

has been referred to, that to
 mandments, forbidding their
 thousand generations, would
 the eternal state; which
 or would prove too much.
 such proves nothing in the
 above verse is dispensed
 I think, in reference to the
 ing in force, forbidding their
 usand generations." But
 d made with Abraham
 ceting the everlasting in-
 ertime, or which God will
 erations, as may be seen
 connection with the 12th
 Wherefore it shall come to
 ese judgements, and keep.
 Lord thy God shall keep
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 Hence the Abrahamic
 ale over, or renewed by
 26: 3, 4, 5, was on these
 n kept God's Command-
 17, 18, "The mercy of
 ing to everlastig upon
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 of the prophets. And
 "Think not that I am
 w, or the prophets."
 y the law, nor the tes-
 abboth, entirely reject
 Old Testament on this
 dets have revealed the
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 er," is on condition of
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 we read, "He that
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 ountain."

the governments of earth rising up in persecu-
 tion against us, and that very soon, and at the
 same time be seeking to have them establish us
 corporate bodies by legislation.

Second.—We reject all man made creeds or
 covenants, or anything calculated to bind the
 conscience of the believer. But, we do consider
 church order necessary, in order to the disciplin-
 ing of members according to the Savior's teach-
 ing, Matt. 18: 15 to 17. Also, we recognize the
 order of elders and deacons, with the various
 gifts and helps, as taught in the Acts of the A-
 postles and elsewhere.

Our manner of organizing is simply this.—
 The elder being present, the church to be organiz-
 ed all arise and join hands. He proceeds to
 give them the right hand of fellowship, placing
 in their hands a Bible, which is passed from one
 to another through the whole company, as our
 covenant, creed, confession of faith, and every
 thing needful for our guidance, under the en-
 lightening influence of the Holy Spirit, through
 this mortal pilgrimage. The church then pro-
 ceeds to choose her officers. We understand
 that elders and deacons should be duly set
 apart by prayer, and the laying on of hands
 of men full of faith and the Holy Ghost. The
 character that elders and deacons must sustain,
 is clearly set forth in the 3d chap. of I. Timo-
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 tament. No one church holds jurisdiction over
 another. Or, if a little company of the saints
 happened to be together who do not feel like
 moving forward in organization, we do not feel
 that it is our place to condemn them as heretics,
 or something worse, if possible. We do how-
 ever, for the welfare of the Church, earnestly
 recommend organization, or in other words, the
 establishing of a church on the Apostolic plat-
 form; and while each church freely acts for it-
 self, we feel it our privilege to meet together,
 and sweetly hold counsel in the Lord, relative
 to the prosperity of his precious cause. We
 have adopted the name of the Church of the
 First Born. Heb.: 12 23. I have given this
 little description, thinking perhaps our breth-
 ren in the West may feel free to unite in the
 same order. The good Lord direct in such a
 manner as shall tell for our mutual good and his
 glory. Amen. S. C. HANCOCK.
 Bristol, Ct., June 14th, 1864.

Christ's Resurrection on the 7th Day.

The new proverb, that "Redemption is greater
 than creation," should no longer be used. We
 believe it can be proved that the Lord was
 raised on the seventh day of the week. Now,
 "to the law and to the testimony."

Jesus said, "As Jonas was three days and
 three nights in the whale's belly; so shall the
 Son of man be three days and three nights in
 the heart of the earth." Matt. 12: 40. Again,

Church Order.

be not to weary you
 talk with those of
 ing the prosperity of
 glorious consumma-
 the present oppor-

preparation, that the bodies should not remain
 upon the cross on the sabbath day, (for that sab-
 bath was a high day.") John 19: 31. I would
 say to our first day friends, Come with us, and
 weigh the subject well, and make your decision
 for eternity. It is easy to see that three days
 and three nights cannot be twisted in between
 Friday evening and Sunday morning. Please
 count the hours. From Friday evening to Satur-
 day evening would be

24
 From Saturday evening to Sunday evening, 24
 more. From Saturday evening to Sunday
 evening is 24 more.
 Which is the full time that Jesus said he
 would be in the tomb. 72.

Dear Friend, Your theory is gone. Now, let
 us try the fourth day or Wednesday. Thursday
 evening is 24 hours. That 'high feast day,' or
 annual Sabbath, from Thursday to Friday evening,
 is 24. From Friday to Saturday evening is 24
 3 times 24 is 72. I still wish to go to the law and
 the testimony. Matthew testifies that the angel
 told the women "as it began to dawn toward the
 first day of the week," "He is not here, he is ris-
 en." Mark testifies that the angel said to the
 women, "He is not here, but is risen."

In conclusion I would say, Truth is a gem for
 which I seek. Yours in search after truth.
 Lansing, Iowa: LUTHER L. TIFFANY.

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 should be addressed to
 H. S. DILLE. WAVERLY MICH.

The Conference at Alamo, Mich.

Will convene, Lord willing, on FRIDAY, OCTOBER 14th, and
 close Sabbath First-day. Brethren from a distance should
 be by St. C. R. R. to Kalamazoo. For farther information enquire
 Bro. L. J. Peck, near the depot.

Conference in Maine.

Conference of God's Free Commandment-keepers is appointed
 to be held at PORTLAND, commencing eve. NOVEMBER 2d, and
 close over Sabbath and First-day. Eld. GILBERT CRANMER,
 Michigan, expects to attend the meeting.

The Brethren in Waverly have entered in
 a business organization, according to the resolu-
 tions passed at our late Conference.

Veris the Field.—Brethren, I cannot see

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"to the law and to the testimony."
Jesus said, "As Jonas was three days and
three nights in the whale's belly; so shall the
Son of man be three days and three nights in
the heart of the earth." Matt. 12: 40. Again,
"When the even was come, there came a rich
man of Arimathea, named Joseph, who also him-
self was Jesus' disciple: he went to Pilate and
begged the body of Jesus. Then Pilate com-
manded the body to be delivered." Matt. 27:
57, 58, 59. Mark said at that feast Pilate 'releas-
ed unto them one prisoner.' Mark 15: 6. Luke
says, "For of necessity he must release unto
them one at the feast." Luke, 23: 17. John
says, "The Jews therefore, because it was the

September 1864

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a business organization, according to the resolu-
tions passed at our late Conference.

Veris the Field.—Brethren, I cannot stop
teaching any easier than I can stop running the
races, or go to Celesta. I have tried it. But
I have been blessed in preaching two discourses
since our last. God is with us. Praise his
name!
Ex E.

Our stock of paper is used up. More
must be had immediately. Brethren, you have
the little 'Hope' must go ahead, and now we
are too; therefore we say we must have paper
without delay.

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