! It was to him a new experience.

On the evening that closed the day, the first evening of the New Year, Mr. Edgar sat with his wife and children in his elegant home, happier by far than he was in the morning, and almost wondering at the change in his state of mind. Little Ellen was in his arms, and as he looked upon her cherub face, he thought of a face as beautiful, seen by him in the morning, at the window of his unfortunate debtor. The face of an angel it had proved to him; for it prompted the good deed from which had sprung a double blessing. While he sat thus, he heard the door-bell ring. In a few minutes the waiter handed in a letter. He broke the seal, and read:—

"MY DEAR SIR: This morning my dear little Aggy, the light of our home, greeted me with a joyous 'Happy New Year.' I took her in my arms and kissed her, keeping my face close to hers, that she might not see the sadness of mine. Ah, sir! the day broke in gloom. The words of my child found no echo in my heart. I could have wept over her, if the strength of manhood had not risen above the weakness of nature. But all is changed now. A few minutes ago the 'Happy New Year' was flowing to me from the sweet lips of my child, and the words went thrilling in gladness to my heart. May the day close as happily for you and yours, as it is closing for me and mine. God bless you!

"ABRAHAM JAMES."

Mr. Edgar read this letter twice, and then handed it, without a word, to his wife.

The story, to which she listened eagerly, was briefly told. When Mr. Edgar had finished, his wife arose, and, with tears of love and sympathy in her eyes, crossed over to where he was sitting, and throwing her arms around his neck, said, "My good, my generous husband! I feel very proud of you this night. That was a noble deed; and I thank you for it in the name of our common humanity."

Never had words from the lips of his wife sounded so pleasantly in the ears of Mr. Edgar. Never had he known so happy a New Year's Day as the one which had just closed; and though it saw him poorer than he believed himself in the morning, by nearly a thousand dollars, he was richer in feeling—richer in the heart's unwasting possessions—than he had ever been in his life.—*Arthur's Home Magazine.*

## Sabbath School Department.

"Feed my Lambs." John 21:15.

### THE SAMARITANS.

#### THEIR RELIGION, CUSTOMS, AND NATIONAL PREJUDICES.

THE following extract can hardly fail to interest every Bible reader, and especially those who are studying Lessons on New-Testament History, as now appearing in the *Instructor*. It is quoted from the "Life of Christ," by Dr. Geikie, who gives the best of authority for statements.

Tired with his long mountain walk, and by the heat of noon,—for it was midday, and noon in Palestine, even in December, is often warm,—Jesus was glad to turn aside, and rest by Jacob's well. It was, moreover, the hour for refreshment, and he resolved to stay in the grateful shade of the trees and the alcove, till his disciples went up the little valley to the town to buy food.

While thus resting, a Samaritan woman approached, with a water jar on her head, as is the custom, and a long cord in her hand, with which to let the jar down the well. Few sought the place at that hour, for evening was the common time for drawing water, and thus Jesus and she were alone. To ask a draught of water is a request which no one in the East thinks of refusing, for the hot climate makes all feel its value. Hence, under ordinary circumstances, it might have been expected, on Jesus' asking this favor, that it would be granted as a matter of course. His dress or dialect, however, had shown the woman that he was a Jew, and the relations between Jews and Samaritans made his seeking even such a trifling courtesy from her seem strange, for the two nations were mortal enemies.

After the deportation of the ten tribes to Assyria, Samaria had been repopled by heathen colonists from various provinces of the Assyrian empire, by fugitives from the authorities of Judea, and by stragglers from one or other of the ten tribes, who found their way home again. The first heathen settlers, terrified at the increase of wild animals, especially lions, and attributing it to their not knowing the proper worship of the God of the country, sent for one of the exiled priests, and, under his instructions, added the worship of Jehovah to that of their idols,—an incident in their history, from which later Jewish hatred and derision taunted them as "proselytes of the lions," as it branded them, from their Assyrian origin, with the name of Cuthites. Ultimately, however, they became even more rigidly attached to the law of Moses than the Jews themselves. Anxious to be recognized as Israelites, they set their hearts on joining the two tribes, on their return from captivity. But the stern Puritanism of Ezra and Nehemiah admitted no alliance between the pure blood of Jerusalem and the tainted race of the North. Resentment at this affront was natural, and excited resentment in return, till, in Christ's day, centuries of strife and mutual injury, intensified by theological hatred on both sides, had made them implacable enemies. The Samaritans had built a temple on Mount Gerizim, to rival that of Jerusalem, but it had been destroyed by John Hyrcanus, who had also leveled Samaria to the ground. They claimed for their mountain a greater holiness than that of Moriah; accused the Jews of adding to the word of God, by receiving the writings of the prophets, and prided themselves on owning only the Pentateuch as inspired; favored Herod because the Jews hated him, and were loyal to him and the equally hated Roman; had kindled false lights on the hills, to vitiate the Jewish reckoning by the new moons and thus throw their feasts into confusion, and, in the early youth of Jesus, had even defiled the very temple itself, by strewing human bones in it, at the passover.

Nor had hatred slumbered on the side of the

Jews. They knew the Samaritans only as Cuthites, or heathen from Cuth. "The race that I hate is no race," says the son of Sirach. It was held that a people who once had worshiped five gods could have no part in Jehovah. The claim of the Samaritans that Moses had buried the tabernacle and its vessels on the top of Gerizim, was laughed to scorn. It was said that they had dedicated their temple, under Antiochus Epiphanes, to the Greek Jupiter. Their keeping the commands of Moses even more strictly than the Jews, that it might seem they were really of Israel, was not denied; but their heathenism, it was said, had been proved by the discovery of a brazen dove, which they worshiped, on the top of Gerizim. It would have been enough that they boasted of Herod as their good king, who had married a daughter of their people; that he had been free to follow, in their country, his Roman tastes, so hated in Judea; that they had remained quiet, after his death, when Judea and Galilee were in uproar, and that a fourth of their taxes had been remitted and added to the burdens of Judea, for their peacefulness. Their friendliness to the Romans was an additional provocation. While the Jews were kept quiet only by the sternest severity, and strove to the utmost against the introduction of anything foreign, the Samaritans rejoiced in the new importance which their loyalty to the empire had given them. Shechem flourished; close by, in Caesarea, the procurator held his court; a division of cavalry, in barracks at Sebaste—the old Samaria—had been raised in the territory. The Roman strangers were more than welcome to while away the summer in their umbrageous valleys.

The illimitable hatred, rising from so many sources, found vent in the tradition that a special curse had been uttered against the Samaritans, by Ezra, Zerubbabel, and Joshua. It was said that these great ones assembled the whole congregation of Israel in the temple, and that three hundred priests, with three hundred trumpets, and three hundred books of the law, and three hundred scholars of the law, had been employed to repeat, amidst the most solemn ceremonial, all the curses of the law against the Samaritans. They had been subjected to every form of excommunication; by the incommunicable name of Jehovah; by the tables of the law, and by the heavenly and earthly synagogues. The very name became a reproach. "We know that thou art a Samaritan, and hast a devil," said the Jews to Jesus, in Jerusalem.

"There may be friendliness between Samaria and Jerusalem," said a young Rabbi, summing up the points in dispute between his nation and the Samaritans, "when the Cuthites have no more to do with Mount Gerizim; when they praise Israel, and believe in the resurrection of the dead,—but not till then." No Israelite could lawfully eat even a mouthful of food that had been touched by a Samaritan, for "to do so was as if he ate the flesh of swine." No Samaritan was allowed to become a proselyte, nor could he have any part in the resurrection of the dead. A Jew might be friendly with a heathen, but never with a Samaritan, and all bargains made with one were invalid. The testimony of a Samaritan could not be taken in a Jewish court, and to receive one into one's house would bring down the curse of God. It had even become a subject of warm controversy how far a Jew might use food or fruit grown on Samaritan soil. What grows on trees or in fields was reckoned clean, but it was considered doubtful respecting flour or wine.

To the Samaritans, Gerizim was the most sacred spot on earth. It was their sacred mountain, and had been, as they believed, the seat of Paradise, while all the streams that water the earth were supposed to flow from it. Adam had been formed of its dust, and had lived on it. The few Samaritans still surviving, show, even at this day, the spot on which he built his first altar, and that on which, afterward, the altar of Seth, also, was raised. They fancied that Gerizim was Ararat, fifteen cubits higher than the next highest and next holiest mountain on earth,—Mount Ebal, and that it was the one pure and

sacred spot in the world, which, having risen above the waters of the flood, no corpse had defiled. Every Samaritan child of the neighborhood could point out the places on it where Noah came out from the ark, and where he built his altar, and show the seven altar steps, on each of which Noah offered a sacrifice. The altar on which Abraham bound Isaac, and the spot where the ram was caught in the thicket, were among its wonders. In the center of the summit was the broad stone on which Jacob rested his head when he saw the mystic ladder, and, near it, the spot where Joshua built the first altar in the land, after its conquest, and the twelve stones he set up, on the under side of which, they believed, the law of Moses had been written. On this sacred ground their temple had stood for two hundred years, till destroyed by the Jews a hundred and twenty-nine years before Christ. Toward Gerizim every Samaritan turned his face when he prayed, and it was believed the Messiah would first appear on its top, to bring from their hiding-place in it the sacred vessels of the tabernacle of Moses. It was unspeakably sacred to the nation, as the one spot on earth where man was nearest his Maker.

The simple Samaritan woman with whom Jesus talked had been trained up in the undoubting belief of all these legends and prejudices, and thus it is not strange that she should be ready to ask, "How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?" But Jesus was infinitely above such unworthy strifes and prejudices, and his disciples had caught something of his calm elevation; for they had already set off to the city for food when Christ spoke to the woman.

#### TEXAS S. S. ASSOCIATION.

THE third annual session of this Association was held in connection with the camp-meeting at Dallas, Texas. The first meeting was called Nov. 14, 1880, at 5 P. M.

Nine schools were represented by fifteen delegates. All members present were invited to participate in the deliberations of the Association. The Chair appointed the usual committees: On Nominations, James Gage, J. S. Kilgore, and L. H. Huguley; on Resolutions, John Wilson, A. M. Kilgore, and A. H. King. Essays were read by Sisters M. Bahler, M. B. Miller, and Kittie McKisick.

The Committee on Nominations reported as follows: For President, R. M. Kilgore; Vice-president, H. C. Chrisman; Secretary and Treasurer, T. T. Stevenson; Executive Committee, R. M. Kilgore, A. H. King, and A. W. Jenette. The report was accepted, and the candidates elected to their respective offices.

The Committee on Resolutions submitted their report, and resolutions were passed expressing appreciation of the Sabbath-school as a means of promoting a knowledge of present truth, and a determination to take a deeper interest in this work in the future; also approving the plan of Sabbath contributions, and pledging a tithe of these contributions to the State Association, the State Association, in turn, to pay a tithe of its receipts to the General S. S. Association, at the expiration of every quarter.

These resolutions were adopted.

The business of the session occupied three meetings, the second of which was held Nov. 16, and the third Nov. 22.

R. M. KILGORE, *Pres.*

H. C. CHRISMAN, *Sec. pro tem.*

—Doctor John Mason Good once asked a young scoffer who was attacking Christianity on account of the sins of some of its professors: "Did you ever know an uproar made because an infidel had gone astray from the path of morality?" The young man admitted that he had not. "Then you allow Christianity to be a holy religion, by expecting its professors to be holy; thus by your very scoffing you pay it the highest compliment in your power."

—Open your heart, open it without measure, that God and his love may enter without measure.—*Fenelon.*

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 4, 1881.

JAMES WHITE, . . . . . Editor.  
J. N. ANDREWS, . . . . . Associate Editor.  
U. SMITH, . . . . . Resident Editor.

## THE REVIEW FOR 1881.

WITH the year 1881, the REVIEW commences its fifty-seventh volume, and enters upon the thirty-first year of its existence. And not a few of its present readers were its earnest and devoted patrons and supporters in 1850, when the first volume was issued.

The friends and supporters of the REVIEW were then few and far between. We had but a few hundreds of subscribers in the year 1850, and these were scattered over the Eastern, Middle, and some of the Western States.

The growth of the cause has determined the growth of the REVIEW in size, value of reading matter, and circulation. And never has our paper started out upon its yearly round of weekly visits with as bright prospects of success as with the year 1881. All connected with it are inspired with the thought of making the volume for 1881 superior in every respect to the fifty-six that have preceded it. Editors and writers enter largely into this feeling, and those who conduct the mechanical part of the work are ready to second their efforts to make the REVIEW in all respects what it should be.

The REVIEW has been said to be our church paper, and the impression has prevailed to some extent that its circulation should be limited to the members of our churches. That the REVIEW is our church paper, in an eminent sense, is very true; and that it should make its weekly visits to the homes of all our people who are able to subscribe for it, is equally true. But there are no reasons why the volumes of the ADVENT REVIEW AND SABBATH HERALD for 1881 should not have a wide circulation outside the members of our churches. The reading matter will be adapted both to the members of our churches and to the outside world. Our best writers are especially engaged to contribute to its columns, and neither labor, care, nor expense will be spared to make the REVIEW fully meet the expectations of all its believing readers for their own family paper, and to send to their numerous friends. A very large edition of this number is printed to be used as sample papers in obtaining new subscribers, and to supply those who subscribe during the month of January. The series of subjects for four months will be of such importance that all should have the January numbers. Canvassing for the REVIEW should go forward at once, and should be prosecuted vigorously. It is expected that the tract and missionary workers, and all our ministers, will be interested and active in circulating the REVIEW.

Five thousand subscribers are wanted for the REVIEW on trial for four months, at the small sum of fifty cents. Let the names and addresses, accompanied with the cash, come in by scores and by hundreds. Be in season. J. W.

## ORGANIZATION AND DISCIPLINE.

THE various forms of organization and church government existing in the several religious bodies of our time, is evidence that church organization and discipline are subjects upon which great and good men have differed. The testimony of the Bible, therefore, especially of the New Testament, must be allowed to decide these subjects of vast importance to the prosperity of the church. In no one chapter or book of the New Testament, has Matthew, Mark, Luke, John, Paul, Peter, James, or Jude, written out a complete system of Christian discipline, giving the positions and duties of the several officers of the church.

But that there should be order in the church of God is evident, not only from the declarations of the apostles, and the record of what they did, given in the Acts of the Apostles; but from the great facts relative to organization and order found in the Old Testament. The Jewish church was disciplined by a thorough system of organization. God is the same in all ages. The freedom of the gospel of the Son of God does not consist in laxity and confusion.

The epistles of Paul and of Peter distinctly speak of officers of the church, and of their duties. The New Testament clearly defines the relation which Christ sustains to the ministry and to the church, and also the proper relation of the ministry to the church and to one another. But the system of Christian organization is not given as fully in the New Testament as the system of Jewish organization was given in the Old Testament. Having, however, the benefit of both the record of the system of the former and the declarations and acts of the first apostles of the latter, we have all that Infinite Wisdom saw necessary for the Christian church.

The relation which Christ sustains to the ministry and to the church, is stated in the following words of our Lord and of Paul: "One is your Master, even Christ, and all ye are brethren." Matt. 23:8. "But I would have you know that the head of every man is Christ." 1 Cor. 11:3. Christ is the great Shepherd of all, while his ministers are under-shepherds.

And Paul would impress the church with her duty to the ministry in these words: "Remember them which have the rule over you, who have spoken unto you the word of God." Heb. 13:7. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." Verse 17. And yet it was not the design of God that any system of organization should exist in the Christian church that would take the leadership from Christ.

Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive his people. He calls them. "My sheep hear my voice, and I know them, and they follow me." Our living Head leads the way, and calls his people to follow.

Human creeds cannot produce unity. Church force cannot press the church into one body. Christ never designed that human minds should be molded for Heaven by the influence merely of other human minds. "The head of every man is Christ." His part is to lead, and to mold, and to stamp his own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the disciple from the hands of the Master.

All true ministers are Christ's ambassadors. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. In their ministry they are to represent the doctrine of Christ, and the interests of his cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador, until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man.

But the subject must not be left here, with the truth partly expressed. The words of Christ and his apostles relative to unity and the ordained means to secure it, and proper discipline, must have a qualifying bearing upon the subject, lest unsanctified men, who do not submit their will and judgment either to Christ or to church authority, assume the gospel ministry, and divide and scatter the flock of God.

But here we wish it distinctly understood that officers were not ordained in the Christian church to order or to command the church, or to "lord it over God's

heritage." In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors in a manner to give room for the Holy Ghost to sit as Judge. The report of that blessed meeting at Jerusalem to settle a festering difficulty, commences on this wise: "For it seemed good to the Holy Ghost and to us." And the brethren who were from among the Gentiles in Antioch, and Syria, and Cilicia, "rejoiced for the consolation." Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

Between the two extremes, of church force, and unsanctified independence, we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time: "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:1-6.

Those who drafted the form of organization adopted by S. D. Adventists labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

The General Conference takes the general supervision of the work in all its branches, including the State Conferences. The State Conference takes the supervision of all branches of the work in the State, including the churches in that State. And the church is a body of Christians associated together with the simple covenant to keep the commandments of God and the faith of Jesus.

The officers of a local church are servants of that church, and not lords to rule over it with church force. "He that is greatest among you shall be your servant." Matt. 23:11. These officers should set examples of patience, watchfulness, prayer, kindness, and liberality, to the members of the church, and should manifest a good degree of that love to those they serve exhibited in the life and teachings of our Lord.

Our State Conference Committees should be men of God, with liberality and breadth of views and feelings that will lead them to have a fatherly care of all branches of the work in the Conference. It is their duty to counsel together in the fear and love of God, and regard themselves as a board of counselors to all the ministers and churches under their supervision, and not a board of directors. Our great leader and director is Christ.

The labors and duties of the General Conference Committee are still more extensive and important than those of the State Conference Committee. They should be men of experience, of breadth of views, and divested of sectional feelings, whose minds and hearts of love can take in the best good of the cause in all its branches, and in all parts of the field. They should be regarded as a board of fathers to the cause in the highest sense.

In the fulfillment of the duties of their office, in taking the general supervision of the entire work, their strength is in so counseling with their brethren in the spirit of tenderness and love as to bind the

hearts, of all the laborers to their hearts, and give room for the voice of the Holy Ghost, as was manifested in the days of the apostles. They should ever bear in mind that the head of every man is Christ.

They may counsel with the State Conference Committees in reference to ministers laboring here or there, but should never direct. "The head of every man [every minister], is Christ." The minister who throws himself on any Conference Committee for direction, takes himself out of the hands of Christ. And that Committee that takes into its own hands the work of directing the ambassadors for Christ, takes a fearful responsibility. "One is your Master [Leader], even Christ, and all ye are brethren." Matt. 23:8. May God preserve to us our organization and form of church discipline in its original simplicity and efficiency.

J. W.

### BALE, SWITZERLAND.

SINCE my last report, we have continued the work of sending out our paper to new readers. We have received many interesting responses, but as I have heretofore given extracts from them, I will give none at this time. There are two cases, however, which should be briefly noticed. A gentleman at Nice in the south of France has written us several times expressing much interest in our paper and in our work. He seems to be making an active effort in behalf of our cause. He does not write to ask pecuniary assistance, but seems to be disposed to go to work for the Lord without this, and to trust in him for help. He has paid for our paper and for tracts, and asks for copies of our journal to distribute.

We have also become much interested in a gentleman who resides at Zurich in German-Switzerland. He is the person whose case I mentioned at some length in my last report. He found several numbers of our paper at the house of one of his friends where he was visiting in the canton of Vaud. He took them with him to Zurich to examine, and became fully convinced with respect to the Sabbath and the law of God. He was already a believer in the near coming of Christ. He wrote, asking the privilege of making us a visit for the purpose of conversing upon the truth. A few days since, he made this visit. I judge him to be a man of collegiate education. He speaks both French and German correctly and fluently. He has served with success as an evangelist among the Catholics of France. He seems to have correct ideas with reference to a Christian experience, and in particular with regard to the law and the gospel. He has already made some effort to keep the Sabbath, though his business makes it very difficult for him to do this. His wife is interested with him in the commandments of God. He has expressed his desire to help in the work, but does not intimate that he must receive money, if he renders assistance. I like the spirit which he manifests, and hope that he may become a valuable helper, for he is certainly a man of education and talent. I have set before him the difficulties and responsibilities of our work, and have held out no inducements, except that of the favor of God, which is sure to be bestowed on those who are faithful in his service.

Our annual Conference convened at Tramelan, Nov. 19, and closed Nov. 21. The Lord met with us on this occasion, and we found his assistance in our business. Our brethren seemed disposed to make a strong united effort for the advancement of the cause of God. The prospect seems more favorable for the prosperity of the work in this country than at any former time. A full report was made of the finances of our publishing work; also a report was made of what has been accomplished by sending out our journal during the past year. These reports seemed to encourage the brethren very much, and they will do all in their power to render our mission self-supporting within a short time. I am encouraged to believe that this is possible.

Our printing office occupies two small rooms in our dwelling house, and we carry on all our work under

our own roof. It would be more agreeable to separate the Office of Publication from the house in which we live, but it is less expensive to arrange things as we have them now. We have to take the white paper and the pages of type on a hand-cart the distance of half a mile or more to the press. But we are encouraged in our work by the certain evidence that the truth is taking hold of the people. Some in this city have become interested in the truth, and have almost decided to keep the Sabbath.

We have now for eight months printed three thousand copies of our journal each month, instead of two thousand copies, as formerly. We have needed all of these to use in our work, in connection with the back numbers of our paper which we have on hand. Thus our paper visits five thousand families each month, and is read to a greater or less extent by about twenty-five thousand persons. Up to this date, we have had means to pay the postage on these papers without taking anything from the treasury at Battle Creek. The additional expense for printing the third thousand is simply for press work and white paper. The press work costs \$2.40 and the white paper \$7.60, in all \$10 per month for the extra thousand; but this expense has all been paid by our Swiss friends.

In my report to the General Conference, there is an error which I wish to correct. I said that we were expecting responses from twelve thousand persons to whom we had sent letters and papers. I should have said that twelve thousand papers had been sent out from which we have not yet received responses, but we send four papers and two letters to each person.

I am encouraged to believe that God has heard prayer in my behalf. Some difficulties that were quite serious have never troubled me since the day of prayer, July 24. I have, however, continued to be troubled with feebleness and with difficulty in my lungs. The journey from Southampton to Bâle was very exhausting, and when I had partially recovered from this, the labor of the Conference brought me down again. But I am now improving, and have many tokens of God's favor. The weather is mild and agreeable, which is a very great advantage to me in my present circumstances. There are so many indications that the Lord is at work among the people that I feel a strong assurance that he will regard the prayers that have been offered in my behalf, and permit me to live to labor in his cause.

J. N. A.

Bale, Dec. 12, 1880.

### LOVERS OF PLEASURE.

THE Wisconsin State Journal of Dec. 15, 1880, contains notice of a Bazar for the benefit of Grace Church of Madison, Wis. After stating the attractions of the occasion, the notice concludes:—

"The affair will be free to all for ten cents, and it is hoped all will attend. A vast amount of amusement for a small amount of money is the great object."

Three other items concerning this occasion are inserted further on in the column, in which it is promised that oysters, coffee, and numerous luxuries, will be served up in fine style; that the ladies will make themselves particularly agreeable, and that people should attend and be happy. And finally the Journal beseechingly appeals to its presumably worldly readers to attend, in this language: "Those who fail to attend, will make a mistake."

In view of this, shall we exclaim, "How holy has the world become," or, "How worldly has the church become"?

### CHURCH SWEARERS.

THIS is the way a Southern secular paper rebukes the profane church-members of that section. It was published in the New Orleans Picayune of Nov. 27, 1880, copied from the Abbeyville Medium:—

"Profane swearing is on the increase in this section. We have particularly observed this since the beginning of the campaign. There is no reason why

this should be the case; for if any vice is useless and without excuse it is that of blasphemy. . . . The worst feature about this evil is that the habit is becoming popular with church-members, and it brings reproach upon religion. The other day we heard several men who stand well in the church rip out all kinds of oaths. They profaned the name of God without scruple, and their blasphemy was so frequent and pronounced as to make the worldly shudder. The vice is not confined to any particular denomination; Baptists, Methodists, Presbyterians, Episcopalians, and Seceders seem to have forgotten all their profession, and have been cursing like sailors for the last month or so. It is sinful and disgraceful, and every man of them should be turned out of church. The habit is abhorrent to civilization, morality, decency, and Christianity."

### INSTRUCTING THE LORD.

In his "prayer before the sermon," Sunday morning, Oct. 21, 1880, as published in the *Christian Union* of Dec. 8, 1880, H. W. Beecher, it seems to us, imparted to the Lord some very wonderful information. He said:—

"Thou art not stern, governing men as thou dost govern matter. Thou dost give thy law to be Yea and Amen to all insensitive things; and to us, as we are allied to matter, of which our bodies are composed, thy law is steadfast toward the good the same as toward the bad; but to us that dwell within ourselves, as immortal, thou dost not govern by stern, unbending laws. With infinite pliancy, with the all-discovering temper of love, thou dealest with us as thou seest is best for each one," etc.

The covert implication in this language is that all God's dealing with men in the future will be as the present. Sentence, we know, against an evil work is not immediately executed, and therefore we are told that the hearts of some of the sons of men are fully set in them to do evil. And we know also that in some cases the only chance of escape will be, the absence of "stern, unbending laws," and the presence of "infinite pliancy." It is not, therefore, strange, perhaps, that some should try to lay to their souls the flattering unction that such conditions will exist. But that any one should undertake to tell the Lord how it is, and by implication how it will, and therefore must, be, looks a little surprising.

### THE NEW ARGUMENT.

WE have frequently alluded to the new argument which the advocates of Sunday seem of late more and more disposed to use, to create a public sentiment in behalf of a more strict observance of that day; namely, that the judgments of God will be visited upon the nation for their disregard of it. We have another instance of this in the following:—

At the session of the Ozark Synod, of the Cumberland Presbyterian church, held in Neosho, Mo., last October, J. C. Milhollan, J. C. Shepard, and J. Barrack, were appointed a "committee on the observance of the Sabbath." In their report the committee said:—

"We deplore the utter disregard with which our highest civil courts pass the desecration of the Sabbath by. From shore to shore of our boasted Christian country, the Sabbath day is now used by foreigners and unbelievers as a day of rioting, drinking, and dancing. Indeed the day we call the holy Sabbath has become the great day of sin and idle folly, until the curse of God is visiting our nation, and his wrathful anger is beginning to be poured out, not only on the nation, but on the so-called religious societies."

They are very safe in saying, "The day we call the holy Sabbath," that is, the first day of the week. But if they are asked to show where God has ever called that day the holy Sabbath, they will be puzzled to find the evidence. Herein lies the fatal weakness of their position.

—No man can honestly or hopefully ask to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin*.

## IF WE HAD BUT A DAY.

We should fill the hour with sweetest things,  
If we had but a day;  
We should drink alone at the purest springs  
In our upward way;  
We should love with a lifetime's love in an hour,  
If the hours were few;  
We should rest, not for dreams, but for fresher power  
To be and to do.

We should guide our wayward or wearied wills  
By the clearest light;  
We should keep our eyes on the heavenly hills,  
If they lay in sight;  
We should trample the pride and the discontent  
Beneath our feet;  
We should take whatever a good God sent  
With a trust complete.

We should waste no moment in weak regret,  
If the day were but one,  
If what we remember and what we forget  
Went out with the sun;  
We should be from our clamorous selves set free  
To work or to pray,  
And to be what the Father would have us be,  
If we had but a day.

—Mary Lowe Dickinson, in *Christian Woman*.

## 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."

## MISSOURI.

*Lawrenceburg, Dec. 20.*—I have been laboring here about three weeks. Some are keeping the Sabbath, and others say they will. The interest is still good, and it is the greatest among the more intelligent class.

I ask the prayers of the brethren in behalf of myself and these interested ones. H. WOODRUFF.

## MICHIGAN.

*Grand Junction, Dec. 13.*—I commenced meetings here Nov. 30. Have been talking on the prophecies, and the people have seemed to be very much interested. Our audiences are continually increasing, and are very attentive. I shall remain here as long as the interest may demand. I hope to be remembered in the prayers of God's dear people.

R. C. HORTON.

*Allegan Co.*—Since my last report, I have visited the church at Leighton, and have been continuing my lectures near Abronia. We were glad to find the brethren in the former place still holding on to the truth, and manifesting their love for the same by the efforts which they put forth to sustain their regular Sabbath meetings.

In our own church in Allegan, we are feeling somewhat encouraged, as the Lord has recently caused us to rejoice in the conversion of two who had not heretofore made a public profession.

W. H. LITTLEJOHN.

*St. Louis and Cedar Lake.*—The late discussion at St. Louis decided three more in favor of the Sabbath. The greatest difficulty experienced by the brethren in this place is, that they have to hold their meetings one mile from town, in a school-house; and unless a house of worship can be put up, they will labor under some embarrassment. Their meetings and Sabbath-school are good.

Sabbath and first-day I was with the church at Cedar Lake, and found the brethren ready to take hold in all our financial enterprises. We returned, feeling much refreshed in spirit.

Alma, Dec. 20.

A. O. BURRILL.

*Gowen.*—I arrived at Gowen Dec. 3. Our Danish brethren in this vicinity are quite scattered. I remained with them until Monday, the 13th, and held eleven meetings. The good Spirit of the Lord was in our midst, and quickened our hearts as the word was spoken. There had been some misunderstanding among the members here for a long time, and their love had waxed cold; but the Lord helped us, and kindled new life. All hearts were reconciled. The results were very precious and encouraging, and I am grateful to the Lord for this.

If these brethren continue to walk in love, they may expect to gain souls around them. The truth is very plain; it is powerful and convincing; yet without love it is powerless, for love is the fulfilling of the law. Many of our fellow-men will be convinced by love sooner than by truth; therefore love and truth must go hand in hand, and those that have most of

the truth of God must also strive to have most of the love of Christ. Then everything will go well. The name of the Lord will be glorified, and souls saved.

May the Lord strengthen us in his grace and truth.  
J. G. MATTESON.

## KENTUCKY.

*Seatonville, Dec. 15.*—This church numbers eight, all live members. On the evening after the Sabbath, Dec. 12, we celebrated the ordinances with them for the first time. This was a good meeting, and one that was highly appreciated. They all adopted the tithing system.

To-morrow I start for Custer, Breckenridge Co., and this will be my address until further notice.

S. OSBORN

## WISCONSIN.

*Knapp and Wilson.*—A church of five members has been organized at Knapp, and others will soon join them. Sister A. M. Johnson is giving a course of lectures here, and there appears to be some interest.

I also visited the church at Wilson, and held an evening meeting with them. After preaching, we had a social meeting, in which encouraging testimonies were borne. All seemed of good courage.

Eau Claire, Dec. 15.

A. MEAD.

## IOWA.

*Casey, Dec. 15.*—Bro. R. Hart and myself have been holding meetings nine miles south of Casey, and we think that some will take a stand for the truth. One said, "Why, our preacher is not preaching the truth to us, and we are paying him for it." Have sold several dollars' worth of books, and obtained one subscriber for the REVIEW, one for the Signs, and two for the Instructor.

May we all so humble ourselves before God that he will bless our efforts to save souls. We all need more of the spirit of our Master.

J. K. HOUSEL.

## NEBRASKA.

*New Erie.*—The past few days have been spent with the church at this place in visiting among the neighbors and holding meetings. At our evening meetings, the house has been crowded with very attentive listeners; and at the last meeting, by a rising vote, nearly all in the house expressed themselves in favor of the Lord's Sabbath. The church here have the respect of the community. May their light so shine that many more for whom Christ died, may be added to their number, and with them be saved in the kingdom of God.

CHAS. L. BOYD.

Oxford, Furnas Co., Dec. 13, 1880.

*Silver Hill, Merrick Co., Dec. 14.*—I came to this place four weeks ago, and have been holding meetings in a school-house six miles east of town. There were two persons here who had been keeping the Sabbath since last August, and as a result of their missionary efforts, and some Signs that had been sent here, several others were interested, three of whom had been keeping the Sabbath two weeks when I came.

The attendance has been very good. The influence of the Holy Spirit has been felt in these meetings, to a greater extent than in any other meetings I ever held. Infidels who for years had spurned the Bible and ridiculed Christianity, have with tears of deep feeling publicly confessed their Saviour, and are now praying to God for the forgiveness of their sins. About twenty have decided to follow Christ. A Sabbath-school of over thirty members has been organized, and furnished with *Instructors* and a good library. Surely the Lord does work, when we humble ourselves before him.

A. J. CUDNEY.

## OHIO.

*Strongsville, Geneva, and Parkman.*—I spoke at Strongsville ten times. There was little outside interest, but the Sabbath-keeping family residing here were much encouraged. They have an interesting family Sabbath-school.

Dec. 3-6, I was at Geneva. Bro. Gates was with us on the Sabbath. A few Sabbath-keepers meet regularly, and maintain Sabbath-school and prayer-meetings. The first-day Adventists here are very friendly. Eld. Johnson invited me to occupy his desk, which I did three evenings.

Dec. 11, I was at Parkman. Here a few faithful souls hold an interesting Sabbath-school and prayer-meeting each Sabbath. Their untiring efforts should provoke others to love and good works.

R. A. UNDERWOOD.

*Newark.*—From Dec. 3 to 19, held meetings with the church in Newark. This was the first time I had met with them since the erection of their house of worship, and it was a pleasure to me to meet these dear friends once more.

The attendance from the outside was not large, and sickness prevented some of the members from attending but little, and a few were thus altogether hindered. Yet on the whole, we think the church has been much benefited. Two new members were received, and there are three or four others that we hope will unite with the church ere long.

We hope these dear friends will continue to abide in the doctrine of Christ, and abound in love more and more.

We go from here to Bellville, to spend a few days.  
H. A. ST. JOHN.

## KANSAS.

*Noble, Rice Co., Dec. 19.*—After an absence of six months, Bro. R. F. Barton commenced meetings here Nov. 25. He had not "long been in the camp," when our Disciple brethren challenged him to a discussion on the Sabbath question. Bro. Barton accepted, and the question was discussed in two propositions; namely, "1. Resolved, That the Scriptures teach that the seventh-day Sabbath is binding on Christians in the Christian dispensation." Eld. Barton affirmed; the Disciple minister denied. "2. Resolved, That the first day of the week was sacredly set apart as the day of worship in the Christian dispensation." This the Disciple minister affirmed, and Eld. Barton denied. The discussion commenced Dec. 8, and lasted two days, one day being devoted to each proposition. The best of feeling prevailed, and the disputants treated each other with Christian courtesy. The Disciple minister used the usual argument to demolish the Sabbath. He claimed that it was a memorial of the flight of the children of Israel from Egypt, and ended with the feast-days, new moons, etc., which were a shadow of things to come. We have reason to believe that much good will grow out of this discussion. The attendance was not as large as it would have been had the weather been warmer.

Our meetings here were good, especially on the Sabbath after the discussion. Some of the brethren from Sterling and Coopersburg were present, and we had a precious season together.

Bro. Barton left on the 15th for Salina. May the Lord bless his ministering servants, and may they carry the last message of mercy to every nation, kindred, and tongue.

H. W. HANCOCK.

## NEW YORK.

*Gouverneur, Chase's Mills, W. Bangor, Buck's Bridge, So. Pierrepont, and W. Pierrepont.*—We met with the friends at these places according to our appointments in the REVIEW. We held meetings and visited from house to house as we were able, and the friends were much encouraged. In many cases, existing troubles were disposed of, or such arrangements made as would eventually bring about a better state of things.

We presented before the brethren the subject of the Signs for England, and in nearly every case a liberal response was made. Some subscribers were obtained for our periodicals, and two clubs of Signs were taken by individuals.

We feel that the Lord has indeed been with us. The weather has been very favorable for this season of the year, and our meetings were quite well attended. If our churches in Northern New York would but sink out of self and become interested in the cause of God, there would be less trouble. If meddling tongues would but cease, troubles that do exist could be much more easily settled. But in many cases, those not directly connected with the matter talk it over and sympathize with those at fault till they become the most affected, the church becomes divided, and it is almost impossible to do anything for them. May God help us, brethren and sisters, to have all our affections and sympathies subject to God and his law, that integrity and love for truth and right and God may be uppermost in our hearts; then God will bless us, and not till then.

M. H. BROWN.

M. C. WILCOX.

## MAINE.

*Denmark, Dec. 13.*—Since camp-meeting I have been laboring in Oxford county. My object has been to raise means to pay the T. and M. debt of this district, to induce our brethren to adopt the tithing system, to obtain subscribers for our periodicals, and to sell reading matter. Nearly all the brethren have

done well in raising means for the T. and M. society. They seem willing to help support the cause, when its wants are fairly set before them. But we see that some do not take hold of the tithing system as they should, their tithes amounting to less than \$2.00 a year. Is it possible that the income of these brethren is less than *twenty dollars* a year? Study carefully the following scriptures: Matt. 23:23; Luke 11:42; 2 Cor. 9:6-10; Lev. 27:30-33; Num. 18:20, 21, 24; Malachi 3:7-11. There are many other scriptures bearing on this subject, but we consider these enough; for "a word to the wise is sufficient."

Have obtained thirty-three subscribers for our various periodicals, and sold \$33.00 worth of publications.

We need the prayers of our brethren, that the Lord may direct us in laboring in his cause.

SAMUEL J. HERSUM.

### TEXAS CONFERENCE.

THE third annual session of the Texas Conference of Seventh-day Adventists was held in connection with the camp-meeting at Dallas, Nov. 11-24, 1880. The first meeting convened Nov. 15, at 5 P. M. After singing, and prayer by A. W. Jenson, the Conference was organized by the presentation of credentials from eight delegates representing six churches.

On motion, the churches of Savoy and Sherman were admitted into the Conference. W. S. Greer was chosen to represent the church at Savoy, and T. T. Stevenson to represent that at Sherman. Elds. Butler and Whitney, and all brethren in good standing, were invited to take part in the deliberations of the Conference.

The minutes of the last session were read and approved. Bro. Butler made a few remarks on the subject of business dispatch.

The Chair was empowered to appoint the several Committees, whereupon A. W. Jenson, T. T. Stevenson, and Frank Green were appointed the Committee on Nominations. A. Swaden, L. H. Huguley, and Geo. A. Johnson, on Credentials and Licenses; B. L. Whitney, John Wilson, and Elijah Taylor, on Resolutions; and W. S. Greer, J. M. Huguley, J. F. Bahler, T. M. Woodruff, W. Flowers, and W. J. Kerr, on Auditing. Adjourned to call of Chair.

SECOND MEETING, NOV. 20.—Minutes of last meeting read and approved.

The report of the Nominating Committee being called for, the following nominations were announced: For President, R. M. Kilgore; Secretary, A. S. Chrisman; Treasurer, James W. Gage; Executive Committee, R. M. Kilgore, W. S. Greer, and H. C. Chrisman. These nominations were considered, and the report of the Committee accepted.

The Committee on Resolutions submitted the following partial report, which was accepted:—

*Whereas*, We believe that God has graciously manifested his love toward us as a people, by reviving in the church the gifts of his Spirit, particularly the spirit of prophecy, and

*Whereas*, The instruction received through this source is of great value to our people, tending to increase spirituality and true devotion to the cause of God, and warning us faithfully against the danger and perils of these last days; therefore,

*Resolved*, That we recommend these writings to all our brethren, particularly the three volumes of Spirit of Prophecy, urging all to procure these works, and read them regularly in their families.

Adjourned to call of Chair.

THIRD MEETING, NOV. 22, 10 P. M.—Owing to the lateness of the hour, the reading of minutes of the last meeting was waived.

The Committee on Credentials and Licenses reported, recommending that credentials be renewed to R. M. Kilgore, and that Elijah Taylor and A. W. Jenson be licensed to preach. The report was accepted.

The Chair having been authorized to do so, appointed J. S. Kilgore, J. M. Huguley, and Wm. Heyty as Camp-meeting Committee.

The Committee on Resolutions presented the following additional report:—

*Resolved*, That this Conference donate to the General Conference one-tenth of all the funds paid into our State treasury for the past year, and also for the future.

*Whereas*, We have in the Conference no ordained minister laboring among the Scandinavians, and

*Whereas*, It seems important that there should be some one to baptize those of these nationalities who may embrace the truth through the labors of Scandinavian ministers; therefore,

*Resolved*, That we recommend that Bro. A. W. Jenson, by virtue of his ordination as local preacher,

or elder, of one of our churches, be authorized to administer the ordinance of baptism among those of his own nationality, when no ordained minister is accessible.

*Resolved*, That we recommend that this Conference raise a camp-meeting fund of one hundred dollars.

*Whereas*, The General Conference has sent us Elds. Geo. I. Butler and B. L. Whitney, to assist us at this camp-meeting; therefore,

*Resolved*, That we tender that body a vote of thanks for the efficient labors of these brethren during this meeting,—labors that we feel determined to profit by, by heeding the admonitions and instructions received; and we will ever be grateful for assistance that the Conference may deem best to send us from time to time in our general gatherings.

*Whereas*, We feel the importance of these yearly gatherings of the children of God, for instruction, counsel, and other means of mutual benefit; therefore,

*Resolved*, That our brethren and sisters everywhere within our bounds be recommended to be prompt in their attendance on these means of grace, that they may keep pace with, and fully imbibe the spirit of, the message of the third angel.

*Whereas*, We are under obligation to Messrs. Elliott and Brandenburg for services rendered us at this camp-meeting; therefore,

*Resolved*, That we tender Mr. Brandenburg a vote of thanks for the free use of our camp-ground, also a like vote to Mr. J. T. Elliott for the free use of his lumber.

These resolutions were adopted.

Adjourned *sine die*. R. M. KILGORE, Pres.

A. S. CHRISMAN, Sec.

### A CHANGE OF CHURCH OFFICERS.

IT will be remembered by the readers of the REVIEW that last spring at the special session of the General Conference, a resolution was passed concerning an annual election of elders and deacons, recommending that that these officers be elected in every church once a year. This recommendation of the General Conference was considered by nearly all our State Conferences during the past camp-meeting season, when sessions of these Conferences were held. Quite a number of them passed resolutions indorsing this action, and in order that it might be carried out, appointed a day for the election. In a number of these Conferences this election will occur on the second day of January, when the church quarterly meeting will be held, but in some Conferences a different day was appointed. As nothing of this kind has heretofore been practiced by our people, it seems proper that some suggestions should be made by the General Conference Committee concerning this election, for the purpose of saving confusion.

The resolution passed by the General Conference was as follows:—

*Resolved*, That the local elders and deacons in our churches should be elected annually, such election to occur in each church at a time set by each State Conference, except in churches where dissatisfaction with the incumbent has been expressed by at least a respectable minority of the church. In such cases it shall be the duty of the church clerk to notify the Conference Committee of such fact; and elections in such churches shall be deferred till proper help is provided by the committee."

It may be proper to state some of the reasons why this resolution was passed. In a very few of our churches individuals elected to the office of elder have been found to be unfit for the position, owing to a lack of spirituality or of mental qualifications, so that a change is necessary. When there is no regular annual election, a change in such cases is calculated to stir up the sympathies of the friends of the incumbent, and make the shock much greater than it would be if a regular election should occur annually. There are many instances in which a change of officers would be advantageous to the church. When churches are first organized, and the membership are inexperienced, persons are selected to fill these positions, according to the best judgment of minister and people. It often occurs that after a time others are developed who would be of greater service to the church, and an annual election gives a chance for beneficial changes to be made.

We act upon this plan in the case of ministerial elders; they receive credentials every year, or they are not authorized to perform ministerial duties. Are there not just as good reasons why local elders should be indorsed annually? Good officers will feel much better satisfied to serve when indorsed by their church every year. Should there be those who desire to act as officers contrary to the voice of the church, it would seem highly probable that a change would be beneficial. In most churches no change will be desired. We would caution our brethren everywhere against making changes when those holding these positions give reasonable satisfaction. Do not make changes merely for the sake of a change. Do not experiment in matters so sacred. Only make changes where good reasons exist for supposing others can perform the duties more satisfactorily.

It will be noticed that the resolution carefully guards one point. Elections of new officers are not to occur without the presence of ministers of experience, who are indorsed by the Conference Committee. Where dissatisfaction is known to exist, so that there is a prospect of difficulty or of a change of officers being made, the clerk of the church is to notify the Conference Committee, and in such cases an election is to be postponed until a minister delegated by the committee can be present. Should some churches, that have sent no such notice to the Conference Committee, attempt to change their officers when the time of election is reached, they should at once stop, and have no election till a minister can be present. So it will be seen that where elections do occur on the appointed day, they are really no more than a reappointment of the present incumbents, unless experienced ministers are present, when a change can be made if desirable.

We would suggest as a proper course in cases where there is no difficulty, that when the time of election arrives and church business is to be considered, the elder acting as chairman of the meeting and the clerk being present, some brother make a motion that Eld. A., B., or C., as the case may be, be elected for the ensuing year. This being seconded, the motion might be put, and if carried, the person would be elected to that office. So of the deacon. If the motion was not carried, but opposition was manifested, then the election should be postponed, as above directed, till help can be secured. If the election is carried, the officers will of course go on with their duties with good courage, feeling that they have the sanction of their brethren and sisters. They will need no new ordination, any more than ministers who receive credentials need to be re-ordained. The election would take only a few moments, and there would be no difficulty in it. The only difficulty will be when the church disagree as to who shall fill these offices.

It may be thought by some an infringement upon the rights of the membership to advise no election of new officers without the presence of a minister. This caution is given solely to save the church from difficulty and trial. If a new candidate were elected, he would not be qualified to discharge the duties of elder until he was ordained; he could not be ordained without the presence of a minister; hence there would be no practical benefit in electing a man to that position when he could not serve. There would be great danger that difficulties might arise if there was not a man of experience present, should there be anything like opposition and strife in the election. Trials might arise which would divide the church, and which it would be the work of years to heal; and the ruin of precious souls might result. Every precaution should be used to avoid this. Hence the propriety of having experienced ministers present. It is not so much a question as to the power of the membership to elect a new officer, as of the policy of doing it at such great risks. We should pursue a course of safety if possible.

We look forward with much interest to the first regular annual election of church elders and deacons, which in many of our Conferences will take place on the second of next January. We hope it will result in good, and obviate a difficulty by making provision for changes where they should be made. We trust all our brethren will enter upon this new movement with prayer and a candid spirit, and do nothing rashly,—nothing which will injure the cause. Retain the services of faithful, God-fearing officers, who have served you well in the past. Make changes with great caution. Do not venture upon mere experiments. Act in the fear of God, with the sole motive of advancing the prosperity of Zion.

GENERAL CONFERENCE COMMITTEE.

## Our Tract Societies.

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

### "SO BE IT."

So be it, then! We may not say  
Whether this thing be worse or best,  
But God knows. Let it rest.  
Yea, let it rest, and in our place  
Let each do well some worthy deed  
Whereof the sickly world hath need.  
So much, no more, our hands can do.  
So much, then, let us do, and wait,  
Though bitter be the heart's debate.

—Scribner for October.

### THE MORAVIANS.

THE Moravian, or Bohemian church, better known in later years as the United Brethren, owed its origin, in the providence of God, to the teachings of John Huss, who is well known as one of the first and most distinguished leaders and martyrs among the early reformers. With Jerome of Prague, he was condemned as a heretic by the Council of Constance, and burned at the stake sometime during the year 1415 or 1416.

Throughout Bohemia and Moravia there were adherents to the faith for which these men suffered, and scarcely had the papal princes and prelates retired from the scene of execution before they rose to defend the opinions and avenge the death of their martyred teachers. For about twenty years they heroically maintained their liberty by use of arms. A treaty was then made with the papal party, by which the most important of the religious demands of the Bohemians were conceded to them, but the former, not feeling bound to keep faith with heretics, soon disregarded it; and at various intervals the Hussites experienced the most bitter persecution, from that time forward. But though repressed, the Bohemian reformation was not extinguished. Many families lingered in Bohemia and Moravia, who from generation to generation retained, in humble obscurity, the truths for which the Constance martyrs burned. Half a century after their martyrdom, the Bohemian prisons groaned with the sufferings of their faithful followers. Five years later they were again ruthlessly hunted down by persecution, declared outlaws, and despoiled of their property. The sick and aged were driven out of their homes, and many perished with cold and hunger. Some expired in dungeons, others were tortured and burned, and the remnant took refuge in the thickest forests, where, fearing discovery during the day, they kindled their fires only by night, and around them spent the hours in watching, reading the Scriptures, mutual exhortation, and in prayer.

It is a noteworthy fact that these persecuted Bohemians gave to the world the first printed edition of the Bible, and the oldest version in any modern language. They established presses at three different places for printing it, and had issued three editions when Luther appeared. Hymn-books, exegetical and doctrinal works, books and tracts of a devotional character, etc., in four different languages, were also printed by them, in large numbers, the most of which were afterward committed to the flames by their enemies. They were ever the friends of education, and had established schools and colleges, some of which were of a classical character. They hailed the reformation under Luther with joy, and in the main, their doctrines were in harmony with his.

Then ensued the terrible "thirty-years' war," which failed to secure to them liberty of conscience, and they wandered to other lands in search of it. At this time over thirty thousand families are said to have left their native land; on this account. Many were put to death, and others were forced into outward subjection to the Catholic faith. All reform churches were swept from the kingdom, but in the countries around, Prussia, Hungary, and Poland, the Brethren reappeared as a church in exile. About a hundred new parishes in these different countries were formed, but disappointed in not seeing religious liberty granted to their native land, and meeting with other reverses, they became in time scattered, and many united with other Protestant denominations.

Still there was a "hidden seed" remaining. In 1722 two families, under the direction of Christian David, an earnest-minded carpenter, escaped from Moravia to Saxony, where they were welcomed on the domain of a devout young nobleman by the name of Zinzendorf. His major-domo led the little band to a piece of land, near a mound, the Hutberg or Watch-hill, where Christian David, lifting his ax, cleaved a tree, exclaiming, "Here hath the sparrow found a house,

and the swallow a nest for herself, even thine altars, O Lord of hosts." On the 17th of June the first tree was cut down, and on the 17th of October the exiles entered their new home. When the building was dedicated, the good major-domo discoursed to the little company on the words of Isaiah: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." From him the place received its name, Herrnhut, watch of the Lord.

"God will place a light upon these hills which will illuminate the whole country," had previously been spoken of this place by a devout pastor, and the count, accepting the testimony, sacrificed the honors and prospects of his rank, and devoted himself to Christian labor. Others joined him, and the forest sanctuary became the home of hundreds, not only of the remnants of the old Bohemian Protestants, but of devout men from many parts of Europe.

The government, growing jealous of the new establishment, exiled the count, who saved his estates only by securing them to his wife. Disguised by one of his real, but least known titles, he traveled in Germany, and, in order to prepare himself for ordination, became a tutor in the family of a merchant. After accomplishing his design, he journeyed as an evangelist in Sweden, Holland, Switzerland, and England. Meanwhile missionaries under his patronage were passing out from Herrnhut to various parts of the world. Returning after a time to revisit his Herrnhut people, he was imprisoned, rebanned, and again resumed his religious travels in various parts of Europe. Finally, he again sought shelter among his devoted Herrnhuters, and there died at the age of sixty, amid the tears and prayers of nearly a hundred brethren and sisters who were assembled in the house where he was. A few hours before his death, he said to those around him: "We are together like angels; and as if we were in Heaven. Did you suppose," he asked, "in the beginning, that the Saviour would do as much as we now really see, in the various Moravian settlements, among the children of God of other denominations, and among the heathen? I only asked him for a few first-fruits of the latter, but there are now thousands of them." M. L. H.

### THE MISSOURI T. AND M. SOCIETY.

THE friends of the cause in Missouri are aware that for a year or two past there have been some discouraging circumstances connected with our T. and M. society, which have stood in the way of its prosperity. Owing to the isolated and scattered condition of our local societies, it has been almost impossible for officers and members to avail themselves of suitable instruction; and for lack of it, the accounts have not always been properly kept, and some degree of confusion has resulted. We have also been burdened with a heavy debt, resulting partly from lack of promptness in paying for periodicals subscribed for, and partly from the fact that there has been less interest manifested in paying for reading matter than in distributing it.

For several years, crops have been short, and it has been difficult to raise money, and a debt has accumulated at the Offices of Publication, against our society, amounting, in the aggregate, to about \$900; so for a year or two past I have not felt like ordering any more publications until I could see some way of paying for them. As a consequence, our assortment of publications has become very small indeed, and we can do but little, until this state of things is materially changed. But I rejoice to say that of late I see a better prospect for the payment of our debt, and of our being able to start anew in the noble work for which our society was organized, than had appeared for a long time before.

At the T. and M. Institute held at Osawkee, Kan., several of the officers of the society were favored with an opportunity of obtaining instruction, which they seemed to prize highly. At meetings held in Nevada and Sedalia, Mo., on our return from Texas, more instruction was given by Eld. Whitney. The State secretary elected for the present year, Sister Sarah Clarke, of Lowry City, Mo., was present at Osawkee and Nevada, and we trust has become so well acquainted with the manner of keeping accounts that she will be enabled to make a success of this work.

Another feature of our Nevada meeting was very encouraging. A subscription was taken toward paying off our debt and obtaining a supply of publications. The number present was not large, yet \$413 was pledged at that meeting, and enough more at Sedalia to swell the sum to about \$500. This was a good start; and if the brethren in other parts of the

Conference will be equally liberal, our debt may be all paid off during the year 1881, without difficulty, and our society stand with the best. The plan proposed is to take subscriptions to be paid quarterly during the year. I hope to be able to visit most of the churches in the Conference, and encourage the brethren to take hold in earnest of the work of paying off this debt. We ought to raise \$2,000 for this purpose in 1881; and we can easily do it, if our people all over the Conference will pledge as liberally as those at Nevada did. There never was a better time for this work than the present. Crops have been good, and in most parts of the State money is quite plenty.

Another important reason why this debt should be paid off immediately is, the Offices need the money. It is not right, when they labor under the embarrassment of a heavy debt, for us to continue to owe them such a large sum; and besides we need a large assortment of publications in order to do something in the work which the Lord has committed to our hands. I have recently been in Texas, a smaller Conference than ours, and have seen them raise pledges to pay off a debt of over \$1700,—a debt which they have nearly paid during the past year. On an average, the people in Texas are not as well off as our brethren in Missouri; and we feel sure that there will be no difficulty in paying off our debt, when it is so much less, if our people will take hold in earnest, as they did there. We hope to see this debt all paid within a few months.

We call the attention of the officers and workers in the Missouri Tract and Missionary Society to the fact that the present State secretary is not D. C. Hunter, but Mrs. Sarah Clarke, of Lowry City, St. Clair Co., Mo. Bro. H. has been State secretary so long that unless attention is called to this point, the business will still be sent to him. He has labored long and arduously for the society, and has borne many burdens in it,—more than he could reasonably be asked to bear. He has been secretary of nearly every organization in the State. This year he has been released from the secretaryship of the tract society, so that he could give more attention to his business.

Let all tract-society business be sent to Mrs. Sarah Clarke, Lowry City, Mo. It will be promptly attended to. Remember this change in the office of secretary of the T. and M. society. Communications are still sent to Bro. H., although he has not held the office for months. Such mistakes will cause delay, and perhaps losses.

Let us all take hold of the work anew, and place our society in an efficient working condition.

GEO. I. BUTLER, *Pres. Mo. T. and M. Society.*

### DIST. NO. 4, VERMONT T. AND M. SOCIETY.

DEAR BRETHREN AND SISTERS: The time for our regular quarterly meeting is close at hand. No providence preventing, this meeting will be held in Bristol (where Bro. C. W. Smith may direct) the second Sabbath and Sunday in January, 1881.

We shall expect to see a good delegation from the Jericho church. Let us come up to this meeting with no other object in view but to seek God anew, and to drink in more of the missionary spirit. Those who are keeping pace with the message will need no urging in this direction.

Prophecy is fulfilling. The earth will soon be swept with the besom of destruction, but it must first be lighted with the glory of the third angel's message. Shall we have a part in this work? What is done, must be done quickly; for Jesus is coming. Shall we be ready for that great event?

Brother, sister, if you are a member of the tract society, come to this meeting; if you are not, come and join.

I shall be prepared to take orders for books, and to renew or receive subscriptions for all our periodicals.

C. K. DRURY, *Director.*

*Essex Junction, Vt.*

### REPORTS WANTED.

WILL all who may read this, who have once been members of the Little Prairie, Wis., T. and M. Society, please report at the quarterly meeting? We wish to know who may be considered members of our society, that we may know whom to furnish with blanks. We are also anxious to ascertain the amount of work being done by us.

We thought that this was a great work when we first engaged in it, and so it was; but it has steadily increased in magnitude. If there was need of our help then, there is a greater call for it now. When the manufacturer has only a small shop, he can

employ but few men; but as his business increases, he erects larger buildings, and employs more people. Thus it is with the work in which we are engaged. Our people are building more and larger Offices, putting in more presses, turning out more reading matter; and they need more help to get this reading matter before the people. Our efforts and zeal should grow with the work.

This is a great privilege that is accorded us of being co-workers with the angels in warning the world of its impending doom. Oh, that we could realize it, and awake to the importance of doing all in our power to aid in spreading the last message of mercy!

Brethren and sisters, we have wasted time enough. Let us bestir ourselves, throw aside all our little jealousies and hard feelings, and take hold of the work with redoubled energy. If we desire to have our garments free from the blood of souls, let us go to work; and when we have done something, let us report it, that our brethren may know that we are digging away at the little spot left us to cultivate. If you have done but little, report the little; and if circumstances have been such that you could absolutely do nothing, then report that, and that will be doing something. Report, any way; and again we say, Report.

There are quite a number of young people who are members of the Little Prairie church, but are not members of the tract society. This ought not so to be. The young should ever be ready to engage in any work for the Master, and I hope we shall have a reformation in this respect.

I would say, if there are any who are not supplied with blank reports, report on a piece of paper this time, and I will see that you have blanks hereafter, provided I can get them.

Address, JULIA E. GREEN.  
Hebron, Jefferson Co., Wis.

GENERAL SUMMARY OF MISSIONARY LABOR.

REPORT FOR THE YEAR ENDING OCTOBER, 1880.

Conferences	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
Mich...	1855	2141	128	3796	3742	1187	1636	922145	52240	19349	\$4278 54
Iowa...	759	1271	74	4239	1451	416	1154	525611	22148	3395	3558 73
Wis...	558	514	55	785	716	215	819	138765	15264	5237	1902 87
Cal...	565	946	92	2988	4605	925	571	1027854	63876	8222	2713 18
Minn...	550	841	87	2211	1954	359	1047	211745	17185	723	1827 49
N. Y...	439	519	40	1950	668	225	690	306504	14174	3787	3181 63
Illinois	417	740	46	3648	3576	198	382	384304	15068	1081	1041 74
N. Eng.	409	812	32	1455	3520	663	423	402074	28461	3702	2984 42
Ohio...	339	765	87	3886	1249	133	967	320074	11885	5283	2109 60
Kansas	335	495	46	866	502	114	648	219460	11205	2516	847 29
Penna...	326	423	53	2174	794	180	741	359446	10158	3266	1858 87
Neb*...	262	353	45	2163	461	171	413	156513	7353	933	602 14
Verm't...	243	238	12	309	436	118	142	82256	5808	1609	426 05
Maine...	221	1133	4	531	1066	85	338	61151	7417	450	631 13
Ind...	179	340	17	505	405	92	454	213577	7817	2012	702 76
Mo...	197	1216	22	758	684	269	196	173947	6488	1102	501 77
Texas...	164	334	56	294	706	78	165	133103	3267	441	291 53
Dak'ta...	88	52	5	99	75	...	72	17666	750	93	84 39
N. Pac...	152	38	1	100	256	45	57	33867	948	164	50 80
Up.Col...	103	95	88	169	230	34	151	25839	1001	58	206 15
Kent'y...	35	59	5	23	114	29	27	22262	1656	144	174 01
Queb't...	34	12	...	57	45	12	11	11704	142	325	26 35
Col...	33	...	...	...	...	...	...	...	...	...	...
Tenn*...	33	112	...	32	23	11	42	16345	2260	114	70 28
Vir't...	13	13	...	33	38	26	3	7856	1021	...	29 10
Geor't...	9	...	...	39	22	...	...	2900	100	...	...
Total	7818	11869	930	32400	27398	5575	11142	537226	307194	64009	\$0100 62
England	30	62	...	12923	1267	225	73	443215	17007	...	120 33
Norw.*	57	63	...	275	100	...	137	163326	65844	...	207 49
Switz'd	...	...	...	8116	...	...	61	16237	40855	...	...
G'd To.	7905	11498	930	55598	36881	5800	11413	6460596	430900	64009	\$0428 44

\* Report for nine months.  
† Report for six months.  
‡ Report for three months.

MARIA L. HUNTLEY, Sec.

SPECIAL MENTION.

ANARCHY IN THE TURKISH EMPIRE.

The daily *Inter-Ocean* of Dec. 20 contains the following from a Constantinople correspondent of the London press:—

From Macedonia the most heartrending accounts of the condition of the people continue to be received, and the Turks there are carrying on a system of extermination different only in a degree from the havoc they wrought in Batak four years ago. In Armenia things have not improved, while, on the contrary, they seem every day to be growing worse and worse. The central government here is perfectly paralyzed, and does nothing. Anarchy reigns complete everywhere, and the poor people are ground down by exorbitant demands for money. Where this will end no one can

foretell, but assuredly it cannot continue for a very long time; the end of it must come some day. But if Europe does not interfere promptly to improve things, it is too dreadful to think of what the consequences must be. The Turkish government has never been free from corruption, but now it pervades all classes of the officials from the highest to the lowest. The city is infested day and night by thieves, and the police are united with them in plundering the people. There is perfect stagnation in business, and the courts are little better than dens of thieves and extortioners. It has always been supposed that the question will never be settled by the European powers, but that the solution will have to be found by the nationalities which inhabit this empire. If war breaks out in the spring, some terrible convulsions will be witnessed in the Balkan peninsula, which will arouse Europe from its indifference, and force the powers to take action of some kind.

THINK OF THIS.

"GERMANY is a Christian country, and because it is, Christian preachers are now striving to incite the populace against the Jews, because by their superior energy, tact, and brains, they excel others of their countrymen in their various occupations and professions. The United States of America is not a Christian country, yet governors of States, judges of courts, and ministers of the gospel, insist that it is, in defiance of the Constitution. If it were possible that these mistaken zealots could succeed in having Christianity recognized by law, their next step would be to declare that Christianity meant Protestantism, and laws would be enacted to ostracize Catholics, Jews, and all others not professedly Protestant, from filling offices of honor or trust, or following certain vocations to earn a livelihood."

The above is from the *Jewish Record* of Philadelphia, and strong as it is, we believe it is none too strong. We can see, as the outcome of the "God in the Constitution" movement, should it prevail, nothing short of persecution in this boasted land of liberty, civil and religious. There was in the American government, at the beginning, no principle more prominently professed than that of religious freedom, and yet a determined effort is made by the party named, to change its fundamental law in this respect.—*Sabbath Recorder*.

TORNADOES.

A BRIEF SUMMARY OF THEIR FEARFUL RAVAGES DURING 1880.

This year will pass into history, marked for the severest tornadoes, cyclones, hurricanes, and general storms ever known in this hemisphere. Death, ruin, desolation, and utter destruction of property, have followed in the pathway of the numerous dreaded visitors, as they have swept through nearly every State in the Union during the past six or seven months. Iowa has not escaped; on the contrary, there are many new-made graves, saddened hearts, ruined homes, and bleak, desolate farms, that tell, though feebly, of the terrible visitations that occasioned all this.

We purpose herein to mention briefly some of the large number of the fell destroyers that have visited this country since January, 1880. We are unable to name them in the order of their occurrence as to dates, but that is unnecessary, as the fact of their destruction, authenticated beyond the possibility of a doubt, is all that is desired.

Who can forget the memorable night of April 18, when the whole United States seemed to be in a state of eruption, and when hundreds of lives were lost, and millions of dollars' worth of property destroyed?

Marshfield, a town in Missouri, of eight hundred inhabitants, was on that night almost entirely wiped out. The exact number of lives lost will probably never be known, but nearly one hundred were buried near the place where once stood their happy homes, and nearly three hundred were wounded by flying debris. Out of two hundred buildings, only two were left standing, the loss of property in little Marshfield that night within two minutes being almost half a million dollars. Such scenes beggar description. No tongue can tell, no pen describe, the horror of such a calamity. Everything was gone. Homes and human lives were alike destroyed in an instant, and out of whole families not one member was left to tell the tale.

On that same night Barrettsville, Mo., was wrecked by the monster of prairie, valley, and woodland; and nearly twenty persons were killed, besides the great loss of property.

Rock Co., Wis., was also in the track of the score

of tornadoes that seemed to wage war against life and property that night, and several persons were killed, and over one hundred thousand dollars' worth of property was destroyed.

Dispatches from Fairfield, Dubuque, Iowa City, Bloomfield, and other points in Iowa, gave evidence of great destruction of property.

Reports from Rockford, La Salle, Clinton, Campaign, Ill.; Elkhart, Goshen, Wabash, Leesburg, and Richmond, Ind.; Lawrence, Kan.; Kansas City, Mo.; Memphis, Tenn.; London, in Ontario, and various other points, all detailed at the time the terror that prevailed, and the consequent destruction of life and property.

The *Chicago Tribune* of April 26, in an editorial said: "When the actual extent of the area traversed by the fearful tornado of Sunday, the 18th, is ascertained and the complete records of the disaster are made up, it will unquestionably prove to be one of the most sweeping storms that have ever devastated this country, in the length and breadth of its course, as well as in the destruction of property and loss of life entailed, not even excepting the furious cyclone which some years ago destroyed Camanche and New Albany. It was preceded, on the 16th, by a small cyclone, which whirled through Ohio and West Virginia. The great tornado two days later seemed to have gathered its first headway in Ozark Co., Arkansas, or at that point it first descended to the earth. From thence it traveled in a northeasterly direction, doing its worst damage in the northern part of the State, where Elpaso and Fayetteville were wiped out and Dardanelle partially destroyed, ten persons being killed. It entered Missouri up the James River, gaining fearful strength and velocity, still following its northeasterly course and sweeping everything before it. Licking, Barrettsville, and Marshfield were destroyed, and Findley, Pineville, Cassville, Gray's Creek, New Bloomfield, and Shawnee partially so. Its full fury was expended on Marshfield, where one hundred and eighty buildings were leveled to the ground and nearly one hundred lives lost. So far as known, one hundred and twenty-one persons were killed in Missouri, and hundreds injured. Within its area the destruction was complete. Houses, barns, fences, trees, shrubbery—everything—swept away. The destruction was as complete as if a fire had swept over the country. After leaving Missouri, the monster began to lose some of his power. The eastern edges of Iowa and Kansas were touched at Dubuque, Wyandotte, and Lawrence. Crossing the Mississippi, it seemed to gather more force, and its effects were felt at Rockton, LaSalle, Ottawa, Ashland, and other points on the Illinois River. It was heard of in Rock Co., Wis., where ten or twelve towns were badly injured, and seems to have died away at Manitowoc, on the shore of Lake Michigan, where so many other storms of this description have spent their force. The description of the cyclone exactly tallies with that of other great ones which have started in the distant Southwest, carrying ruin and desolation in their track, and ultimately dissipating their force on Lake Michigan. It was a black, funnel-shaped cloud, lined with white inside, whirling with inconceivable rapidity, accompanied by thunder and lightning, roaring like some huge animal, dipping down to the earth and bounding from it again, like a balloon that is not under control, sucking everything into its vortex and whirling it out again over the edges of its funnel, as it was passing over the country. In some places showers of sand were thrown from it, and in others, stones, branches of trees, fragments of houses, and other debris."

Jan. 14, a severe storm passed throughout Oregon, destroying many lives and causing great loss of property.

April 3, a destructive cyclone (so called by the press, but probably a tornado) passed through Kansas, killing several persons, wounding others, and demolishing homes and buildings generally. It passed mainly through the valley of Thunderbolt Creek, striking Ottawa and Fort Scott.

Reports show that on the 6th of March a heavy storm visited Cleveland and Toledo, Ohio, and the surrounding country, and Indianapolis, Ind. The usual report of several persons killed was also true in this case.

June 12, a tornado that leveled buildings, crops, trees, and fences, passed through Virginia, near Petersburg.

A terrific storm passed over Washington Co., Ind., May 17, doing great damage to property and killing five persons. The same storm visited other parts of the State.

April 19, six persons were killed by a tornado in South Carolina.

A tornado passed through Irving and other points

in Kansas, June 1, 1879, killing forty-five persons and injuring seventy others. The report says everything in the track of the tornado was utterly destroyed. Even the farmers' tools and implements were taken from them. For proof of this, see *Chicago Tribune* of June 3. This is the only one we mention that has not occurred this season, and we gave it to show that tornadoes do occur twice in the same place, as Kansas was visited in a terrible manner twice even this season.

June 6, another general cyclone prevailed, doing considerable damage at various points throughout Iowa, Ohio, Wisconsin, Illinois, Indiana, and Michigan. The destruction to human life was small, but the greatest disaster befell buildings and property generally.

April 3, a terrible hurricane swept along the coast of Florida, on both land and sea, destroying a vast amount of property in the State, and wrecking several steamships, on which nearly one hundred persons lost their lives.

May 10, a fearful storm passed over parts of Ohio and Illinois, doing great damage. In McLean Co., Ill., over \$100,000 worth of buildings, fences, etc., were destroyed.

The night of June 9, will be a memorable one for the people of Cass and Pottawattamie counties, Iowa. We have not room for details, but will state briefly a few facts. At Wheeler's Grove, Pottawattamie Co., sixteen people were killed and scores wounded. One family of seven persons, named Phelps, were all killed. At Griswold, Cass Co., several persons were killed and a number wounded. The damage to property has never been closely estimated, but must surely exceed \$150,000. Great destruction was also done at Lewis and various other points in Cass and Pottawattamie counties. The work of the tornado in these two counties was awful, and the scenes were too terrible to contemplate.

May 23, a tornado passed through Ida county, near Silver Creek, destroying the property of Hon. J. G. Freeman; it also passed through Sac and Calhoun counties, doing great damage at various points, and dipped down in Grundy county, near Reinbeck, damaging property belonging to Mr. F. S. Bennet, from whence it passed northeast, doing no damage until it reached Dubuque county, and from thence it crossed over into Wisconsin.

We have mentioned but comparatively few of the fearful tornadoes and storms that have prevailed during the spring and summer of 1880, but they indicate the general and sad havoc that has been occasioned throughout the country. The theories of tornadoes are many, but no one can tell precisely what occasions them. The fact that they do occur, however, should be sufficient to awaken people to a realization of the danger, and of the necessity of providing against them.

If we may judge of the future by the past, tornadoes, cyclones and windstorms will continue to increase in frequency and fury.—*Cedar Rapids (Iowa) Journal*

## Notes of News.

- Belgium is suffering from serious floods.
- By Jan. 1, there will be 30,000 British troops in Ireland.
- During the last fiscal year, Canada added \$38,000,000 to her public debt.
- At Belmont, Pa., Dec. 23, four men were killed by the explosion of a locomotive.
- A dispatch from London states that 4,000 colliers in the Ashton district have struck for higher wages.
- A large flouring mill at St. Louis, Mo., was destroyed by fire Dec. 23. The loss is estimated at \$100,000.
- Three fatal cases of trichinosis are reported from Milwaukee, Wis., and several persons are still sick.
- Diphtheria is raging with great virulence in Buffalo, and in one section the public schools have been closed.
- The great clock in the Victoria tower of the Parliament Buildings, London, has been lighted by electricity.
- About 200 Italian laborers have arrived at New Orleans. Their destination is the Louisiana plantations.
- On the 19th inst., a destructive fire occurred at Rangoon, Burmah. The loss is estimated at \$13,300,000.
- A serious railroad accident occurred near Leeds, Eng., Dec. 21, by which one person was killed, and 50 injured.
- Queen Victoria is said to be strongly in favor of an energetic coercion policy to put down the land riots in Ireland.
- It is proposed to construct a tunnel between France and England. Preliminary soundings are being made between Calais and Dover.
- In Picton Co., N. S., several hundred acres of coal

mines are closed, and the families of the miners are threatened with starvation.

—The spirit of progress has seized the Celestials, as is indicated by the fact that 12,000 miles of telegraph line is to be constructed in China.

—Subscriptions have been received for \$200,000,000 worth of the new 3 per cent bonds, which are soon to be issued by the U. S. government.

—During 13 weeks there have been 1,185 cases of diphtheria in Brooklyn, N. Y., of which 483 have terminated fatally. Scarlet fever also largely prevails.

—San Francisco, Cal., has just shipped 14 Chinese lepers to Hong Kong, and now rejoices in the belief that the leprosy plague is removed out of her borders.

—Harvard students are preparing to act the *Cedipus Tyrannus* of Sophocles in the original Greek, reproducing the costumes, choruses, etc., of the Greek theater.

—The Mormons are spreading their "peculiar institution" into Idaho. The governor of that Territory calls for stringent laws for the suppression of polygamy.

—Small-pox has broken out in Chicago, through the ignorance of a physician who mistook a case of small-pox for one of measles. The disease is still spreading through the city.

—About 20 lives were lost by the burning of an immense wall-paper manufactory in Buffalo on the evening of the 17th. The destruction of property is estimated at \$183,000.

—The Hansons, bankers of Constantinople, have failed. Their liabilities amount to \$1,250,000. The bank had been established for half a century, and had branches at Odessa and Bucharest.

—The *Lutheran Observer* is responsible for the statement that 90 editors are in prison in Germany for publishing wild socialistic sentiments, or for insulting the government authorities.

—There is a rumor that the Sultan is trying to divert the attention of England from the relations between Turkey and Greece by arousing a rebellion among the Queen's Indian subjects.

—The French Communist, M. Blanqui, who was permitted not long ago to return from exile, has commenced the publication of a paper which bears the significant title, *Neither God nor Master*.

—Two colored children in Georgia were locked into the house by their parents, while they went to pick peas. During their absence, the dwelling caught fire, and the little ones were burned to death.

—The anti-Jewish excitement in Germany continues. On the 19th, 2,000 persons attended an anti-Jewish meeting in Berlin. Resolutions were passed in favor of suppressing the liberty of the Jews.

—Russia has ordered troops to the relief of Persia against the Kurdish raiders. This news excites considerable feeling in London, as it indicates that Russia proposes to make an ally of Persia in the matter of the route to India.

—Paris dispatches say that the Panama-canal scheme is proving eminently successful. A Panama Bank has been founded, with a capital of 14,000,000 francs, and a commercial company for food supply, with a capital of 2,000,000 francs.

—The Russians have opened a campaign against the Turcomans. Russian forces under Gen. Skobeloff recently surprised a large body of Turcomans at some distance from their entrenched positions at Geok Tepe, and inflicted on them a crushing defeat.

—On the 15th of December, the outgoing mail steamer from New York took 159,900 letters, the largest number ever sent across the ocean in a single day. The recent increase of about one-third in the receipts of the New York post-office, is attributed to the improved condition of the country.

—The Governor-General of Charkoff, Russia, states that during the year 1879, 7,000 inhabitants of that province died of diphtheria, and 5,500 during the first ten months of 1880. Typhus fever is increasing in Southern Russia. There are now 300 cases in the hospitals of Odessa.

—Lord Beaconsfield recently celebrated his 75th birthday. He visited Windsor Castle a short time ago, and the popular interpretation of the affair is, that Queen Victoria is ready to send for the ex-Premier officially, so soon as he shall have succeeded in bringing about the overthrow of the Gladstone ministry.

—The Irish agitators, Healy and Walsh, the latter, Parnell's secretary, have been tried at Cork, and acquitted. The government has a great deal of difficulty in finding jurors for the remaining trials. The danger of an armed outbreak seems to be increasing, and the government is preparing for the worst.

—New York, New Jersey, and the northern part of Virginia, have just been visited by one of the heaviest snow-storms experienced in many years. Railroads are blockaded, locomotives buried, and large trees broken down by the weight of the snow. At Long Branch, 80 feet of the great ocean pier has been washed away.

—Greece refuses arbitration in the matter of deciding the Turko-Grecian frontier, while Turkey is anxious for it, believing that Greece will thus be compelled to take considerably less territory than the conference at Berlin gave her. The "powers" are in favor of this mode of settling the difficulty, and believe Greece will yield.

—In South Africa, 5,000 Boers have taken possession of Heidelberg, and proceeded to establish a republic. This move causes considerable anxiety in England, and

troops will be sent there as soon as possible. On the 24th, 250 British soldiers were attacked by the Boers, and 120 of them were killed and wounded, and the rest taken prisoners.

—Affairs in the republic of Mexico are in an "unwholesome condition," but that is nothing unusual. Gonzalez, the newly elected President, is unpopular; while the ex-President is regarded with great favor. Several of the journals complain of the conspicuous attentions shown the French Minister. They say that neither the United States Minister at Mexico nor the Mexican Minister at Paris has received such diplomatic treatment.

## Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14: 13.

HOUGHTALING.—Died of diphtheria, near Alma, Mich., Dec. 15, Jennie, daughter of Bro. A. Houghtaling, aged 6 years. We all miss her very much in our Sabbath-school, which she loved so well. A. O. BURRILL.

BROOKS.—Died of consumption, near Oblong, Ill., Dec. 7, 1880, Paris N. Brooks, aged 22 years and 9 months. Bro. Brooks embraced present truth from reading, and through the influence of his Christian mother. He was willing to die, and had a bright hope of a part in the first resurrection. WM. STRADER.

LEECH.—Died near Rockville, Bates Co., Mo., April 21, 1880, Josephus H., son of Bro. and Sr. A. T. Leech, in the fifteenth year of his age. Josephus kept the Sabbath with his parents for eight years. During a part of his sickness he suffered much, but he was very patient. Funeral discourse by Bro. Anderson Jeffries. E. J. H.

SMITH.—Died in Plover, Portage Co., Wis., Dec. 5, 1880, Ernest W., only son of J. J. and M. E. Smith, aged 4 years, 10 months, and 4 days. His disease was whooping-cough and congestion of the lungs and brain.

Also, of whooping-cough and teething, Dec. 9, our infant daughter, Elsie M., aged 9 months and 16 days.

A fond father, mother, and sister mourn the loss of these precious little ones; but we mourn not as those without hope. We try to look through the gloomy cloud to the glory beyond, when our six darlings, now sleeping, "shall come from the land of the enemy." May ours be an unbroken family in the kingdom of Christ. Words of consolation were spoken by the bereaved father, from Jer. 31: 15-19, and Thess. 4: 18. The funerals were attended by sympathizing friends and neighbors.

All too short the time, for grieving  
O'er the loosened silver cord;  
Precious souls must be receiving  
This last message from the Lord.

Short, but terrible, the conflict  
With the powers of earth will be;  
Blest are those who sleep in Jesus  
Till he comes to set them free.

Death, we yield to thee our treasures;  
Angels guard the precious clay;  
Sweetly sleep, ye lovely cherubs;  
Hasten on, O glorious day.

M. E. SMITH.

GOTTFREDSON.—Died at Denmark, Wis., Oct. 27, 1880, of consumption, Nelia Sophia, daughter of N. H. and L. Gotfredson, aged 26 years on the day of her funeral. She was the light and joy of a happy circle of eleven children, of whom she is the first to be called. At the age of seventeen, while attending school at Battle Creek, she made a profession of religion, and was baptized by Eld. I. D. Van Horn. She possessed a peculiarly sweet and cheerful disposition, as all will remember who knew her; and, notwithstanding her suffering for several years, she was seldom heard to complain, though she felt unreconciled to die, till within a few weeks of her death, when she told her mother that although the struggle had been severe, she was now ready and willing to go, knowing that the Saviour had accepted her, and that all was well.

The funeral services were conducted by her esteemed friend and teacher, Prof. A. C. Blackman. He spoke to a large audience from Job 14; and, at her request, was sung the beautiful piece, entitled, "Safe in the arms of Jesus." After which, her precious form was laid away to rest until the bright resurrection morning, when we hope to meet her with the rose-tint of immortal health blooming upon her cheek, where she never more shall say, "I am tired."

H. F. H.

IN MEMORY OF SOPHIA.

BY MINNIE.

One link in our circle is broken,  
And now we are only ten;  
Our sorrow can never be spoken,  
And never be told by pen.

Our home is so lonely without her,  
Our hearts are heavy with pain,  
Oh, why, cruel Death, didst thou claim her?  
We ask, but question in vain.

She went to her rest with the flowers,  
Under the beautiful snow.  
The grief and the sorrow are ours,  
For she is now safe from all woe.

Death could not have taken one dearer,  
Nor paled a lovelier brow;  
But if 'twill make Heaven seem nearer,  
In meek submission we'll bow.

# Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

## DISTRICT QUARTERLY MEETINGS.

To be held Jan. 8, 9.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

Dist. No 1, Iowa, at Smithland.

G. W. HOSKINS, Director.

Dist. No. 10, Mich., at Lapeer.

S. WOODHULL, Director.

Dist. No. 3, Ohio, at Cleveland. The Cleveland church will hold their regular church meeting at the same time. Meetings at I. Edgerton's—West side.

R. A. UNDERWOOD.

Dist. No. 2, New England, at South Lancaster, Mass., Jan. 1, 1881, evening after the Sabbath. Hope for a full attendance.

M. WOOD, Director.

Dist. No. 2, Ill., at Belvidere. Bro. Johns is expected.

R. VICKERY, Director.

Dist. No. 3, Iowa, at Sigourney, Jan. 8.

H. NICOLA, Director.

Dist. No. 16, Mich., at Birmingham.

L. LAWRENCE, Director.

Dist. No. 9, Ill., at St. Anne. Let each church make an effort to be represented.

A. O. TAIT, Director.

Dist. No. 10, Iowa, at State Center.

S. M. HOLLY, Director.

Dist. No. 7, Mich., at Ithaca. Bro. A. O. Burrill is expected to be there.

FRANKLIN SQUIRES, Director.

Dist. No. 3, New York, at Mannsville, Jeff. Co. A full report from each society will be expected. Eld. M. H. Brown will be present.

J. E. ROBINSON, Director.

Dist. No. 6, Mich., at Greenville.

F. HOWE.

Dist. No. 5, Wis., at Liberty Pole. Cannot the minister that has charge of this district meet with us on this occasion, as we need instruction in the missionary work?

S. E. SUTHERLAND, Director.

Dist. No. 1, Ohio, at Springfield.

E. H. GATES, Director.

Dist. No. 6, Ohio, at Van Wert. On the part of the director, every effort will be put forth to make this the largest meeting ever held in the district. We shall expect to see those that love the truth present. Meetings commence Friday evening, and continue over Sunday. This is the best time in all the year to work. Let all have good lessons for the Sabbath-school.

G. G. RUPERT.

Dist. No. 13, Mich., at Memphis. We make a special request that all librarians be at this meeting. Hope for a good delegation from each society in the district. There will probably be preaching.

GEO. O. STATES, Director.

Dist. No. 1, Vt., at East Richford. H. W. PIERCE.

Dist. No. 3, Maine, with the church at Allens Corners.

M. B. PATTERSON, Director.

Dist. No. 3, Neb., at Weeping Water, Cass Co. It is hoped there will be a general attendance at this meeting. We shall expect to see those that love the truth present. Meetings commence Friday evening, and continue over Sunday. This is the best time in all the year to work. Let all have good lessons for the Sabbath-school.

ALMA DROULARD, Director.

Dist. No. 4, Iowa, at Mt. Pleasant.

W. W. CONKLIN, Director.

Dist. No. 4, Maine, at Milton, Jan. 9, at 10:30 A. M.

GEO. W. WASHBURN, Director.

Dist. No. 7, Iowa, at Winterset. We expect Bro. R. A. Hart.

A. J. STIFFLER, Director.

Dist. No. 4, Mich., at Otsego. Bro Littlejohn is expected to be present.

ALEX. CARPENTER, Director.

Dist. No. 1, Mich., at Jefferson. F. D. Snyder, to see a general attendance.

F. D. SNYDER, Director.

Dist. No. 4, Ind., at Mechanicsburg. A complete report from each local society is expected. Members will please take notice: The librarian's report is made up from the individual reports that are handed in. All be on time.

WM. COVERT, Director.

Dist. No. 10, Kan., with the Moline church. We expect Bro. Cook will be with us.

OSCAR HILL, Director.

Dist. No. 12, Kan., with the Oswego church, Labette Co. Eld. Smith Sharp will be with us on that occasion. Nothing preventing, he will stay in our district three or four weeks. Bring some bed covering with you, as the weather may be cold.

ROBT. AITKEN, Director.

Dist. No. 7, New York, at Brookfield, Madison Co.

T. T. WHEELER, Director.

Dist. No. 8, Mich., at Freeland.

E. S. GRIGGS, Director.

## DEDICATION.

THE house of worship at Eaton Rapids, Mich., will be dedicated Sunday, Jan. 9, 1881. Elds. Jones and Corliss will be present. Meetings will commence Friday evening, Jan. 7.

MICH. CONF. COM.

JAN. 1, I will meet with the North Bloomfield, Ohio, church at the time of their regular quarterly meeting.

R. A. UNDERWOOD.

Will meet with the friends at Bushnell, Mich., on the evenings of Jan. 3 and 4.

F. HOWE.

QUARTERLY meeting with the church at Laopaa, Kan., Jan. 8, 9.

J. W. BAGBY, Director.

QUARTERLY meeting at West Salem, Ill., Jan. 1, 1881.

G. F. SHONK.

THE next general quarterly meeting of the Maine T. and M. Society will be held with the church at Somerset Mills, Jan. 15, 16, 1881.

J. B. GOODRICH.

No providence preventing, I will meet with the church at New London, Wis., at their quarterly meeting, Jan. 1, 2. Hope to see the friends from Clintonville and Dupont. Fremont, Jan. 8, 9.

C. W. OLDS.

THE Lord willing, we will commence meetings with the church at Sapphron, Iowa, Friday evening, Jan. 7, and continue over Sabbath and first-day, and longer if required. At Marshall, Iowa, Jan. 15, 16.

J. T. MITCHELL.

H. NICOLA.

The Lord willing, I will hold meetings in Wisconsin as follows:—

Kickapoo Center, Vernon Co.,	Jan. 8, 9.
Sand Prairie, Richland Co.,	" 11, 12.
Mt. Hope, Grant Co.,	" 13.
Waterloo, " "	" 15, 16.
Hurricane Grove, " "	" 18.
Darlington, " "	" 19, 20.
Monroe, Green Co.,	" 22, 23.
Dist. No. 1,	" 29, 30.

where Eld. G. C. Tenney may appoint.

O. A. OLSEN.

MONTHLY meeting for Oakland, Little Prairie, and Johnson town will be held at Hebron, Wis., Jan. 8, 9. Meeting Friday evening.

G. C. TENNEY.

THE new church building erected by the Camden Society, will be dedicated, the Lord willing, Sabbath, Jan. 8, 1881. Meetings will begin Thursday evening, Jan. 6. We now expect to continue this series of meetings about two weeks. The district quarterly meeting for Dist. No. 4, Ohio, will be held in this new church, Jan. 9, at 12 M. Brethren and sisters from other parts of the district are invited. Hope to see at least a delegate from every church in the district, with the four quarterly reports then due from each church. Pray the Lord to bless our meeting.

H. A. ST. JOHN.

CHURCH quarterly meeting at Cleburne, Johnson Co., Texas, Jan. 1, 2, 1881. Dist. No. 2, quarterly meeting, at Peoria, Jan. 8, 9; Dist. No. 1, at Dallas, Jan. 15, 16; Dist. No. 3, at Sherman, Jan. 22, 23.

At these meetings I hope to meet the director, librarian, and district secretary of the respective districts, and as many of the brethren and sisters as can possibly attend.

We expect to make efforts to more fully organize and get into working order. Let each church hold its regular quarterly meeting and bring the reports to the district meeting.

R. M. KILGORE.

THERE will be a meeting of the Pennsylvania H. and T. Association at Wellsville in connection with the general meeting noticed in REVIEW. Clubs will be expected to report. Unfinished business of the annual meeting will receive attention.

D. T. FERRO.

THE State quarterly meeting of the Ohio T. and M. Society will be held at Bowling Green, Wood Co., Ohio, the third Sabbath and Sunday in January, 1881. All the ministers of the Conference are requested to attend this meeting, also all the officers of the Conference and T. and M. society, and all our leading brethren, as matters of importance will come before this meeting. A cordial invitation is also extended to as many of the members of the General Conference Committee as can attend this meeting.

JAMES ROWE, } Ec.  
D. K. MITCHELL, } Com.

## WHAT ROUTE?

QUITE a number of students desiring to attend our College, and patients wishing to visit the Sanitarium, from Southern Indiana, are inquiring by what railroad route they can best reach Battle Creek. To such we would say, When at Indianapolis, take the Indianapolis, Peru, and Chicago R. R., and run north either to Stillwell Junction or to Michigan City; when you reach the latter place, take the Michigan Central R. R. east to Battle Creek. If you desire to reach Battle Creek by the Chicago and Grand Trunk R. R., leave the Indianapolis, Peru, and Chicago R. R. at Stillwell Junction, and take the Grand Trunk R. R. direct to Battle Creek. These are both cheap and direct routes to Battle Creek from Southern and Central Indiana. We consider the Indianapolis, Peru, and Chicago R. R. one of the best north and south lines in the State.

S. H. LANE.

## GENERAL MEETINGS FOR PENNSYLVANIA AND NEW YORK.

FOR various reasons, it has been decided to postpone the general meetings appointed for Pennsylvania and New York one week each from the date published in REVIEW of Dec. 16. These meetings will be held as follows: The one for the Pennsylvania Confer-

ence, at Wellsville, N. Y., Jan. 14-27, 1881; and that for New York, at Rome, Jan. 28 to Feb. 8.

We wish to call the attention of the brethren of these Conferences to the important objects aimed at in these meetings, and to urge upon those who ought to attend the necessity of being present.

The primary object of these meetings is that we may come together to unitedly seek the Lord for his blessing and guidance in the great work he has given us to do. It is fully intended that this object shall not be lost sight of, but that it shall be made the main feature of the meeting. The day of the Lord, with all its fearful realities, is before us, and we need, as never before, the special help of God in the work we have to do. As ministers, as workers in the tract and missionary work, the Sabbath-school, and the health and temperance work, we need the special qualifications which only the Spirit of God can give, in order that our work may be done in an acceptable manner. Shall we not, dear brethren and sisters, improve this opportunity to manifest our earnest desire for the blessing of God by assembling ourselves at these meetings to especially seek his face? Only those who are connected with God will be able to stand in the trying times before us. Let us, therefore, unitedly seek this connection with Heaven, and endeavor to come where we can have the special providence of God over all our work.

Instructions will be given with reference to all the important branches of our work, and it is desired that as far as possible all the officers of the Conference, T. and M. societies, Sabbath-schools, and health and temperance organizations should be present. Every church should see that it has at least one representative; and we cordially invite all our brethren and sisters who can do so to attend.

All the ministers and those who hold licenses are especially requested to attend, and to do all they can to secure the attendance of others. We request all who can to come prepared to take care of themselves as far as possible, as we have but few brethren in either place who are able to entertain a large meeting. It is expected there will be help from abroad at both these meetings.

Reduction of fare will be secured for those who attend the Wellsville meeting, if twenty or more come by railroad.

B. L. WHITNEY.



This new song book is greatly in advance of the temperance song books of the day, and adds much to the interest of temperance meetings wherever used. The words and music are mostly new, from the hands of our best authors.

The book contains a good assortment of popular and stirring congregational pieces, which are easily learned, together with a large number especially adapted to choir and quartette use; also, a few anthems and male quartettes.

Commencing with page 95, there are seventeen pieces, of words written to old familiar tunes, such as Sweet By and By; America; Tramp, Tramp, Tramp; Only a Step; Auld Lang Syne; Shall we Gather at the River; Hold the Fort; Pull for the Shore; Hold On; Pass Me Not; Home, Sweet Home; etc. These words were written especially for this book, by such authors as E. R. Latta, W. C. Gage, Eliza H. Morton, and Corie F. Davis, and are full of life and sentiment. The music to which these words are adapted is known everywhere; hence, as soon as introduced, these pieces can be sung by all, and there are enough of them to last until new ones can be learned.

## TESTIMONIALS.

Among the many words of commendation received for this book are the following:—

"I think 'Temperance and Gospel Songs' one of the best temperance song books I have seen."—D. C. BARCOCK, Dist. Sec. National Temperance Publication Society of New York.

"I think 'Temperance and Gospel Songs' is not only good, but the very best work of the kind before the public to-day, and as such, I cheerfully recommend it."—W. A. OGDEN, Toledo, Ohio.

"This book is far superior to all other temperance song books I have seen, for solid, practical, gospel temperance songs."—P. T. LYNN, Musical Director, Hornellsville, N. Y.

"Among the many things which made our meeting a glorious success throughout, was the inspiring singing of our grand choir from your new work, 'Temperance and Gospel Songs.' It is overflowing with good music and fine hymns."—C. HENRY MEADE, Conductor Silver Lake, N. Y., Temperance Camp-Meeting.

"The music throughout is musical like—a rare excellence in such books. The words, too, are fresh and have a beauty."—W. T. GIFFE, Logansport, Ind.

"The book is full of real gems."—S. FILLMORE BENNETT, Richmond, Ill.

TEMPERANCE AND GOSPEL SONGS was endorsed and recommended by a resolution passed at the annual meeting of the American Health and Temperance Association held at Battle Creek, Michigan, October 11, 1880. Adopted by the National Temperance Society and Publication House, New York, October 6, 1880. 4,000 copies sold in a few weeks.

Printed on fine, tinted paper, neatly and substantially bound. Price, in board covers, 30 cents. Sample pages free. Address,

REVIEW AND HERALD,  
Battle Creek, Michigan.

# The Review and Herald.

Battle Creek, Mich., Tuesday January 4, 1881.

## THIS WEEK'S PAPER.

It is generally expected that the first number of a periodical for the year will be issued a day or two in advance of its usual time. In order to meet this expectation, efforts have been made to make this number ready to mail on the regular day, and, if possible, a day in advance. But the amount of labor bestowed upon this week's paper, together with the pressure of other important matters, has caused the delay.

The REVIEW will be regularly issued one day in advance of the usual time, commencing with the next number, if possible. The improvements in this number, in the way of new types, and general appearance, are worthy of only a passing notice, when compared with the reading matter which enriches its columns.

We pass the sermon on the first page, under the caption, The Mind of Christ, with the remark that the practical importance of the subject may be equal to the clear light that is breaking forth upon the grand theme of redemption. If it please God, we hope to unburden our mind upon this subject in future numbers.

Mrs. White will give a series of articles on mental and spiritual culture, of which the second article in this paper, under the caption, Literary Societies, on the second page, is a sample. We bespeak for it a careful reading.

The good article on the third page, headed The House of the Lord, from Mrs. W. will be read with deep interest. May its stirring appeals move the hearts of our readers to that liberality which will lead them to return their grateful offerings to Him who has bestowed so many blessings from the liberal bounties on his hands.

And may the timely article on the fourth page, which treats upon the subject of wise and proper bestowal of holiday presents, and other matters of great importance, have its designed effect upon the mind and heart of the reader.

The church at Battle Creek is doing nobly in the work of lifting the debt from the Tabernacle, and in this good work, and other sacrifices of the like, they should have the sympathy and co-operation of all our churches in the State of Michigan and in other States also.

The article from Elder Cottrell, on page five, is from one of our oldest and best writers. May he use his pen to the purpose, in the future, as he has for the past thirty years.

We would call attention to the valuable department, The Family Circle, on the sixth page. This will contribute much toward making the REVIEW an interesting family paper, as well as an expositor of prophecy and a herald of the commandments of God and the faith of Jesus.

The Sabbath-school department, on page seven, is one of great importance. More attention will be given this department in the future than has been given to it in the past.

We call special attention to the articles, The REVIEW for 1881, and Organization and Discipline, on the eighth page. Let the REVIEW be circulated everywhere. This shall be our plea until our lists reach 20,000.

In the simplicity of our organization and in the manifestation of the Spirit of Christ, in the exercise of church discipline, lies our strength as a people.

The hearts of all our people will rejoice as they read the report from Bale, Switzerland, by our very dear brother, J. N. Andrews. Let all unite their prayers at the throne of grace that the blessing of God may rest upon him and the mission he represents.

We designed to give considerable space to the Tract and Missionary work in this week's paper. The articles from Mrs. W. claimed the space and the time of the printers who worked day and night to get the paper off on time, but failed. This important branch of the work will have due attention next week.

Want of space forbids further notice of this week's paper. May the blessing of God attend it to the thousands of homes where it will be welcomed with joy, and may all its readers labor for the circulation of the REVIEW to 20,000. J. W.

 The Youth's Instructor, weekly, is enlarged to the size of REVIEW page, in order that it may contain Sabbath-school lessons and other matter of importance hitherto crowded out. We appeal to tract and missionary workers, and to our ministers, to increase the circulation to 20,000. This is absolutely necessary at the low prices at which this precious sheet is offered.

The Office sustained a loss on the publication of the Instructor for 1880. The present circulation is 8,000. It should be raised. Every Sabbath-school scholar in the world, who can read the English language, should have a copy of his or her own. Let the names come in accompanied with the cash.

The Instructor is an illustrated four-page sheet, especially adapted to the use of Sabbath-schools. Terms always in advance.

Single copy, . . . . . 75 cts. a year.  
5 copies to one address, . . . . . 60 cts. each.  
10 or more copies to one address, 50 cts. each.

Address, Youth's Instructor, Battle Creek, Mich.; or, Pacific Press, Oakland, Cal.

The beautiful engraving, The Way of Life, will be mailed free, postage paid, to all new subscribers who actually pay 75 cents. This liberal offer extends only to the month of March. Let the names come in by hundreds and thousands. J. W.

 We can now fill orders by mail for Elder Smith's works on the books of Daniel and Revelation. Those who have unsoiled copies of Thoughts on Daniel and Thoughts on the Revelation, will please forward them to this Office by mail, thoroughly protected by wrappers. We will credit them on account for the books and the postage, or pay them the value in money, as they may prefer. J. W.

 We will mail a copy of Life Sketches, free, to each one of our active, accredited preachers who will respond to this note, giving his present post-office address. The same offer is extended to those who first sacrificed in the cause, and do not feel able to purchase. These are especially interested in the early history of S. D. Adventists, and should have the book. J. W.

 Elder S. H. Lane's appointments for Ligonier and Wolf Lake, Indiana, are postponed as follows:—  
Wolf Lake, Jan. 8 and 9.  
Ligonier, " 15 " 16.  
It is now expected that Mrs. W. will be at the meetings at Ligonier the 15th and 16th. J. W.

## Publishers' Department.

"Not slothful in business." Rom. 12: 11.

 Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

THE post-office address of Miss M. L. Huntley will be Battle Creek, Mich., for the present.

THE future post-office address of Eld. John Byington will be Battle Creek, Mich., care of G. W. Amadon.

THE post-office address of Eld. C. O. Taylor will, till further notice, be Bladen Springs, Choctaw Co., Alabama.

THE address of the director of Dist. No. 3, Nebraska T. and M. Society, is Alma Droulard, Eagle, Cass Co., Neb. That of the secretary, Miss Annie E. Boyd, is the same.

I. L. BARTLETT, Monon, White Co., Ind., would like to rent to a Sabbath-keeper a farm of 320 acres, of which 200 acres is pasture. Payment in cash or shares. Possession given immediately. Address as above.

TO NEBRASKA CHURCH CLERKS.—You will receive the lately prepared blanks of church fellowship by addressing the secretaries of your respective T. and M. districts. CHAS. L. BOYD.

FOR SALE.—A house of fifteen rooms, with two large lots, and vineyard. The place is pleasantly located in Battle Creek, near the Sanitarium. Address, or apply to, Mrs. A. P. Harvey, Battle Creek, Mich., care of Sanitarium.

WANTED.—Pliny Potter, Little Prairie, Walworth Co., Wis., desires the address of Dr. Cowan, who served in the field hospital of the 2d Division, 23d Army Corps, in 1865; also that of J. Rosenkops, in the same service. Address as above.

ON receipt of the name and P. O. address of any lady desiring to dress healthfully, we will mail, free, our new pamphlet, "How to Dress Healthfully," with illustrated description of healthful clothing. B. SALISBURY & Co.

Battle Creek, Mich.

TO MEMBERS OF THE WISCONSIN H. AND T. SOCIETY.—Please be on hand with your annual dues for 1881. Members of clubs pay to your secretary, and members of the State society to the State secretary, Mary F. Stillman, Madison. The State secretary has now on hand a good supply of temperance literature. This should be in the hands of our temperance workers. It will be sent free to those who will use it judiciously. Send in your orders at once. Let us take our proper place in the very lead of the great army of those who are fighting against evil, for God and humanity. G. C. TENNEY.

Summit Center, Wis., Dec. 22.

TO MINISTERS AND CHURCHES IN OHIO.—The secretary of the Ohio Conference hereby requests all ministers and licentiates holding credentials and licenses from this Conference to report to him at the close of the present quarter, whether they have been laboring or not. The church clerks will report all business since the 21st of September, 1880, as many did not report at the close of last quarter. Report what changes are made in your church officers at the close of the present quarter. The church treasurers will report all money received, and sent to the State treasurer since Sept. 21, 1880. Send your reports to Louis T. Dysert, New Hampshire, Auglaize Co., Ohio.

## TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	Right Hand, 100
D. J. Burroughs (deceased), 100	Newell Grant, 100
H. and N. E. Wren, 100	M. F. Stillman (paid \$20), 100
E. H. Root (paid \$50), 100	J. M. Stansbury, 100
Sally Hugaboom (paid \$25), 100	Betsy Landon, 100
David Sevy (paid \$75), 100	Wm Arnold, 100
James M. Minisee, 100	Bro. K., 100
A friend, 100	S. N. Haskell, 100
A friend to the cause, 100	Right Hand, 400

### Books sent by Express.

Isaac Sanborn \$3.00, Mary F Stillman 25.25, A L Dawson 6.00, M Reed 2.00, C K Ackley 1.00, J C Neilson 1.50, O Burr 2.00, J J Smith 2.00, S E Sutherland 3.00, B F Thomas 1.00, F D Waller 1.90, M A Kerr 2.80, Dr W D Stillman 4.00, R A Underwood 2.00, I Edgerton 1.25, D A Wellman 23.46, W H H Bradbury 2.66, A McLellan 14.25, Ida Sharp 5.00, G G Rupert 1.50, P H Gady 2.00, E J Rice 2.00, Lizzie Hornby 6.30, A J Cudney 14.17, S A Beach 3.49, Mrs L Gould 2.00, Thos Harrison Jr 3.00, Leonard Martin 3.82, J B Vaughn 33.25, A W Dean 5.70, L G Moore 3.00, Mrs L D A Stuttle 4.00, Mrs S A Lawrence 5.00, Mrs L A Bramhall 5.00, N Outwater 1.50, M A Hutchins 1.00, F Squire 5.00, F Howe 5.50, David Main 2.00, Geo O States 3.00, A W Sanborn 4.00, J S Day 1.25, M P Stiles 1.00, E S Griggs 17.27.

### Books sent by Freight.

Wm Covert \$13.48, Signs of the Times 216.41, R M Kilgore 10.25, A A Dawson 30.35, Lizzie Hornby 131.38, O F Bowen 35.69, E W Whitney 10.00, A O Burrill 53.15, D C Phillips 20.30.

### Cash Rec'd on Account.

Gen S S Association per Eva Bell \$5.68, N Y Conf Fund Mrs I D Cramer & Mrs Wm Sherman s b each 2.00, Wm Beebe 2.00, Va T & M Society per R T Fultz 10.00, N Y T & M Society per Addie Bowen 50.00, Ind Conf Fund per S H Lane 21.00, Ind T & M Society per S H L 8.20, Va T & M Society per R T Fultz 1.00, Kan T & M Society per Kan Ed R Fund 15.00, Mrs A P Van Horn rent 31.80, J N Loughborough per A S Hutchins 2.10, L Bean per A S Hutchins 4.00, Mo T & M Society E Kreamer 5.00, Iowa T & M Society E Kreamer 5.00, Wm Beebe 5.00.

### Mich. Conf. Fund.

Hazelton per C E Rathbun \$20.00, Caro Nancy Hiller 1.00, Parma per Mrs A L King 29.71, Colon per Bro Kenyon 85c, Orange per L C Smith 75.00, Mrs S M Gerls s b per Eld E R Jones 5.00, Albert Avery & wife 14.00, Geo W Densmore, s b 3.00, J L Rumery per J S Day 105.00, M J Shattuck per J S D 6.50, H F Spear per J S Day 5.00, C Gregory per J S D 30c, Nettie Shattuck per J S D 15c, L M Jones per J S D 5.00, J S Day 10.00, Twin Lake E P Mansell & wife 8.88, Freeland per J C Munger 20.00, Lydia Kynett 1.35.

### Mich. T. & M. Society.

Dist 3 per E A Miller \$31.81, Dist 4 per J S Day 23.19, Dist 11 per L D A Stuttle 17.00.

### Gen. Conf. Fund.

Isaac Graham \$6.00, James Hackett 6.50, Mrs A C Penfield 2.70, Vermont Conference title per A S H 47.90.

### S. D. A. E. Society.

C H Allen \$10.35, E J Gregory 10.40, L Bridegroom 10.00, L Filer 9.00, Mrs Geo Anglebarger 10.00.

### Review to Poor.

Esther Trumbull \$1.00, Lydia Brewster 2.50, M J Myers 50c

### European Mission.

Geo Cleveland \$4.25, N W Nichols 25.00.

### English Mission.

E S Walker & wife \$4.00, Mrs L Weatherwax 2.00.

### Instructor to Poor.

Fanny Jones 10c, Elmer Snyder 25c.

### Gen. T. & M. Society.—Life Members.

H A Baker \$1.00, Mrs R Bueck 5.00, L S Shear 8.00, Louisa M Evans 5.00.