Christ Made Like His Brethren.

Christ had his sorrows: when he shed his tears, O Palestine, for thee! When a sad feeling touched me, in his dark hour of agony!

Christ had his sorrows; we must then, if we will treat the path he chose; O, then, like him, submissive bow, and love the sovereignty of God.

Christ had his joys; but they were not the joys that a dog of a poor creature, at his own ease. O, no! 'twas when his spirit sought Thy will, thy glory, God of hosts!

Christ had his joys; and so be his Who feels his Spirit in his heart—Who fills all, and all he, and loves thy name for what thou art.

Christ had his foes; the prince of hell And all his angels sought his death! See! human beasts with no evidence, and murder follow affection's breath.

Christ had his foes; and, so, if thou Shalt with him walk and near him live, the cruel world will hate thee now, and thou shalt suffer—and forgive!

Christ had his friends; his eyes could trace, Through the long train of coming years, the chosen children of his great plan.

The full reward of all his tears Christ had his friends; and his are these, Be true to the end.

And where those ransomed millions shine Shall thy eternal mansion be.

Do Brutes Reason?

We copy the following from the West Union (Iowa) Republican Era.

Mr. Barron: I wish to offer a few of the many reasons I have for saying that beasts do, to a limited extent, possess the faculty of reason. In your article with the above caption, you say:—

"To affirm that brute reason is to affirm without evidence. Animals furnish no evidence of reason, and only those whose theories have perverted their judgment, would affirm they possess it."

Probably none will deny that some brutes possess more reason than some men. All we know of the amount of reason in either man or beast, is by what we see them manifest. In many cases where the organism is defective, man falls below the brute. You see a man who is minus the intellectual organs, sloping immediately back from his eyebrows, and you do not hesitate to pronounce that his reasoning powers are much lower than he. This proves, so far as reason is concerned, man's superiority over the beast consists in his superior organization. Man in general is matter more refined and better organized for the manifestation of mental and moral quality than the brute creation. His body and brains are better proportioned, and his tempers are more happily compounded for the development of mental property. In man we behold a balance in the coronal and basalar regions of the brain; and the whole is so distributed as to give force to intellectual operation.

In regard to reason in brutes, a few words from reliable authors may not be uninteresting. "The power of music is great even in brute animals, in which it is the chief faculty. Most of them have a good memory, and with all some kind of foresight." Dr. Grew.

"Birds learning of tunes, and the endeavor to imitate the notes right, put it past doubt with me, that they have perception, and retain ideas in their memories, and use them for patterns." "It seems as evident to me that they (beasts) do reason, as that they have sense." Loch's Essay, &c.

"Sensation in an animal of mind, and the possession of mind certainly extends as far as its phenomena. Whatever beings have conscious feeling, have, unless the preceding arguments amount to nothing, souls, or immaterial minds."

"It seems as evident to me that they (beasts) do reason, as that they have sense." Dr. Richard, in the recent principle.

"To affirm a difference between reason in man and the same manifestation in brutes, calling the latter "instinct," is to affirm without evidence. It is all imaginary, and come as the result of a theory which perverts the judgment.

In the Ladies' Repository for March, 1887, is an article on "Mind in Animals," in which the writer says:—"'The contrast between man and beast is not a contrast between reason and instinct, (common and almost universal as is this supposition,) for it can be readily shown that these two mental qualities, though very different, see by an mean inseparable; that in point of fact the dog is endowed with reason as well as instinct, and that man performs many actions which are purely instinctive, as well as those which are prompted by reason."

Among the many facts to sustain this position, we have room only for the following:

"The battering-train going from the site of Argus-paxton, had to cross the sandy bed of a river, a very heavy for draught, and abounding in quicksands. The Elephant which was stationed behind the gun, perceiving the predicament, in which the man was, instantly, without any warning, and with great rapidity, the elephant jumped across the magazine, and hung its trunk and kept it suspended until the carriage had passed clear over him." In remarking upon this and similar cases, the writer says that, "indicates a reasoning power, combining cause with effect, using the light of past experience, or perceiving the subility of some resource to present emergency, and that, in some cases, with a sudden promptitude which in man would have been admired as presence of mind."

Why should we hesitate to call it so here?"—D. M. Canright.

To your illustration, I ask, "Are all of the nations preparing for war, and wakening up the mighty men, or are they getting ready to use their plowshares into swords and your pruning-hooks into spears. Let the weak say, I am strong."

Every command of the Almighty, whether given to saint or sinner, the godly man or the son of the Devil, whether it is to build up or pull down, must be obeyed. Reference to past history will show us this. No sooner does he call one nation to punish or destroy another, than they prepare to obey. Does he command Nebuchadnezzar to destroy Tyre, Sidon, or Jerusalem, behold, he is ready! Does he call Alexander to destroy the Persians, he, too, is ready to go at his bidding.

And so, as years and centuries roll on, nations and kingdoms rise to fill their place in prophecy, till we come down to the great day; and here we find a command for all nations to prepare for war. For he says, "Assemble yourselves and come all ye nations;" "The Lord hath a controversy with the nations!" "for the day of the Lord is at hand," "Prepare war," &c.

The time has come for this to be obeyed. Will it be, or will it not? Are the nations preparing for war and wakening up the mighty men, or are they getting ready for the glorious millennial peace about which we hear so much? Let us see.

We turn our eyes to the so-called "celestial empire" of the east; and there we behold a terrible rebellion in operation; one which has shaken that mighty empire to its very foundation. Anarchy and destruction reign in every part. The most fiendish atrocities are perpetrated there. And, as if it was not enough, strengthened Americans have gone there to teach them a more effectual mode of destroying each other: to use steel instead of wood, and "iron-clads" instead of canoes.
Russia appears to be on the verge of some revolution which may at any time break forth. The army is disloyal and disaffected; conspiracies exist in every part of the kingdom. The case has entered a terrible stage, for France also threatens the future safety of England, and the peace of Europe.

Poland, that down-trodden and oppressed nation, begins to prepare for a deadly struggle to gain her lost independence. It is only a step from open and immediate action by the presence of a large army. The Greeks are preparing to invade Turkey. Volunteers are enlisting for that purpose now. A war for the division of Turkey among the European powers is one of the imminent threats, which may be brought to an issue any day.

Spain is once more taking her stand among the great military powers of the world, building forts and vessels of war, and raising and disciplining troops.

How is it with France and England, the two great military powers of the old world? Are they idle amidst this general walking up of mighty men? No: they are the most active of all. The throne of France is occupied by one of the most ambitious military princes that ever wielded a scepter, whilst England rejoices in a most stable, political, and grasping cabinet. They watch each other like two ferocious tigers, each with his lair as near the other's as possible, and together they build an iron-clad, so does England. Does France build a fort, France does the same. Does France raise an army, so does England. Facts show that such extensive military preparations, both in land and sea, are being made in those countries, that, too, on a vastly improved scale; that is to say, with more destructive weapons. It is a well-known fact that while these nations hold to the professed lesson of peace, they are at the same time seeking for our destruction. Yes, beneath the glove on that hypothetical hand lurks a dagger that is designed to seal our heart’s blood.

But we turn our eyes to our own beloved, our once pleasant home, and ask, what a sombre picture is here presented! Where once was heard the merry song, is now heard weeping and lamentation. Instead of the axe, we hear the drum. Where rung the church or college bell, we hear, they are at the same time ticking for our destruction. Yes, beneath the glove of that hypothetical hand lurks a dagger that is designed to seal our heart’s blood.

The relation of Russia to the western shores of America, from the burning deserts of the South to the smiling valleys of the Mississippi, in the rich fields of Kentucky; yeas, in the capital itself, is heard the drum. Where rung the Church or college bell, you may expect a bloody battle. You may see the smoking ashes of firesides of one hundred thousand lonely homes, and you will see the hands of brothers, and ask them. Look abroad upon our once beautiful States, and you will see the blackened hands of one hundred thousand lonely homes. Will you not be prepared to strike a match? Why does not every home begin to prepare for a struggle? Yet you think, “I am too young to be religious yet; let me enjoy the world a little; I have plenty of time before me.” You young to be religious! But you are not young. It is not likely you are young, nor too young to be lost. You may not live to reach manhood, much less old age. Multitudes die as you young. If you enter a burial-ground, how many of the graves are those of new-born children? Dear, may be even now preparing to strike you. Oh then, come at once to Jesus. You greatly err, if you think religion will make you gloomy. It alone can render you truly happy. Many young people have tried it, and all tell you that the pleasures of poby are far better than all the delights of sin and vanity. You will find that this is true, if you come to Jesus. He is likely he will let his followers be less happy than the sects of the world; but tell me, how can you dare to live a day longer rejecting him? He commands us at once to believe and obey him. Every day we put off repentance we commit a fresh act of rebellion, and treasurize up wrath against the day of wrath. You say you will repent when you are old. But we need the Spirit of God to help us to repent; and if you say, “While I am young I will serve Satan, and not God, and wear death will turn to God,” do you think God will give you his Holy Spirit at all? Is not this to quench the Spirit? May you not become quite careless, and indisposed to repent? Very few are converted when old. If you come not to Jesus when you are young, you will come, if at all. Habit will fasten strong chains around you, which will be harder to burst asunder every day. While you wait, Satan works. He is busy urging you! You have his prisons, and he is making cords which bind you more and more secure. When ever you sin he ties another knot. Every impression you receive, every hour you delay, adds a fresh knot. If you do not escape now, how can you expect to break loose when you are weaker, and your vaillants stronger? On them, “remember now thy Creator in the days of thy youth.” Come at once to Jesus, if you wish to come at all. He will be your guide until the hour of the great sacrifice, when you shall meet with the favor of God.

The Winter of the Heart.

Let it never come upon you. Live so that good angels may protect you from this terrible evil—the winter of the heart.

Let no chilling influence freeze up the fountain of sympathy and happiness from its depths, no cold burden settle over its withered hopes, like snow on the faithful little flowers that grow like hair on the head of the subject of beauty. Let it forever be the constant aim and shroud through its desolate chambers. Your life path may lead you trials which for a time may seem entirely to impede your progress, and shall only the very light of heaven from your anxious heart.

Pensy may take the place of ease and plenty; your luxurious home may be changed for a single room; the soft couch for a straw pallet; the rich viand which is so essential to your health, your friends may forsake you, and the un pitying world pass with scarcely a word of compassion.

You may be forced to toil woefully, steadily on to eke out a living, and reserve for a time your fine clothes, and secrete the rich juices of the fruit. So while the mere form of godliness is the prodoce of vanity, the reality of godliness is the product of life. Does it not now, or in the future, seem impossible that you will have despairingly to say of your Christi which the gifted artist said admiringly of a master-piece of sculpture, “It wants only one thing,—life,” do you think God will give you your Holy Spirit at all? Is not this to quench the Spirit? May you not become quite careless, and indisposed to repent? Very few are converted when old. If you come not to Jesus when you are young, you will come, if at all. Habit will fasten strong chains around you, which will be harder to burst asunder every day. While you wait, Satan works. He is busy urging you! You have his prisons, and he is making cords which bind you more and more secure. When ever you sin he ties another knot. Every impression you receive, every hour you delay, adds a fresh knot. If you do not escape now, how can you expect to break loose when you are weaker, and your vaillants stronger? On them, “remember now thy Creator in the days of thy youth.” Come at once to Jesus, if you wish to come at all. He will be your guide until the hour of the great sacrifice, when you shall meet with the favor of God.

The Coming Future.

“The present condition of the world is admittedly unnatural and anomalous. We are living in times when the Christian and the infidel, the statesman and the divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in suspense, not knowing which of the two great antagonistic tendencies is coming to the birth; the foundations of the State are leaping, and the church of God is beset and assailed on every side. Amid these thick clouds, all eyes are fixed with an anxious face on the future; but who shall unravel its mystery? Who can decipher the research of its historians here proves futile and fruitless; or unlock to the faith of those that shall unravel its mysteries? Who can decipher the research of its historians here proves futile and fruitless; or unlock to the faith of those who shall unravel its mysteries? Who can decipher the research of its historians here proves futile and fruitless; or unlock to the faith of those who shall unravel its mysteries? Who can decipher the research of its historians here proves futile and fruitless; or unlock to the faith of those who shall unravel its mysteries? Who can decipher the research of its historians here proves futile and fruitless; or unlock to the faith of those who shall unravel its mysteries?
Prof. Milligan on the Sabbath and Sunday Questions.

As the following is a part of a sermon preached by Prof. Milligan, of Bethany College, to the Disipate church of Bethany, Va., on Sunday, June 17, 1855. Min. Ear. of July, 1856.

It was highly recommended by A. Campbell, and a large number of students, to Professor Campbell says: "We commend to the special attention and consideration of all our readers, the following discourse of Prof. Milligan's on the sanctification of the Lord's day."

"The sanctification of the Lord's day. The Sabbath was made for man. Mark xi, 27. Of course, then, it needed it, and he needed it in Eden—It was necessary to consummate his happiness even before sin had defiled his Eden. How could it not need it then?

To answer this question in a manner satisfactory to all, it may be necessary to inquire into the objects for which the Sabbath was instituted. These are summarily stated in Gen. ii, 1-3. Thus the heavens and the earth were finished, and all the host of them. On the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created in six days. And it is the first day of the weekly Sabbath, which the Lord made to be a holy day.

"With the common sentiment of the people, we will give some objections to his Sunday observance. 1. Said Wm. B. Davis borrowed a bridle of one man and a saddle of another, and thus left the debt. He positively denies it, and says that Lord, Holy One, if thou, who knowest the worst, shouldst loathe us too!"

[Dean Trench.]

Brethren, Beware!

Decree and hypocrisy are still practiced, not only by the Papists, but also by other professed Protestants, for the purpose of riding away from the world that we indorse no such men nor sympathize with her in her deep trial. J. G. W.

Would any of the brethren, does not hint that the Sabbath was abolished by the Pope, but that the Christian institution were under a moral obligation to the people of the world, but also by some professors of the rest of the church of Avon, Wis., left this place about three weeks ago; destination unknown; but he said, he got a man to be his security for the amount of $10,000 or more, and at a meeting appointed for that purpose December 25th, the committee reported as follows: 1. Said Wm. B. Davis borrowed a bridle of one man and a saddle of another, and thus left the debt. He positively denies it, and says that Lord, Holy One, if thou, who knowest the worst, shouldst loathe us too!"

DECEIT

"Lord many times I am weary quite, Of my own self, my sin, and vanity; Yet be not Thou, or I am lost outright, In that just hate."

And hate against myself I often bear, And cower within myself in fear; Take Thou my part, against myself, nor share In that just hate.

Dest. friends might loath us all, If what things perverse We know of our own selves, they know, Lord, Holy One, if thou, who knowest the worst. Shouldst loathe us too!"

In that impenetrable darkness. There God himself reveals to his own servants the great outlines of his own purposes. He knows himself to be, to a certain extent, a sealed book, which cannot be deciphered, but which is capable of being divined and interpreted by the preceding ages of his church. He will; indeed, how can we know that he needs it yet, and hence admits that it is certain, that the Sabbath was made for man, and for the benefit of man, and for the benefit of all mankind? It is strange that such men cannot speak forth God's truth without in some way contradicting it or else perverting it.

He has given us good Scriptural reasons for keeping Sunday in harmony with the wants of man and beast. 9. It was Paul's work day. Acts xviii, 1-4; xx, 7. He never sanctified, and which he did not give to any nation, and for the benefit of all mankind, but he gave it to all mankind for the benefit of all mankind.

The sanctification of the Lord's day. The Sabbath was made for man. Mark xi, 27. Of course, then, it needed it, and he needed it in Eden—it was necessary to consummate his happiness even before sin had defiled his Eden. How could it not need it then?

To answer this question in a manner satisfactory to all, it may be necessary to inquire into the objects for which the Sabbath was instituted. These are summarily stated in Gen. ii, 1-3. Thus the heavens and the earth were finished, and all the host of them. On the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created in six days. And it is the first day of the weekly Sabbath, which the Lord made to be a holy day.

"But this day was not designed for slumber. The intellectual and moral powers of man are not to lie dormant during these hours of sacred rest. This is evident from the genius of the institution and its entire history. To sanctify it, or keep it holy, is not to keep it as we do the hours of unemployable repose. This is the principle of all Sabbath legislation of the people. Hence on this day our Saviour was in the habit of instructing the people in the synagogues. And enter with myself in fierce debate; And hate against myself I often bear, And cower within myself in fear; Take Thou my part, against myself, nor share In that just hate."

"The sanctification of the Lord's day. The Sabbath was made for man. Mark xi, 27. Of course, then, it needed it, and he needed it in Eden—it was necessary to consummate his happiness even before sin had defiled his Eden. How could it not need it then?

To answer this question in a manner satisfactory to all, it may be necessary to inquire into the objects for which the Sabbath was instituted. These are summarily stated in Gen. ii, 1-3. Thus the heavens and the earth were finished, and all the host of them. On the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created in six days. And it is the first day of the weekly Sabbath, which the Lord made to be a holy day.

"Lord, Holy One, if thou, who knowest the worst, shouldst loathe us too!"

"But this day was not designed for slumber. The intellectual and moral powers of man are not to lie dormant during these hours of sacred rest. This is evident from the genius of the institution and its entire history. To sanctify it, or keep it holy, is not to keep it as we do the hours of unemployable repose. This is the principle of all Sabbath legislation of the people. Hence on this day our Saviour was in the habit of instructing the people in the synagogues. And enter with myself in fierce debate; And hate against myself I often bear, And cower within myself in fear; Take Thou my part, against myself, nor share In that just hate."

"But this day was not designed for slumber. The intellectual and moral powers of man are not to lie dormant during these hours of sacred rest. This is evident from the genius of the institution and its entire history. To sanctify it, or keep it holy, is not to keep it as we do the hours of unemployable repose. This is the principle of all Sabbath legislation of the people. Hence on this day our Saviour was in the habit of instructing the people in the synagogues. And enter with myself in fierce debate; And hate against myself I often bear, And cower within myself in fear; Take Thou my part, against myself, nor share In that just hate."

DCCXCVI, 20. And now also the axe is laid un-
Thoughts on the Revelation.

CHAPTER XX.

Verse 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he set the key with his foot upon the earth, and the angel opened not the bottomless pit.

Verse 2. And I saw a white horse: and he that sat upon him had his bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Verse 3. And when he had taken the book, the four and twenty elders of the tribes of Israel stood before God, with white robes, and palm branches in their hands.

Verse 4. And out of the temple went one voice saying, Go into all the world, and preach the gospel to every creature.

Verse 5. And he shall tread upon the wine press of the wrath of the saints, and the wrath of the holy anger of Almighty God.

Verse 6. And he shall tread them as ashes under his feet: and the devil shall be thrust into the bottomless pit, where he shall be bound, and shall not be loosed, until the thousand years are accomplished.

Verse 7. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are upon the earth, in the number of four hundred and thirty days; and shall seduce them that dwell on the earth to make war; and they of them which have not made their peace with the murder.

Verse 8. And the devil shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Verse 9. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Verse 10. And I John saw the Holy City, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Verse 11. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is come down to men, and he will dwell with them, and they shall be His people, and God shall be with them, and be their God.

Verse 12. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Verse 13. And they said unto me, Blessed are they that do work and build the city of our God: and he shall see it, and he shall be glad, and his name shall be written in the Lamb's book of life.
A Few Suggestions.

My mind for two or more years past has been deeply impressed with the work of organization. I have also frequently felt the weight of the remarks made by Bro. While in No. 18, Vol. xx, in reference to the Mich. State Conference, that it was only partly organized, and thought perhaps the remarks might properly apply to all our State and church organizations.

While I have read the varied forms adopted by our several State Conferences, I have been led to cry out, Who shall present us with a form and system of organization adapted to our present wants, and insuring a union of action throughout the church, and by which a people are to be sanctified through the agency of our organization.

REMARKS.

To the Brethren in Ohio.

I desire to say to those who are anxiously looking for the appearance of an appointment for conferences, and are suffering from "the hope deferred," that the committees, in the exorcise of the authority invested in them, have acted more for the benefit of the cause, and the cause has suffered too much from such things. So I, for one, feel to rejoice that the brethren of experience and judgment take it upon themselves to execute the intended purposes of the S. B. fund. I feel that the cause is in safer hands, and the cause appears to be abundantly satisfactory.

The cause is sadly down, and the necessity appears urgent for more thorough organization. However, lacking talent and experience in a good degree, as we are not the only State that suffers from "the hope deferred," and the cause has suffered too much from such things.

So I, for one, feel to rejoice that the brethren of experience and judgment take it upon themselves to execute the intended purposes of the S. B. fund. I feel that the cause is in safer hands, and the cause appears to be abundantly satisfactory.

The cause is sadly down, and the necessity appears urgent for more thorough organization. However, lacking talent and experience in a good degree, as we are not the only State that suffers from "the hope deferred," and the cause has suffered too much from such things.

So I, for one, feel to rejoice that the brethren of experience and judgment take it upon themselves to execute the intended purposes of the S. B. fund. I feel that the cause is in safer hands, and the cause appears to be abundantly satisfactory.

The cause is sadly down, and the necessity appears urgent for more thorough organization. However, lacking talent and experience in a good degree, as we are not the only State that suffers from "the hope deferred," and the cause has suffered too much from such things.

So I, for one, feel to rejoice that the brethren of experience and judgment take it upon themselves to execute the intended purposes of the S. B. fund. I feel that the cause is in safer hands, and the cause appears to be abundantly satisfactory.

The cause is sadly down, and the necessity appears urgent for more thorough organization. However, lacking talent and experience in a good degree, as we are not the only State that suffers from "the hope deferred," and the cause has suffered too much from such things.

So I, for one, feel to rejoice that the brethren of experience and judgment take it upon themselves to execute the intended purposes of the S. B. fund. I feel that the cause is in safer hands, and the cause appears to be abundantly satisfactory.

The cause is sadly down, and the necessity appears urgent for more thorough organization. However, lacking talent and experience in a good degree, as we are not the only State that suffers from "the hope deferred," and the cause has suffered too much from such things.

So I, for one, feel to rejoice that the brethren of experience and judgment take it upon themselves to execute the intended purposes of the S. B. fund. I feel that the cause is in safer hands, and the cause appears to be abundantly satisfactory.
• We do not think the time has come for us to visit
the influence of the present truth soften their feelings,
and first-day to the brethren, and let the warm-
righteous spirits among them.
plain; but if the Michigan and Northern Indiana con-
we fear have been worse than lost. Nothing but a
want a voice in counseling in regard to their labors.
sin and Illinois conference, or of the New York con-
the last two years, in the way of sending a messenger
double to help the cause in that State that we have,
in Southern Iowa, one that is able to stand two-thirds
the bosom of Jesus, and the full fellowship of the
heaven, I must give up heaven.' She took her dread-
that it should come off as soon as possible,
and that you and sister White should attend it. We
We now think that too much has been done for Iowa
Efforts to organize those in rebellion and confusion
under the influence
help she got up and
discharged for a week, yet made out full time at the
Office when we could not distinctly articulate a word.
And when nearly recovered from this affliction, we
converted several persons who are now mighty strong in
church, preached every evening, twice on the Sabbath,
and have made good time in the Office six days in the
Brethren, east, west, north, south, we will serve you
as well as we can. You shall have all there is of us.
And if we do not find a day of rest, as you enjoy, one
in this mortal state, we may enjoy the same rest in the
size, your encouraging words cheer us, and your
prayers we must have; but unreasonable cares and bur-
dens thrown upon us when we have all we can stand
under, misunderstandings and complaisance while we are
doing all we can, we despise.

The Bible

'Tis a fountain ever burning.
Water for the soul that's thirsting,
To its precepts ever listen,
In its truths may you abound.

Answer to Prayer.

"And there signs shall follow them that believe,
In my name shall they lay hands on the sick, and they shall recover," &c. Mark xvi, 17, 18.

Bro. White; On the evening of the 9th of November I was present and witnessed the result of the
healing power of God, as that blessing rested upon one
of his children in answer to prayer. Sister Lydia A.
Rankin had been sick with the lung fever and pleurisy
of his children in answer to prayer. Sister Lydia A.
requested her husband to send for elder Sanborn, who
was present and witnessed the result of the
blessing, and the fever left her. Our sick sister was
feeble, but she has been well since. I was present and witnessed the result of the
blessing, and the fever left her. Our sick sister was
feeble, but she has been well since. I was present and witnessed the result of the
blessing, and the fever left her. Our sick sister was

Memorials.

IMPORTANT events are commemorated by some cere-
mony which represents as nearly as possible the event
which transpired. Unless the ceremony has some
connection with the event, the ceremony is uncer-
rain, and may be divided into three classes, viz., 1. Weekly,
2. Yearly, and 3. Indefinite in the time of their cel-
bration.

1. There is but one genuine, weekly memorial, which
is the seventh-day Sabbath. The Creator labored six
successive days in making the heavens and earth,
and rested the seventh day. We are commanded to labor
six days, and rest upon the seventh, thus clearly point-
ing out the reality and recognition of that Sabbath.
To rest every eighth or tenth day would not, and to
rest on any of the six working days would not com-
memorate the event.

2. Yearly memorials are numerous. For instance,
there was a yearly memorial of the salvation of Israel
from the plagues visited upon Egypt, in which the
destroying angel passed over the houses marked
with the blood. On the fourteenth day of the first
month of every year, they were required to keep the
passover in the same manner as at the exode. Ex.
xii, 11.

3. Some memorials have no stated time of celebra-
tion, of which the Lord's supper and baptism are ex-
amples.

There is but one genuine weekly memorial, but there
is a counterfeit one which deserves notice, namely, the
Sunday institution. This counterfeit memorial is falsely
in several particulars.

1. It has never been commanded. One would sup-
pose that when people do all that God has com-
manded, they would be doing well enough.

2. It adds a plain command which some one
will have to answer for in the coming judgment.

3. To falsely commemorate the resurrection of Christ,
no such observation, instead of being the
same, is an entire change in the event which calls
for a weekly celebration.

4. Jesus rose from the dead, traveled, and was ac-

tively engaged upon the day, which event cannot be
fifth celebrated by rest, but, on the contrary, by,
actively engaged.

Christ has instituted a memorial of his burial and
resurrection which not only precludes the necessity of
another, but renders it a presumptuous innovation.
This beautifully represents the burial and resurrec-
tion of Christ, and at the same time points forward to
the resurrection of the saints.

A good bank note must be well engraved, dated, and
signed by responsible parties, to be worthy anything.
A genuine bill does to a genuine one. The genuine is well
engraved, having a representation of the creation for a
counterfeit bill; and

to make this note current, and many think it is good. Why is this? Simply because people do not test it by the great detector, the Bible, which the Lord has furnished.

D. HILDRETH.

LETTERS.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

Having been permitted, through the goodness of God, to return to my family in peace and safety, I hasten to inform you of it.

Sister Prentiss: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.

Bro. White: While meditating upon the past, and the peculiar times of the present, my heart rejoices in view of the great and wonderful deliverance by which God has preserved me from breaking my engagements to the General Conference and from breaking the Sabbath. It is an assurance that the Lord is not a God of contradiction, and that he does not change his mind. I feel that I have been forgiven and that I will be cleansed from all unrighteousness.

From Sister Prentiss.
Books to Ireland.

On reading the recent communication from sister Martin, Ireland, Bro. McPherson, of Berlin, Mich., sends $4.75, and says, "Send sister Martin the books she desires." Bro. J. M. Aldrich, of Somerset, I. Y., also writes, "I have $10 if thought best to send a box of books and tracts to Ireland."

If there could be a mission to Europe; if we could send a well-qualified, devoted, and gospel missionary, our people would send in hundreds at two weeks notice for such an object. If all our ministers and their partners in life were as devoted as our people, much more could be accomplished, and we might have a man that we could spare, and recommend to a mission to Europe.

We would say that sister Martin has money at the office, and has had for the past year or more. Brother, when more money is wanted we will notify you.

Note from Bro. Bates.

Bro. White: The monthly meeting in Watson, Allegan Co., Mich., Sabbath, Dec. 13, was rather thinly attended, by reason of the storm and heavy traveling. Yet, by perseverance, some from Monterey and Osseo met with the church in W., and were encouraged and strengthened to continue in well doing.

On first-day evening we had an interesting meeting with the church and children of the Sabbath-school. Within a few minutes after the meeting of the church.

The next monthly meeting was appointed to be held at Pine Creek, town of Osseo, the second Sabbath in January, 1863. Joseph Bates.

Monopoly Dec. 19, 1862.

Note from Bro. Ingraham.

Bro. White: It is time I met my appointments in Oakland and Lynxville. Our meeting at Oakland was very encouraging, and the presence of pressing together. I tarried here two days, and started for my next appointment. The church in Lynxville has been distracted and much discouraged by the manner of their meeting, which they have been called to pass. They have had many church trials, but the slumbering they have had has not had the effect to relieve them from the difficulty, but led to more confusion. My exhortation to them was to dwell less upon small matters that are confounding one kingdom, but be sure to lay aside all their idols and filthy practices, that Satan might not hinder them. Some tokens of good were manifested. Truth and conviction seemed to fasten upon the people that came in to hear.

I hope the church in this place will fully realize the necessity of struggling manfully for life.

Wm. S. Ingraham.