and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." 8c.

The Lord directed men to call the Sabbath a delight, but Eco. Grain calls it years of bondage. Who knows best? He says he is acquainted with some who kept it wholely, then gave it up, and they testified that it was bondage to them. I do not wonder that such ones gave it up. It is said that it was bondage I would give it up too. But I know of more than ten thousand who have not given it up, and who regard the Sabbath as a precious gift from God. I have kept the Sabbath about eleven years, and can speak from personal experience.

Several years I tried my friend's position of no law, but I never knew what freedom was, till I, like the Psalmist, found "great peace" in the love of God's law.

The fathers are quoted to prove that the patriarchs did not keep the Sabbath. Does the Bible say the patriarchs did not keep the Sabbath? If the fathers got it in the Bible we can get it there. If they did not get it in the Bible, it is not for truth.

We have shown that the reckoning of time by weeks in that age came from the well-known institution of the Sabbath. He has failed to account for this in any other way. Neither has he so the argument that the Sabbath was instituted at creation. That sanctifying it was the setting it apart by proclamation to a holy or religious use for man.

My friend has several times repeated the declaration that what is not commanded in the new covenant is not binding, and still asserts that we must keep the first day or deny the resurrection of Christ. Why don't he show where the first day is commanded.

My friend has finally endeavored to tell us what was the bondage of the ten commandments. It was in the Sabbath, on account of the stoning penalty. But he has overlooked one important fact. The other nine commands also had the stoning penalty. Proof. For the first and second commandments see Deut. xii, 6; third commandment, Lev. xxi, 14-17; fifth commandment, Deut. xxi, 18-21; sixth commandment, Ex. xxii, 12; seventh commandment, Deut. xxiv, 8, ninth, and tenth commandments, Josh. vi, 10-25.

If the fourth commandment contained bondage because it had the stoning penalty, the other nine were bondage for the same reason. But he has the nine brought over without change, hence he has nine-tenths of the old yoke of bondage in his new constitution.

I will now advance. Ex. x, 7. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." David must have referred to the pseudepigraph, for that was the only perfect moral code ever given to man. There were ten precepts in that perfect law; now if one of them is left out it becomes an imperfect. A perfect text will not admit of the slightest change.

Isa. lvi, 1. 2. "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness shall go before me." Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." This prophecy locates itself when, "salvation is near to come." In Heb. ix, 8, we learn that salvation comes at the second advent of Christ, and in 1 Pet. 1, 5, that salvation is ready to be revealed in the last time. If a blessing is pronounced on the man who keeps the Sabbath in the Christian age, of course it exists and is Paul's manner was to preach on the Sabbath. Acts xii, 2; 4, 4. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them again the next Sabbath-day. Why don't he call on him to show one instance where the penalty of a law has been done away and the law remains in force. He says Paul preached on the Sabbath. True, but he did not keep it. He says, "Let no man judge you in relation to it." If I was among Sabbath-keepers I should preach on the Sabbath as Paul did.

For further testimony on the new law I will read Rom. xii, 9, 10. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;" and if there be any other commandment, it is briefly comprehended in these saying: namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Acts xx, 28, 29. "For it is said good to the Holy Ghost, and to us, to by upon ye no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Why not enjoin the Sabbath here if it is so important? It may be asked why several other commands were not mentioned. I answer, because they were observing them. If the Sabbath was binding, why not bind it upon the disciples in that council, Gentile says, "These three points were the only ones between Jews and Gentiles that admitted of dispute."

In regard to keeping the seventh day, it is a fact that a definite day cannot be kept. If two men said
I or Lord's day, John would have said so. But he still him, to show where the first day is ever once called the Lord's day. John xx, 19. If the first day had become the Sabbath in the spirit on the Lord's day.” John undertakes to shows conclusively what day is the Lord's. While this and the other is so, or is not so. Now I ask him to answer because their question did not relate to the moral law, but to matters in the ceremonial law. He has furnished it himself. He admits the nine commands still in force without change. They had the stoning penalty. He calls on me to show one case when he has furnished nine instances in his own argument. He quotes Rom. xii, 10 for his new law. Paul calls to some of the commands which relate to our duty to neighbor and then adds “If there be any other commandment, it is comprehended in this, namely, ‘Thou shalt love thy neighbor as thyself.’ Every other commandment.” Neither of the first four commands relating to our duty to God are quoted there. If the text proves that the Sabbath is left out in the New Testament, it equally proves that the other three are left out. That which proves too much proves nothing in the case.

My friend next resorts to Acts xxi, 26 and asks why the Sabbath was not enjoined if it was binding? He never practised the question did not relate to the moral law, but to matters in the ceremonial law. He says, the reason why the other commands were not quoted was because they kept them. Good! Let me ask him, why was the Sabbath command not mentioned because there was no dispute in regard to it. They find never changed the day, all were agreed, and hence no need of taking it up in council. He quoted Genesis, the three points mentioned in the same thing is presented just before the parable of the rich man and Lazarus. We read on, “But if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. When she is so married, she is not come to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” This we regard as conclusive. We are married to Christ, when the law is dead.

My friend says he has not denied that the law was holy, but Paul writes to the Roman twenty years this side of where he says the law was abolished, and says “The law is holy.” Rom. Gr. “was holy” is not there. He now admits that if the Sabbath is binding it has the same penalty as the other nine commands. Thus he has now given up all he has said about the Sabbath having no penalty if it is now in existence.

If I will only go back to the first day, I will find that the first day is the Lord’s day. Indeed! Has it come to this that we must leave the Bible and take history for our guide. Take the Bible as far as it goes on our side, and history for the rest. This is the Catholic rule in the Catholic church.

He says Paul kept back nothing profitable, but never said a word about keeping the Sabbath. This argument assumes that what Paul did not touch is not now binding. Let us apply this rule. Paul never said one word about keeping the first day in honor of the resurrection of Christ, therefore it is not profitable. Here again, my friend has run full tilt against his own position.

I will now refer to some of our arguments:

1. It is a fact that Adam’s first day corresponded with God’s seventh day. He made Adam Lord of his wife, signifies that she belongs to him. So with the Sabbath. The day that Christ is Lord of is “ The Lord’s day.”

2. It was a fact that the Sabbath was made for man, and independent of it; hence the passing away of the law, twenty-eight years this side of where he says the law was abolished, and says “The law was holy.” John in A. D. 96, on the isle of Patmos.

3. We have seen in numerous instances that the negative life has overthrown his own positions. All ten of the commands were abolished, then only one. The troublesome Sabbath is not binding now because it is not commanded over again. But the first day is binding without ever being once commanded. If the Sabbath was binding in the Mosaic law, and is still binding, the stoning penalty is also, but the nine commands can be brought over without that penalty.

We have seen that the reasons and facts on which the Sabbath institution was based still exist, hence the institution must exist. This argument has not been met. Before the Sabbath can be abolished, he must destroy the facts and reasons on which it is based.

4. That the Sabbath or Lord’s day is recognized by John in A. D. 96, on the isle of Patmos.

5. We have given the most positive proof that the moral law, as a whole, is unerringly and enforced by Christ and the apostles. Paul proves all the world is subject to the moral law, twenty-eight years this side of the cross, Rom. iii, 19. If the law was abolished, it could not prove that any were guilty before God.

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Thousands now are rallying to the standard of truth. Thousands outside are waiting for it. Let all come up together, searching our own hearts as in the light of eternity.

Oh for that spirit of self-sacrifice and devotion, to the cause of our Master, to the welfare of perishing souls, that will count no sacrifice too dear to win a soul, to call her back and not being one.

God give us all that spirit, for Jesus' sake.

The fields are white for the harvest, the laborers are few. Brother, sister, however humble or obscure may be your station, have you made a full sacrifice? Are you fully in the cause of your master? If so, you are prepared to help hold up the cause of truth by staying up the hands of his ministers. But if not, depend upon it, though you pray for laborers your labor will be in vain.

Oh let your prayers go up in living faith. Examples for the flock yourselves, walking blameless, and with a consistent void of offenses, you can consistently pray for and help along with carrying the truth to others.

The cause does not want laborers now in answer to half-hearted prayers, which go up from those who are themselves joining the world, seeking its friendship, its temporary gain. It wants men who are ready to sacrifice their souls to the cause, and all we want to be with them.

Let the body of Christ be one.

Brothers and sisters let us pray for this, that the Lord would send forth laborers into his harvest field, and let the loud cry of this message soon spread itself, and the earth be lightened with its glory. Let us be sober and watchful, always abounding in the work of the Lord, knowing that our work is done in the Lord, for he shall in due time cause the crown of righteousness to be put upon the laborers of the Lord.

Yours in the patience of the saints.

M. E. DARLING.

Provo, March 4, 1864.

No. 171

What is the Bible Import of the Word Eternal?

This seems to be the question before us for consideration; and, in examining the subject, it may be necessary to inquire into the original word from which this word was translated, or derived.

We observe that some times great stress is placed upon the use of this word; while at other times but very little is implied in its use. This, doubtless, is in consequence of the very limited meaning of the word used, and will be everlasting long, as an eternal, and can with propriety be used in its stead; all depending upon the preference of the terms of the one using them. The expression "ever," and "ever and ever," and "for ever," and "for ever and ever," are derived from the meaning of the word used. For instance, in the Hebrew, the most common word rendered eternal, and everlasting is, properly defined, meaning hidden; specifically, "hidden time," i.e., obscure and long, of which beginning or end is uncertain; or, duration, everlasting, eternally. In examining for the real import of these words, or expressions, doubtless we shall readily see that mankind give credit to the word that belongs to the connection, and this from a word, which is from an eternal, and everlasting, existence, and of the words "life, death, kingdom, inheritance, hell," of the same kind.

Again: Are the Hebrew servants yet serving their masters? We read that "if he did not wish to go out free, after serving six years, his master should bear his ear with an awl, and he should be his servant for ever."

And again, "And I heard a voice from heaven saying: "All things are ready for the kingdom of God.""

We read thus: "The fire shall ever be burning upon the altar: it shall never go out."

This text will readily see by examining the context, refers to the meat offerings, given by the son of Aaron, and the word that all his male children was required to eat of the meat offerings forever through their generations. These offerings were done away eternally, but forever.

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We find another word in the Bible that stands high or in the scale of words than any of these, or all combined, as to time, duration and existence; and that is, "immortality." This word always means without end of existence; negative to death, extinction, incorruptible. This word is applied to none other but to God and his saints; and were it not for this word application of this word to the righteous, we should suppose that the words "eternal" or "everlasting" would have an everlasting existence in future bliss; for we read that they shall be as angels, and then we learn that angels have fallen from their first estate. But not so with the "immortal," for they shall put on immortality."

This, "death is swallowed up in victory," and there is "more death; victory is theirs." We might well hear this, and that our word; and the apostle says: "Thanks be to God that giveth us the victory through our Lord Jesus Christ." And this is the reference here given in 1 Cor. xxvii (latter part), also in Isa. xxiv, 8.

When the saints shall have put on immortality, it will be equivalent to putting on a part of God himself: "For God only hath immortality."

When shall the Lord take his people from this world, and shall all enemies under his feet, the last enemy being destroyed, that is, death. Christ has now accomplished his whole mission in the world, giving up the "kingdom to God the Father," that he may be "all, and in all."

But to return to the original question. Would it be out of place to say, in reference to the great deluge, that it was "the face of the earth, that it was an eternal flood? And that it was an everlasting ruin that caused it? It rained for a long time; and the flood still lingered, and until it had done its work, it would not cease. Would it not be true, that this deluge, which caused such a great destruction of souls, was not of a very long duration; yet it was everlasting fire."

Again: Gen. xlix, 26. "Unto the utmost bounds of the everlasting hills, they shall be on the head of Joseph," and Jer. xx, 11. "Their everlasting confusion shall never be forgotten."

Rom. iii, 6. "He (God) standeth in the congregation of the heathen, and he doth nothing in secret; but in the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Mal. iv, 1. "For behold, the day cometh, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, with the Lord of hosts, that shall devour the earth, and right on down to the day of judgment."

2 Pet. iii, 7, 8. "That the world that was, being overflowed with violence, and burned in fire, was of old time left; and the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

God give us all that spirit, for Jesus' sake.
The following communication will show to what lengths ministers will sometimes go in their efforts against the truth and its adherents, and how also they often overstep the mark.

Elder Edmund S. B.: I am not a member of the Seventh-day Adventist church, but I am a friend to all who I think are trying to teach the way of God truly. I thought it would be well to give you an ac-

count of a meeting which occurred in this neighbor-

hood last evening (March 6), in what is familiarly

known here as Wesley Chapel. The discourse was de-

livered by the regular minister, Mr. Briggs, Methodist,

on the subject of the Sabbath. He stated that a num-

ber of years before, the church of Christ was counter-

acted by the Mormons; that there was a considerable

body of them at Battle Creek, Michigan; that they had

all left except a small faction who split off from them

but that this faction kept the Sabbath. From the Moun-

tains in their views; were somewhat purer in doctrine; that

they were Materialists, something like the Sadducees

of the Sadducees' time, not believing in soul or spirit;

that they were practical men; that they believed the

soul dies with the body, &c.; that they had purchased

an old printing-press from the Mormons, and for a

number of years, reprinted this book, but without any

notice; but that they were now using some notes in certain

bibles in regard to the Sabbath-day, teaching that the old

Jewish Sabbath should be kept; that the observance of

Sundays never broke its record; that for a number of

years, God had kept two Sabbath-days; but be-

cause a dupe, will not shield a man from condemnation; for the Bible represents

that he who

lives upon the

truth, the natural offspring of the carnal heart,

years after the

sabbath was

enacted, he should ascertain, as can be easily done,

in what light to appear, though the latter is, if

possible, the more contemptible of the two. But be-

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The Review and Herald

No. 17.

By the statement, and are prepared to bring proof when it is required.

In conclusion, we would say to our brethren everywhere, let ministers or other persons of influence, who are engaged in the work of bringing false statements like the foregoing, be reported and followed up with the facts.

E. W. Pendel, Mayor.
J. S. Upson, Alderman.
C. Ford.
S. P. Stover.
H. A. Stone.
E. W. Weeks.
A. C. Hamblin.
T. W. Hall.
E. A. French, Circuit Judge.
A. Noble, Ex-Mayor.
C. P. Beckley.
Noble & Shepard, Merchants.
F. W. Brisk, Hardware Merchant.
A. C. Gray, Express Agent.
C. G. Ratz.
A. Whitcomb, Boot and Shoe Merchant.
E. J. Ruger, Drug Merchant.
A. Scherder, Deputy Revenue Collector.
W. H. Holbrook, 15 years Editor B. C. Journal.
A. Hovely.
H. J. Chapman.
Joseph F. Jones, Presbyter, Pinerster Church.
Evan L. Davies, Pastor.
Samuel J. Rogers.
D. H. Bartlett.

None of the gentlemen who have given their names above are Seventh-day Adventists. Messrs Noble, Hall, Gray, Whitcomb, Champion, and Young were among the very first settlers.

The Second Adam, the Life Giver.

"For since by one man came death, by one man also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." If it is a spiritual death that all die in Adam, then it is declared that all will be made spiritually alive by Christ, and the doctrine of universal salvation is true. Hence all Unisalvationists must admit that the one death spoken of in the text, is that by which man turns again to the dust, out of which he was taken, and the resurrection of the text is that by which the literally dead are literally made alive. Speaking still further of this resurrection, he says:

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And it is written, The first man was made of dust; the last Adam was made of a man.

"He was made a living soul, yet by sin forfeited that immortal life from himself to all his children, and redeemed from the curse through him, and Paul's argument is defeated; for if man by nature has received and retains immortal life, then Christ as the second Adam can naturally give immortal life. But this he has promised to do. "And I give unto them eternal life; and they shall never perish." John xiv, 26.

"It is very true, says an objector, that Christ cannot literally give eternal life to souls that are already immortal; hence the life that he gives is in the spiritual life they receive at conversion. "He that believeth on the Son hath everlasting life," &c. John 3, 16. John 3:16.

The words, \"hath everlasting life,\" may mean that the subject has it in prospect or by promise. The tense of the verb is not always indicative of the time in a promise or prophecy. Isaiah said of Christ, seven hundred years before his advent, \"He shall break our bonds,\" &c. We will let the Scriptures decide whether this everlasting life, which Christ gives, is given at conversion. If it is, the converted man having received it, will no longer hope for it. "Hope that is seen is not hope; for what man seeth, why doth he yet hope for?" Romans 8:24.

Paul was converted some thirty years before he wrote his letter to Titus; but in that letter he declares himself to be in hope of eternal life. "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus ii, 12. God hath promised eternal life through Christ to them that believe; and he that believeth on the Son of God hath the fulness of the world promised, it is said. He that believeth hath everlasting life. But this life is to be given when this moral puts on immortality, namely, at the resurrection of the body. By nature we are all the children of the first Adam, and as children, heirs of whatever inheritance he has. Is it to give in the beginning our family were in good circumstances. Our parents who had given us materially, did not give us immortality. By nature we have all the children of the first Adam, and as children, heirs of whatever inheritance he has to give. In the beginning our family were in good circumstances. Our parents who had given us materially, did not give us immortality. Shall we accept the gracious offer, repent of our sins and errors, and become the children of the second Adam, the Lord from heaven, having given life from himself to all his children, and redeemed them from the power of death and the grave, will reign eternally with him, having received the adoption and the possession which was lost, redeemed from the curse through him, and Paul's argument is defeated; for if man by nature has received and retains immortal life, then Christ as the second Adam can naturally give immortal life. But this he has promised to do. "And I give unto them eternal life; and they shall never perish." John xiv, 26.

The adoption is soon to take place; and those only will be adopted, who have received the spirit of adoption. Soon the whole family of the second Adam will be gathered to celebrate the marriage supper of the Lamb. All the members of our ruined family who shall be present on that occasion, shall receive back the possession which was lost, redeemed from the curse and purchased the possession which was lost, redeemed from the curse through him, and Paul's argument is defeated; for if man by nature has received and retains immortal life, then Christ as the second Adam can naturally give immortal life. But this he has promised to do. "And I give unto them eternal life; and they shall never perish." John xiv, 26.

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Who are Mormons?

[The following article from Eld. Cornell, we republish from Review, Vol. xxii. No. 19.]

Sometimes on opponents, falling in argument, for effect, advance "Mormonism." It cannot be denied that some of the arguments they set out to show that our views of spiritual gifts are unscriptural, or unreasonable, but because the Mormons professed to have those gifts, they think it a happy hit to excite prejudice against us, by calling us Mormons. But this charge loses all its force when we consider that faith in spiritual gifts is not peculiar to the Mormons. The most devoted and learned men of the Protestant sects have claimed the same thing both in theory and practice. See work entitled, "Miraculous Powers," published at Review Office. The truth is, we do not believe with the Mormons on a single point that is pertinent in the case. But if I agree with the Mormons in leading points of doctrine, makes a man worthy of their name, then verify the orthodox churches of the day are full of error.

1. The Mormon Creed teaches the doctrine of the Trinity. "That Christ was the God, the Father of all things." Mormon Bible, Book of Mosiah, par. 5.

2. They believe in an immortal God. "It is truth, light, and love, that we worship and adore; these are the same in all worlds; and as these constitute God, so is the same in all worlds; wherever you find a foolish creature, truth, goodness, and wisdom, and such like qualities, there you find God in all his glory, power, and majesty; therefore if you worship these admirable qualities you worship God." Mormon Bible, Book of Alma, ch. viii., par. 2.

3. They believe in an immaterial God. "Is he the very eternal Father? . . . Yea, he is the very Eternal Father." Book of Alma, ch. viii., par. 7.

4. They believe in an immortal soul. "Immortal spirit joined with the choir above at death." Book of Mosiah, ch. 1, par. 8.

5. They believe in the second death is endless torment. "Then cometh a death, even a second death, which is a spiritual death. They cannot die. But death there is no more corruption." Alma, ch. ix., par. 2, 3.

6. They believe in fire is endless torment. "Lake of fire is endless torment." Book of Jacob, ch. iv., p. 140.

7. The Mormons keep the Pagan Sunday, so do Protestants, so do Catholics. But why go farther? There is not a class of religious people in the world that differ with the Mormons in both theory and practice more widely than the Seventh-day Adventists. Those very men who charge us with "Mormonism," agree with the Mormons in ten points to our one. We conclude therefore that such persons have simply mistaken the parties, and make a charge more applicable to themselves than to whom it does not apply.

M. E. Cornell.

-Proposed Discussion.-

E. D. N. V. Hill, S. D. Baptist, of Alfred Center, N. Y., has proposed to discuss with me, in the Review, the question, "What is the nature and destiny of man according to the Holy Scriptures?" I have accepted the proposal, on condition that the discussion shall be published also in the Sabbath Recorder, the organ of the S. D. Baptists, and we shall confine ourselves exclusively to earnest and sober argument.

R. F. Cottrill.

Never triffle with man's misery, God's mercy, Satan's temptations, or the Lord's word.

Report from Bro. Loughborough.

My last report was from North Jay, Mo. From that place Bro. Pierce and myself came on to Canaan, Sabbath, Feb. 18, where we preached and Society of Sabbath-keepers did not attend. Bro. Wheaton and sisters of Canaan and vicinity. In the forenoon Bro. Pierce gave an interesting and feeling discourse on living God and keeping his commandments. In the evening a discourse on the subject of the subject of order. Brethren were present from Edgerton and Skowhegan. We organized S. B. for Canaan and Hartland, amounting to $20,48 per year. For Bro. Wheaton $26, for Skowhegan, $23, 14 per year. And for the few at Edgerton, with what has since been added, $29,00 per year. The names of eight were enrolled at Canaan, and attached to the church covenant, and one for the Instructor. About $12,0 worth of books, and placed with us for a full course of lectures, which we trust will soon be given them.

We received a very urgent request here to meet with the few that remain in the vicinity of Paris, Mo. and as our mission from the centre of the things that remain, we decided to spend a Sabbath and Tuesday with them. On our way we spent a day visiting and resting with the kind family of Bro. Howland, of Topsham, Me. Here is ever a pilgrim's house or the servants of God. Here is the place of the sickness and death of Bro. Henry White. This is the place where I last saw him. It was with feelings that are better felt than described that we learned from the lips of this family the amount of the last days of Henry.

From Topsham we came on to Portland, Me., Thursday, the 19th. In the evening Bro. Pierce gave an instructive discourse on the gifts of the Spirit of God.

Sabbath, Feb. 24, we met in the house of Bro. Davis, in Woodstock, in the vicinity of Paris, Mo. Bro. Pierce spoke to those assembled from 2 Kings xx, 20, with acceptance. In the evening we considered the subject of order and episcopal government. Eleven enrolled their names. A leader and clerk were appointed. Some were led hurriedly to confess their backslidings, and resolved anew to serve the Lord. Systematic bondage was delivered to the people, to create prejudice against another class to parties, and raise a charge more applicable to them. If this charge loses all its force when we consider that the house of God is immortal, without body, parts or passions, is God's people at meeting to be faithful, an d and resting with the kind family of Bro. Howland, of Topsham, Me. Here is ever a pilgrim's house or the servants of God. Here is the place of the sickness and death of Bro. Henry White. This is the place where I last saw him. It was with feelings that are better felt than described that we learned from the lips of this family the amount of the last days of Henry.

The most devoted and learned men of the Protestant sects have claimed the same thing both in theory and practice more widely than the Seventh-day Adventists. Those very men who charge us with "Mormonism," agree with the Mormons in both theory and practice more widely than the Seventh-day Adventists. Those very men who charge us with "Mormonism," agree with the Mormons in both theory and practice. But why go farther? There is a class of religious people in the world that differ with the Mormons in both theory and practice more widely than the Seventh-day Adventists. Those very men who charge us with "Mormonism," agree with the Mormons in ten points to our one. We conclude therefore that such persons have simply mistaken the parties, and make a charge more applicable to themselves than to whom it does not apply.

M. E. Cornell.


January 2d commenced lectures at Rocky Brook, near Peace Dale, R. I., in the Advent chapel. I gave in all thirty-two discourses. Forty-six subscribed for the Review and forty for the Instructor. About $20,0 worth of books were obtained, with freedom to exhort the people, wetting down his testimony with tears, as he frequently does. The people took over $2 worth of books, and placed with us for a full course of lectures, which we trust will soon be given them.

We received a very urgent request here to meet with the few that remain in the vicinity of Paris, Mo. and as our mission from the centre of the things that remain, we decided to spend a Sabbath and Tuesday with them. On our way we spent a day visiting and resting with the kind family of Bro. Howland, of Topsham, Me. Here is ever a pilgrim's house or the servants of God. Here is the place of the sickness and death of Bro. Henry White. This is the place where I last saw him. It was with feelings that are better felt than described that we learned from the lips of this family the amount of the last days of Henry. From Topsham we came on to Portland, Me., Thursday, the 19th. In the evening Bro. Pierce gave an instructive discourse on the gifts of the Spirit of God.

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M. E. Cornell.
I. God our Father.

II. When men oppose that law of love.

The day so ill completed,
This evening's shadows leave me,
Of which, in tears, I'm praying.
So sure to mar its beauty;
From which, in tears, I'm praying.
In search of a quiet abode.
And night bring gain instead of loss ;
When men oppose that law of love.
Without the truth, without the ark.
My trembling feet would fly the track,
Tears born of hope and sorrow;
Of sorrow, for the day's vain flight,
That I can only weep to-night,
For which, in tears, I'm praying.
Tears born of hope and sorrow;
New faith make prayer availing ;
New ardor bring me near the cross,
New love forbid my staying;
New strength may nerve my fainting heart,
That I can only weep to-night,
New hope, that on the morrow
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State Conference.

The time to hold the Michigan State Conference is drawing near. It will probably be held May 20. We think the General Conference should hold its session at the same place, the 18th, and religious services be held Sabbath and first-day, the 22nd and 23rd.

Judging from past meetings, we should expect from two to three hundred persons from abroad, besides those who would come in from the community round about. The church at Memphis, in the Eastern part of the State, near the Grand Trunk R. R., between Detroit and Port Huron will meet with the there. We think the location a good one to be reached by railroad from Northern, Central, and Southern Michigan, Ohio, New York, the East and the West. The Battle Creek church is not tired of traveling, and will accommodate the same number of requests from other churches, and the de-Left 

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