The Seventh-Day Adventist Publishing Association.

speak for me," he said, "before I was strong enough to speak for myself." His military comrades came of his room; he was determined that an open Bible he bought a large Bible, and placed it open on the ta-
regiment, simply by a steadfast, bold, decided witness-
intended for all times, and for every man who wishes states," the debatable ground between Satan's rebel
forever shall be saved. It is intended especially for a timid to be saved. It is intended especially for a timid
us. It was through prison corridors. But Christ did not mean
through their wrists, and the loud crack of the scourge echoing in the last decisive hour of judgment. It will then be too late to take the oath of loyalty. He who does not confess Christ in this world will be lost in the world to come.

In nearly every congregation there are a few talking, timid, irresolute persons who have a trembling
not allow to know it. They carry dark lanterns. "Shining lights" they certainly are not. No one is the better for their secret, clandestine attempts to steal along quietly toward heaven without letting any one overhear their footsteps. Now this is a miserable—"we are almost ready to say a contemptible mode of living—this concealment of the colors when danger threatens, this dodging of "the draft" when duty calls, this following along after the church, with a vague hope of being counted in among God's people when heaven's prises are distributed to the faithful. We do not say that any one can be saved who does not openly join the church. But we do say that the person who expects Christ to acknowledge him in heaven, and yet refuses to acknowledge Christ "before men," is a self-convicted coward, and while disobeying his Master's orders has no light to expect his Master's knowledgment of their loyalty. We are all guilty of much despised by themselves as loathed by their Master in heaven. When we will learn that the only course for a Christian is to "stand up for Jesus!" Men expect it of us; they in turn despise us for our shamefacedness, and doubt the sincerity of our professions.

We began this brief address with an incident from military life. We close it with another. "Last night," said a Christian soldier to his chaplain, "in my barrack, before going to bed, I knelt down and prayed, when suddenly my conscience raised a loud laugh, and began to throw bows and clothes at me." "Well," replied the chaplain, "suppose you defer your prayers till after you retire, and then silently lift up your heart to God."

Meeting him soon after, the chaplain said, "You took my advice, I suppose; how did it answer?" "Sir," replied the soldier, "I did take your advice for two or three evenings, but I began to think it looked like denying my Saviour; so I once more knelt down and prayed, and when suddenly my conscience raised a loud laugh, and began to throw bows and clothes at me." "Why, sir, not one of them laughed now. The whole fifteen now kneel down too, and I pray with them!" "I felt ashamed of myself for my cowardly advice," said the chaplain, when relating the incident; "a young soldier was bolder and wiser than myself." Yes; and he might have added that the sermon which the godly private preached to his fellow-soldiers by the genuine convert outside of the church of Christ, was a self-constituted coward, and while disobeying his Master's orders has no light to expect his Master's knowledgment of their loyalty. We are all guilty of much despised by themselves as loathed by their Master in heaven. When we will learn that the only course for a Christian is to "stand up for Jesus!" Men expect it of us; they in turn despise us for our shamefacedness, and doubt the sincerity of our professions.

The name of Captain Holley Vears—the Christi-

To his early disciples, Jesus Christ said: "Whoose-

"He that is not for me is against me. And no man is for me who does not confess me."
ew, (Brig. Gen. Thos. Crittenden) loyal like himself, now commanding the important division on the Green river, which constitutes the right wing of our army in Kentucky, which (Gen. Crittenden) is a Major General in the rebel service, commanding an invading column in his native State.

So the eldest son of Kentucky's great advocate for the Union was recently arrested for treason, while his brother, Thos. H. Clay, is stated to have preferred the complaints on which the arrest was made, and while a nephew, young Henry Clay, is an Assistant Adjutant General in our army in Kentucky.

Prominent among the leaders and organizers of the Union party in Kentucky has been the well known Geo. D. Prentice. His son, Clarence Prentice, is an officer in the rebel army which has threatened its first work in Louisville, after taking possession of the city, to hang the father.

Ex-Governor Helm was recently arrested for treason. His cousin is one of the most reliable of the Union men now assisting the central columns of our army by the knowledge of the country and the people.

The venerable Rebi. J. Breckinridge but the other day published a masterly defense of the Government, and crushing denunciation of the traitor leaders of the rebellion. Recently his son has been distinguished by the授 of a threatening flag by his ancestors. Prentice, ex Vice President John C. Breckinridge, has a prominent place, is a Brigadier General, and is now at the head of a brigade, with the avowed object of subjugating his native State.

Re-dear, Walter, who has availed himself of the expulsion from Congress of a colleague charged only with sympathy with the rebels. His own son, we are told, is in the rebel army.

And so the list might be extended, almost at pleasure. No sudden illustration could be found of the workings of civil war.—Cincinnati Gazette.

The Diptheria Scourge in Western Illinois.

This diptheria has been raging throughout the country to an alarming extent, and seems, to a great extent, to baffles the skill of physicians. It is almost exclusively in children, and when once under headway, death is almost certain to be the result. It will pass through whole towns, missing scarcely a family, and in some instances whole families of children have been swept away by it.

One of the most striking towns in Moline, a place formerly remarkable for its healthiness, has been sadly affected by this disease, for the past four or five months. In that time 100 children have been swept off, and it is still raging to some extent. The parents in such a time become, as it were, almost wild, when children are in and keep them housed up, hardly daring to let them breathe the fresh air, for fear the fell destroyer will take them away; but this practice has been proven to be the very worst; one for the little ones, being deprived of the necessary exercise and fresh air, are almost sure to be the next victims. We have noticed that those children who are allowed to rough it, in doors and out doors, just as they may desire, are the ones who escape.

It is certainly a terrible disease, but parents should not allow fear to get the better of their judgment, and they should allow the little ones, besides the wholesome exercise, and save their "little pets" from his fearful vengeance.

Rock Island Argus.

How to make Children False.

"My mother don't like you; you are a naughty woman," said little Nellie Brown to a caller—Mrs. Fraiser.

"Nellie!" exclaimed Mrs. Brown, blushing to the heated cheeks.

"Didn't you say you didn't like her?" continued Nellie, now exceedingly perplexed to know what her mother's mortification and anger could mean.

"I say, Nellie, leave the room a minute. You are a monster! You have told many lies, and your little "little pets" from his fearful vengeance.

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"I say, Nellie, leave the room a minute. You are a monster! You have told many lies, and to tell such stories!" And with a thrust, she put her into the kitchen, and shut the door. So poor little Nellie went to sobbing and crying. Just because she had told the truth, in her simple way. The fact was she heard her mother express herself decidedly adverse to Mrs. Fraiser. Her language was not merely

The Age of Liars.

Exaggeration and a love for the marvelous, are characteristics of the present age. A writer in the N. Y. Tribune says:—

"We have become a nation of liars! Most people love to read and to hear lies quite as well as others like to write and to utter them. Indeed the one is a supply of lies are economically adjusted.

I have considerable sympathy for liar-makers and liar-mongers. They often do not like the business, but their bread and butter is in it. The public will like to write and to utter them. Indeed the one is a supply of lies are economically adjusted.

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ned, as it will not let me lower my feet and some can hardly fly.

The Wedding Garment

At the royal marriage of Sultan Mahomed, a few years ago, every guest invited to the wedding had been expressly for him, at the expense of the Sultan a wedding garment. No one, however dignified this station, was permitted to enter into the presence-chamber of the Sultan without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests invited might plead poverty, and thus appear unclad in the guest chamber of the king, the cost was defrayed at the Sultan Mahomed's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the Sultan would have been greatly insulted, and his magnificent gifts despised. The question then, "Friend, how camest thou in hither not having a wedding garment?" (Matt. xxii, 11,) explains the speechless condition of the poor man. The wedding robe was at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern state—put on the garment, appear before the king, and do homage to him for the present honor. To comply with this reasonable custom, and presuming, notwithstanding, to thrust himself into the presence of royalty, was an avowal that he denied his authority to rule over him, and despised his power. Hence he was bound hand and foot and cast out.—\*&amp;gt;

Excellency of Christ

He is a path, if any be misled;
He is a robe, if any naked;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If icy be but weak, how strong is he!
To dead men life he is, to sick men health,
To blind men sight, and to the needy wealth.
A pleasure without, a treasure within.
—Giles Fletcher

Genius and Labor

Alexander Hamilton once said to an intimate friend: "Men give me some credulity for genius. All the genius I have lies just in this—when I have a subject in hand, I study it profusely. Day and night it is before me. I explore it in all its bearings. My mind begins pervaded with it. Then the effort I make is what people are pleased to call the fruits of genius. It is the fruits of labor and thought." Mr. Webster replied to a gentleman who proposed to him to speak on a subject of great importance, "The subject interests me deeply, but I have no time. There, sir," pointing to a large pile of letters on the table, "is a lot of unanswered letters, to which I must reply before the close of the session (then three days off). I have no time to master the subject so as to do it justice."

"But Mr. Webster, a few words from you would do much to awaken public attention to it." "If there be any great object in my words as you represent it, is because I do not allow myself to speak on any subject till I have imbued my mind with it."

Demosthenes was urged to speak on a great and sudden emergency. "I am not prepared," said he, and obstinately refused.

The law of labor is equally binding on genius and mediocrity. The mind and body rarely visits this earth of ours so exclusively as to derive great and lasting advantage. They are put together so as to rise without effort, and command in the affairs of men. It is not in the power of every one to become great. No great approximation, even toward that which is easiest attainable, can ever be accomplished without the exercise of much thought and vigor of action; and thus is demonstrated the supremacy of that law which requires excellence only when earned; assigns to labor its unfailing reward.

May not young men and all others take lessons from this?

Testimony for the Church.

I saw that young and old neglect their Bibles. They do not make that book their study, and the life of life as they have expected from it. Most of them are ready, and find plenty of time to read almost any other book. But the word that points to life, eternal life, is not pursued and diligently studied. That proclaims, improves, and preserves the life of the soul. I saw that this was severely studied at all. Bible stories have been attentively read, while the Bible has been passed by, neglected. A day is coming, of chills and thick darkness, when all will be to be thoroughly famished by the plain, simple truths of the word of God; that they may may mock, yet decided, give a reason of their hope. This reason of their hope, I saw, they must to strengthen their own souls for the fierce conflict. Without this they are wakening, and cannot have firmness and decision.

Parents had much better burn the idle tales of the day, and the novels as they come into their houses, it would be a mercy to their children. Encourage the reading of these story-books, and it is like entombment. I saw that it is universal to assert the cost and expense of these garments, and presuming, notwithstanding, to thrust himself into the presence of royalty, was an avowal that he denied his authority to rule over him, and despised his power. Hence he was bound hand and foot and cast out.—\*&amp;gt;

Simple Truth

"Worrying faith it is impossible to please him," Heb. xi. 3.

"What do you do without a mother to tell all your troubles to?" she answered, "I go to the Lord Jesus. He was my mother's friend and he's mine."

"What a beautiful answer was that, and what enough for this child is enough for all."

Cure for Diptheria

A lady of Port Byron, Cayuga County, New York, cured a child, five years of age, of a supposed case of Diptheria, by the following remedy: "When the symptoms are first discovered, take Spanish flies, pound and mix with Venice turpentine, spread it on a piece of soft cloth and bind it over the throat, which will raise a sore but a crown of thorns. This was the way their Master's Kingdom of glory, who gave his life to redeem them wore crown of thorns. This was the way their Master's sacred head was decorated. He was "a man of sorrows and acquainted with grief" and his wounds were used for our transgressions. We have been bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we were healed. And yet the very ones that are to be washed by the blood of Jesus, called for them, can dress up, and decorate their poor, naked bodies, and dare to profess to be the followers of the holy, self-denying, humble Pattern. O, I wish that all who could see this in the light that God gives me, and that I could explain it, would see it, and that there would be no more effort to adorn one's self than a Boston was. Many have taken the sacrifice from God's altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world and all its concerns. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But, O, how quick, when the prospering hand of God is removed from them, is all snatched away. In a moment, you have lost a savior, a God, a denying self for the truth's sake. O, how fast and frail is man. How puny his arm. I saw that soon the softness of man is brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the wicket-plagues from God shall fall upon them."

EVELYN WHITE.
Do we Discard the Bible by Endorsing the Visions?

"The Bible, and the Bible alone," "The Bible in its purity and nothing but the Bible, and the Bible alone," are just now the great cry of those who are giving vent to their opposition to the visions, and are working with their might to prejudice others against them. This course reminds us of the low tricks and maneuvers of the designing and crafty, to cover their nefarious ends. It is similar to the game played far from the main road. For the perfecting of the saints, to aid in the work of the ministry, to edify the body of Christ, to bring us into the unity of the faith. Most glorious and desirable objects these are. There is but one valid interest must that person be, who is not reaching forward to them with all his heart, or who would oppose any of the means by which God would help us to obtain them.

3. How long were these gifts to continue? (1.) The prophet declared that they should be given for the last days; but if they are withdrawn for any time before the very last day, this statement cannot be true; for they must continue till the last hour; they must be placed in the church till the last day comes—till the close of this dispensation. (2.) The necessity which led God to place them in the church first, is a necessity which has existed all along till the present time, and will exist till the close of the present state of the Church's pilgrimage; and no one, we have clearly to believe, will be disposed to accuse the divine wisdom of withdrawing the means given to supply a certainty, when it was already manifestly established. We accordingly find Paul declaring explicitly that these shall continue till the perfect state is come. 1 Cor. xii.

So far then all is established and plain. We have seen there would be manifestations of the Spirit, including visions, in the church, and that they should continue till the end. But perhaps the objector may make one more stand behind such a position as this: "I admit that there were to be visions among God's people before the end, but I cannot endorse the ones which have already manifested." If the one who thus objects is not to warp the judgment of the unguarded, that to be justified may not only without evidence, but against all evidence. For the sake of the honest on their guard against having any sympathy with, we are bound to respect them, nor can we do otherwise. "You are the voice of prophecy will be manifested in their midst; for they are a body as genuine manifestations of the Spirit of God. They have comforted the desponding and consolated the sorrowful. They are the double-edged sword of the Spirit, and strengthened the weak. And the trustful friends of the cause have cherished and loved them most. It must be a radical revolution, therefore, that would lead us to abandon them. If not, we must obey it, as we should refuse to receive the provisions of the future. But as such manifestations were to be in the church, the whole weight of evidence goes in favor of these, unless it can be shown that they are positively and radically defective. How then shall we satisfy ourselves on this point? The Bible gives us an infallible test for all these things. By "the law and the testimony, and by their own mouth," we are to judge them. Whatever conflicts in no slightest particular with the law and the testimony to which it tends to elevate, enoble, and purify, we may be sure comes from above, and not from beneath. But these manifestations do in the strictest manner accord with the teachings of the word, and lead us to study and prize it; while we might safely challenge the world to show a single instance where their influence has tended to depravity and corruption, or where it has not on the contrary led to a higher and purer state of things.

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Let us then be fretted at this false alarm! A moment's consideration will show we receive the Bible, and who do not. Whoever receives it fully, will receive the pilot according to its directions. We do not, then, discard, but obey, the Bible by endorsing the visions, and who do not. In whatever we find genuine manifestations of these, we are bound to respect them, nor can we do otherwise. "You are the voice of prophecy will be manifested in their midst; for they are a body as genuine manifestations of the Spirit of God. They have comforted the desponding and consolated the sorrowful. They are the double-edged sword of the Spirit, and strengthened the weak. And the trustful friends of the cause have cherished and loved them most. It must be a radical revolution, therefore, that would lead us to abandon them. If not, we must obey it, as we should refuse to receive the provisions of the future. But as such manifestations were to be in the church, the whole weight of evidence goes in favor of these, unless it can be shown that they are positively and radically defective. How then shall we satisfy ourselves on this point? The Bible gives us an infallible test for all these things. By "the law and the testimony, and by their own mouth," we are to judge them. Whatever conflicts in no slightest particular with the law and the testimony to which it tends to elevate, enoble, and purify, we may be sure comes from above, and not from beneath. But these manifestations do in the strictest manner accord with the teachings of the word, and lead us to study and prize it; while we might safely challenge the world to show a single instance where their influence has tended to depravity and corruption, or where it has not on the contrary led to a higher and purer state of things.

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The Secession Movement in Iowa.

We do not know that any considerations will justify the occupation of further space in the Review, in reference to the anti-vision movement which has been in Iowa, insomuch as it has already been said to show the nature of that work, and to put the honest on their guard against having any sympathy with it. But there are some points which should be fully brought to light.

1. The third resolution adopted by their conference, reads as follows:

"Resolved, That although we disapprove of the course of the Battle Creek Guards, we do hereby tender our cordial friendship and confidence in many of our Brothers and Sisters who have been led off by them, and cherish Christian fellowship and friendship with those who are our brethren."
endorsed sister White’s visions as one of those gifts. The only differences between the Review and its con-
descendants is that to-day they have firmer confidence in the gift of prophecy manifested among us, than ever before, and the mighty blessings of truth have been more distinctly pointed and presented, and the spirit of prophecy under the diligent hands of those whose minds God has stirred up to this work.

This oven and steady course had been pursued by the body of Seventh-day Adventists for over ten years, before ever one of these preachers would have considered himself victorious if he had ever succeeded in turning the people of that place, and try to persuade them to embrace it. Some did embrace it, and took their stand apparently with in which it has all along been engaged, and to secure the object which it has all along kept steadily in view. And having now disconnected themselves from this body, and the communion of this people, they turn roundly and loudly, not to any impropriety, offer their sympathy and pity to those who have been led off by the Battle Creek authorities! Their position here can not be mistaken. They make themselves to be the true people of God when in ease and sitting up for himself in connection with this work; while those who have had the present truth in charge from the very be-

ning, and without whose instrumentality these per-
sons would probably never have heard of the Sabbath, and the mighty bulwarks of truth have been reared to

fuse to go further—with them. If they did not really

said, They once professed to identify themselves with the body of Sabbath-keepers, and they now re-

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not before. Can you and sister White give us another
call next spring? If any of the messengers can give us a call, we will give them a hearty welcome. So come, brethren, come over and help us. I want to be among that body, prepared to bear the storms of the angels. May the church soon be found spotless and pure, prepared for the coming of Jesus. Pray for us.

T. M. STEWARD.

Unequally Yoked.

In these times of apostasy, when intuality abounds, the love of the mass waxes cold, while evil men and seducers wax worse and worse, deceiving and being deceived, and the world is being filled with all manner of sin and insurrection, it is but reasonable to suppose that all classes of society, and all relations of life, should become infected with the conta-
ging evil, so deep—rooted and so firmly established in workings of sin throughout our world, that there is no person, whether old or young, rich or poor, free or bond, married or unmarried, but stands in danger of being yoked with unbelievers. I need not dwell upon the dangers of their course, both by precept and example, which occurred a short distance from here:

About three years ago a Methodist class-leader in the town of — — , commenced to keep the seventh-
day Sabbath. His Methodist friends often called to see him, and with his companions and neighbors, were almost incessantly trying to lay obstacles in his way, to hinder him from keeping the Sabbath. Finally he was visited by a preacher who addressed him as fol-

Dear brother, I cannot let you go. If you keep Saturday I must keep it also. But before we come to any conclusion in regard to this subject, let us go and pray on yonder hill." They accordingly went to hill, and praying the preacher suggested to decide in regard to which day was the Sabbath by the amount of feeling they should have while praying!!

To this the class-leader consented.

The preacher was naturally holiness, while the class-leader was limited, and of few words. And we have reason to believe that there was quite a jargon, while one prayed in favor of Sunday, and the other in favor of the seventh-day Sabbath. The preacher, with his noisy praying, intimidated the class-leader, and prevailed on him to keep Sunday.

The reader can readily see that the sum total of this argument is based on feeling. But feeling is not a safe guide, for it varies with circumstances; and those who are subjected to it are liable to be misled by it with every wind of doctrine.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

A. C. BOOZER.

The Cause in Juneau Co.

Bro. Where: I have been laboring at Lameoswe, seven miles from my place, for the last two weeks; and have found them all ready to take the position of a Sabbath-keeping believer. The last Sabbath (the community say) we had the largest gathering they ever saw in their place. After services the whole congregation repaired to the river, and there was found a little boy standing, with his face baptized: the first case of immersion in this little village, which has been settled for ten years. Others are only waiting for circumstances to turn, and they will go forward.

I have more calls than I can possibly fill. I think the cause is prospering in this part. I expect to con-
mingle the business of missions next week in a new place, where they are very anxious to hear. Pray for me, dear brethren, that I may yet be a help to the cause. I think here is quite a field for labor.

Will Bro. Inghram please arrange his trip north-

Notwithstanding all are in danger, none being exempt from some trials and temptations, there are some positions more dangerous than others, because they are more exposed to the wiles of the tempter. And although the church is the salt of the earth, and the light of the world, yet it is not the duty of the Chris-

The marriage ordinances date back to God as its au-
the cause. And to Paradise as its origin. And from the

tion where he will necessarily labor to a great disad-
tion to voluntarily place himself in a position or rela-
tion where he will necessarily labor to a great disad-

Unequally yoked! Either the apostle means that when the believer married the unbeliever they must be equally yoked, or else he meant to be understood as teaching that there could be no equality in yoking the believer with the unbeliever. That the latter view is the correct one, is evident from the number of strong

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The Review and Herald

The believer must renounce his faith and become an infidel, or else the believer must renounce his faith and become a child of faith and God, where is the sympathy or pulling together in this state of things? The angry state of the nations, the numerous and ominous tokens which God in his providence has sent to try the world, the nearness of the day of the Lord, the prophecy fulfilled, cannot of themselves make us happy. Our happiness is the memory of the heart.

A Reclaimed Delinquent.

He preaches to others—Hear him!

Bro. Writhe: I want to say a few words through the Review in regard to my being so slack in not paying up for my paper when it was due. It was on the account of my not living up to what it taught me. If I had been living in the light of God's counsels, my paper would have been paid for, and I would have been blest of God.

But to the fact it was. When I took up my paper and read—'Pay up or if you are poor, you can have it for half price but at all events pay up.' I believed it meant that the paper was to be paid for, and for that reason I never paid for it. When for my paper was taken and I found the slip marked X, I was sure it meant me. Oh how ashamed I have been to have any of the brethren come to my house and read the paper. I have taken the paper and torn off the name and mark so no one could see it; but that did no good. I was still in debt. The words 'pay up, have sounded in my ears until I have been so ashamed of myself that I came to the conclusion I would make an effort to pay for my paper; and many times have I thanked the Lord that I made the effort.

Bro. White: I ask your forgiveness and I hope that you will forgive me for giving you so much trouble. I will try in the future to be more careful in time to come, and keep my paper free from debt.

Myself and family are striving to keep all God's commandments and the faith of Jesus Christ, so that we may be prepared to stand the test that is soon coming to try us.

Oh how I long to be an overcomer, I want a living experience day by day so that I may know that I am one of God's children. I want to be awake to this great and important truth so that I may know the power that Satan has in these last days. I believe it is infinitesimal. I want the faith to be in the whole of God so that we may be able to stand all of Satan's deceptions. We read in 2 Thess. ii, 9, 10, 'Even him whose coming is after the working of Satan with all power and signs and lying wonders, and of the indwelling of unrighteousness in them that perish, because they received not the love of the truth that they might be saved.' I desire to receive the love of the truth in my heart and may not be deceived, but be saved in the kingdom of God.

The little church here in Chesaning is striving to arise and keep pace with the message and to come to the meeting of the saints to the utmost. Can the unbeliever encourage the believer to hope on and to struggle on, until the darkness is lifted and the light comes? Or how much comfort and consolation can the believer give to the unbeliever in those times when the cares of this life and the sorrow of this world, which worketh death, threaten to drive the soul to distraction? The only comfort is the gospel, the only thing that will buoy the mind above cares and perplexities of this life, and that is, a knowledge of the testimony of the figure, she pulled and pulled and pulled until heart and life failed, and she could pull no longer. And although those images may be few, yet many a one in the brevity and the shortness of this kind of life, driven from home, yes, to recklessness and desperation, by the continual clamor of a contentious and unreasonable woman. And if we should suffer and smooth down those rough places, and put the most favorable construction on the matter that we can, all the advantages in drawing are against the one who wishes to live religion. And we must repeat the language of the apostle by saying, What part hath he that believeth with an infidel?

Happy New Year.

I wish you, dear brethren and sisters, a happy New Year. I make not this wish because it is customary. I make it heartily, and in full view of what it takes to constitute true, abiding happiness—the gloriously full, and unforgotten hope of the word; the fruition of which, from the numerous and abundant tokens which God in his infinite mercy has spread out in the heavens above and on the earth beneath, we know is soon to be ushered in.

But a clear view merely of the nature of this hope, and of the signs by which its proximity is indicated, cannot of themselves, make us happy. Our happiness for 1863, in connection with this knowledge, will depend on our hearty union, in spirit and practice, with the truth, order, and work of God. As we have been about these matters, happiness will arise in our hearts. God grant that every pulsation of our hearts, and every step of our course, may beautifully comport with the solemn, væring, sealing truths committed to us, to be discharged to a difficult world.

The year 1862, with its duties, privileges, &c., has passed away. What record it leaves for each of us, we are doubtless more or less accurately familiar with. What wrongs of 1862, or prior to that time, have not been, and cannot be, rectified, what sins have not been confessed and forsaken? What wayward steps have not been retraced, what errors have not been abandoned, let us attend to now. Let us attend to these things in view of the solemn judgment work going on in the heavenly sanctuary, and the warnings, encouragements, and promises of God's word to those coming years, the present, have forewarned us of this state of things. The angry state of the nations lies along our pathway to the kingdom; and we may rejoice as we pass on into this state of things; may we have the delight of the one year and the confidence of the coming years, present, future, and eternal, which is sustained to Jesus' coming, as shown in the charts of prophesy where it is alluded to. The haven is just ahead. Beware of shoals, breakers, and quicksands.

And finally I would say, Stay on board the ship, and you may rage, and the waves may roll, but she will reach the port. Cultivate a love for the manifestation of God's power through the gifts of the Spirit, which he is restoring in his remnant people.

In hope of immortality.

J. W. Raymond.

Whitney, N. Y., Jan. 1st, 1863.

Confession.

Bro. Where: Dec. 22, 1860, I wrote to Bro. Russell in relation to the Manistock fanaticism. In the letter I intended that Bro. and sister Steward and others should understand that I was in partial sympathy with the fanaticism, and that the testimony of Bro. White, Sugask, and Sandborn was not in my full confidence.

In the above I grossly misrepresented my own feelings and faith, and the faith of those mentioned in the letter. My object in writing as I did was to get from some one in the deception a full account of the visions. To make the object of writing sure I used great deception in forming my letter, for which I have been rejected by the church and the brethren immediately connected.

I have tried many times to fix up and to blind my brethren to clear myself from the guilt and sin until the church has left me far behind, out of the body of Christ. Now I humbly ask the forgiveness of the church and the brethren and sisters whom I have wronged in this and also others in the past, and I want to go with the remnant church to mount Zion. I want to be connected to the body of Christ. I want to enjoy all the ordinances of the Lord's house, and walk in the unity of the faith with the same; and I am willing to try anything. Oh brethren, can you forgive me, and I will try and not dissemble before the church and before the Lord any more. May the Lord forgive me for Christ's sake.

In hope of eternal life,

C. W. Stanley.

Hundred Mile Grove, Wis., Dec. 22, 1862.

Gratitude is the memory of the heart.
LETTERS.

From Sister Edison.

Dear Burnside:—I feel that it would be a privilege to speak of the goodness of the Lord. Many are the blessings that he has strewn along my pathway. It encourages my heart to hear of the prosperity of the cause. I feel that the Review is truly a welcome messenger, of the precious truths left with the previous generation to make our peace, calling, and election sure. The Review is the best and most powerful agent for the good, and I desire to enter heartily into the work. I amuang our efforts, prayers, means, and sympathies, with persecutions and trials, and at last be permitted to stand with them on Mt. Zion.

I love the truths of the third angel's message. How good the Lord has been to let so much light shine upon our pathway, nigh the perils of these last days! Spiritual Gifts and the different numbers of Testimony for the Church have been a source of comfort and encouragement to me, and I fondly hope that the time is not far distant when Seventh-day Adventists, east and west, will be united on this subject. It seems good to hear that the work of organization is going on among God's people. I want a place with them here, and with them at last in the kingdom.

Your sister striving to overcome.

A. N. EDSON.

From Sister Chapman.

Bro. White:—It affords me so much comfort to read the communications in the Review from the scattered saints, that I cannot refrain from casting in mine: it is now more than two years since I embraced present truth. The truth is new to me, and I often regretted it, although I have met with some bitter persecution. But praise the Lord, that only strengthens me. I have only reason to regret that I have not made greater exertions, as having been instructed in the conversion of some of my friends and neighbors to the truth. I have endeavored in my feeble way to get them interested sufficiently to read my papers and books, but they make many vain excuses. The truth is so important to them, and they are more afraid of being peculiar than anything else.

I have been considerably awakened of late. Have felt the need of having on the whole armor. I find the Lord opened my eyes to the necessity of my making the Scriptures my chief study, that I might have wherewith to resist his fiery darts. Satan is not absent from this place, and he has been secretly at work, thinking to undermine my faith; but the Lord opened my eyes to the necessity of my making the Scriptures my chief study, that I might have wherewith to resist his fiery darts.

We have a rank Spiritualist in our neighborhood, who has been investigating some of our works, and who is convinced (judging from appearances) that the S. D. A. doctrine, with the gifts included, is the greatest barrier against anything coming from him, and he is doing his utmost to find something to refute it. He does not succeed in his tucking, therefore he undertook to circulate false reports about brethren he had never seen, but in both instances I had no time to nip the attempt in the bud, unless he is devoid of all honesty. It seems to me that the time is not far distant when the truth will be presented to the people here, and I can but think there are some in this large place, who will see and embrace it. In the meantime I will strive to walk carefully, but faithfully, that I may not bring reproach upon the cause.

I have long since laid aside tea, coffee, and all uses of the ocean, will, if we await them calmly, break at our feet. I have long since laid aside tea, coffee, and all uses of the ocean, will, if we await them calmly, break at our feet.

I love the Review, and am comforted and blessed by the articles I find there. I love the Review, and am comforted and blessed by the articles I find there.

From Sister Bean.

Bro. White: I would like to say to the dear brethren and sisters through the Review, that I am striving to overcome, and I believe that by the help of the Lord I shall overcome and go through to the mount Zion; and having this blessed hope, it helps me up in my trials, of whatever sort they may be. I have had a good share of trials, but I am thankful for the Lord has been my helper, and having obtained help of him, I am still the monument of his saving mercy.

I love the Review, and the strength it gives me. I feel warm sympathy attached to all the letters I write. I also take a deep interest in Spiritual Gifts, and Testimonies to the Church; they always do me good. I often wonder how any Sabbath-keeper can reject the gifts which the Lord has seen fit to place in the church, for the benefit and comfort of the remnant church in these last days of peril. For one, I feel to say, Let the Lord not permit me to be the cause of this, and to praise the Lord that I ever have been led into the truth of the last message to this world. I thank the Lord that I have a place with his dear people. I often feel to say—"Blest be the tie that binds Our hearts in Christian love.

 Yours, looking for redemption.

M. BEAN.

South Troy, Vt.

Bro. M. S. Kellogg writes from Lake Station, Ind.: Thinking perhaps that the brethren might be interested to hear how we are getting along here, I take this opportunity of sending you these lines. I am striving to overcome and get ready for the solemn seasons before us. We meet every Sabbath-day; and one evening in the week, for worship; and many times we have the pleasure that the Lord has pleased. Those that received the truths were the blessings of the Lord, which he pleased to be getting firmly established in the truth, and growing strong in the Lord. There appears to be a spirit of earnestness with the brethren here. Hops, tobacco, and other such matters are all said to have disappeared. The people are cheerfully adopted, and faith in the gifts is being firmly established. One sister is blind, and has been for several years; yet she does not hesitate to walk one-half mile to meeting. We would like very much to have Bro. Cornelius and pray with us, that we may have the comfort of his way home from the West. We are two and one-half miles east of Lake Station, on the Mich. Central R. R.

OBITUARY.

Died, in Pleasantville, Marion Co., Iowa, Dec. 15, 1882, of pernicious fever, sister Rhoda E. McClelland, aged about thirty years. For many years she had been an exemplary member of the M. E. Church, until the year 1859, when under the preaching of Eld. M. Hall, in Pleasantville, she was convinced that the way she had been pursuing was in error, and had been keeping the first day of the week for a Sabbath, in place of the Sabbath of the Lord, which the Bible says is the seventh day. She was also convinced that she must seek for immortality, if she ever possessed it. On many other points she renounced the doctrine of the popular teachers of the present day, and embraced Bible truth, and has ever since been a firm believer in the Lord which the Bible says is the seventh day. The Lord has seen fit to place in the church, for the benefit and comfort of the remnant church in these last days of peril, and has ever since been a firm believer in the Lord which the Bible says is the seventh day.

She leaves a husband and three children to mourn the loss of so dear a friend. She was a sister of Wm. B. Bean, of Greencastle, Ind., and Jn. P. Bean, of Williamston, S. C. She will awake to immortality and eternal life.

From Brother Ingraham and Sanborn, with thirty-three members and sisters through the Review, that I am striving to overcome and get ready for the solemn seasons before us. We meet every Sabbath-day; and one evening in the week, for worship; and many times we have the pleasure that the Lord has pleased. Those that received the truths were the blessings of the Lord, which he pleased to be growing firmly established in the truth, and growing strong in the Lord. There appears to be a spirit of earnestness with the brethren here. Hops, tobacco, and other such matters are all said to have disappeared. The people are cheerfully adopted, and faith in the gifts is being firmly established. One sister is blind, and has been for several years; yet she does not hesitate to walk one-half mile to meeting. We would like very much to have Bro. Cornelius and pray with us, that we may have the comfort of his way home from the West. We are two and one-half miles east of Lake Station, on the Mich. Central R. R.

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### The Review and Herald

**BATTLE CREEK, MICH., THURSDAY, JANUARY 13, 1883.**

The reason why we have not filled orders for Testimonies, Nos. 1-8, because they are not bound. In some cases we can fill orders for Nos. 1-5, postpaid, for 90 cents.

On account of the protracted meeting in this place, our Bible Class has been omitted for two weeks; consequently there has been no report from the Sunday School for this number. It will be resumed next week.

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**BUSINESS DEPARTMENT.**

**Business Notes.**

S. N. Haskell: The Instructor has been mailed regularly to Rev. M. Stone, Worcester, Mass.

**Receipts.**

For Review and Herald.

To Rev. J. W. Morton, at Canton, Ohio, $1,10. To E. B. Griggs, at New York City, $1,10. To J. Lindsay, at New York, $2,15.


**Books Sent as Freight.**

Joseph Clarke, Portage, Wood Co., Ohio, $58.87.

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**BOOKS SENT BY MAIL.**


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**Quarterly Meetings.**

For the next quarter the order of meetings may be irregular, as shorter journeys may be practicable during the season when travel is good.

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**For Review and Herald.**

To Jos. Clark, 2,00,xxii,l. C. Smith 2,00,xxiii,l. E. Armstrong 1,00,xxiii,l. J. Lindsay 1,00,xxiii,l. J. A. Hardy 2,00,xxiii,l. H. B. Smith 1,00,xxiii,l. H. C. Whitney 1,00,xxii,7. L. Marsh $1. J. Lindsay $2,15. F. S. Washburn 1,00,xxiii,7. H. A. Eldredge 1,00,xxiii,7. H. Huntingdon 1,00,xxiii,l. L. Marsh for I. Vanelinda, J. Lindsay $2,15. F. S. Hackett $1,05. E. Sanford $2,21. A. Half 80c. S. Kellogg 12c. T. E. Morey $1. L. Marsh $1.

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