The Land of Rest.

There is a land, we know, of lasting rest and peace. In it there is neither sacrifice nor burnt offering, beyond the Jordan’s dark and sullen stream—

But we contend with principalities and powers. Present their burning weapons to our breast,

And warily beset, our paths on every hand. By Thy help, tremblingly, we’ll speak Thy name—

Soon we’ll behold—to us—a glorious dawn—

The “whole law” referred to in this text is the one that says, Thou shalt not kill, and, Thou shalt not commit adultery, and the same law said, Remember the Sabbath day to keep it holy.

To show that a law given at Sinai is brought over, we refer to the sermon of Stephen, the martyr, preached this side of the day of Pentecost, when the New Testament was fully in force. Acts viii, 38. “This is he that was in the church in the wilderness with the angel, which spake to him in the mount Sinai, and with our fathers: who received the living oracles to give unto us.”

This shows that the “living oracles” received on mount Sinai were to be “given unto us,” Christians. Stephen takes this law to show men their sins in this dispensation by means it must be in force. Proof: “Who have received the law by the disposition of angels and have not kept it.”

Further proof that the law is still in force is found in Luke xvi, 17. “And it is easier for heaven and earth to pass, than one little of the law to fall.” Also Rom. iii, 31. “Do we then make void the law through faith? God forbid: yea, we establish the law.”

If the law is not “made void,” but “established,” by faith, and it is “easier for heaven and earth to pass, than for one little of the law to fall,” we must conclude that the law, as a whole, is brought over into the New Testament.

My friend reads several verses in Rom. vii, and says that this means the ten commandments. Here we agree exactly. But Paul says, We are dead to the law, and Bro. Grant says, We have got through with it, have nothing more to do with it, and that Paul concludes that the law is still in force. Verses 7-12.

“What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin, but by the law I am become alive.” If I had not known sin, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be death.

The Lord said unto Moses, Come up to me into the mount, and see where I will show thee a place of uttermost holiness. There I will give thee the tables of stone, and a law, and commandments which I have written, that thou mayest teach them. This law must have been in force, else how could it convince Paul of sin, and slay him? Did Paul refuse to have anything more to do with that which was “holy, just and good”? In verse 22, he says, “I delight in the law.” Did Paul delight in that which was dead? So we see Paul had not got through with the law; it was binding them, and it is binding still.

Our friend meets tracts to get out of his no-Sabbath dilemma by means of this “proof” that the first day is to be kept in honor of Christ’s resurrection. But neither Christian nor the apostles have anywhere commanded any man to keep the first day; and Bro. Grant really is the one who have not consented in the New Testament is not binding. Now he knows there is no command for the first day, and yet he says if we don’t keep it we “virtually deny therein correction of Christ.” He will keep the first day of the week without its ever being once commanded, but at the same time refuses to keep the seventh day because it has not been commanded the second time. Would he have God speak louder than he did before?

It is now strangely asserted that the ten commandments were abolished, and all re-enacted but the fourth. Did the infinite Lawgiver ever enact a law, then abolish it, then re-enact it? Did he mistake, and put the Sabbath (a mere ceremonial ordinance?) in the midst of the nine moral precepts, and then abolish all of them to get rid of the troublesome Sabbath?!

Let me illustrate the absurdity of such a position. Suppose a man has an incurable sore on his fourth finger. This finger has served him well in the past, but it is of no more use to him. He calls a surgeon, who advises him to have it amputated. He consents to it, and the doctor cuts off all ten of his fingers and thumbs, throws away the discussed finger, and then goes to work in spades on the time good man for his future use! Would not my friend cry, O, foolish doctor! And shall we charge God foolishly?

He has once in this discussion applied the old covenant of Hagar, Gal. iv, 22, 25, to the new commandments, but he now has the old “bond-woman” abolished, and nine-tenths of her re-enacted. He has nine-tenths of the old Hagar of bondage in his own system! He has quoted authors to prove that the Sabbath did not exist among the ancients, but we have shown that the Sabbath was sanctified at creation, and of course it existed from that time. Let God be true, though man be false.

We now propose to let the Scriptures testify as to what was abolished. Eph. ii, 14-16. “For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity in the ten commandments, which were a stumbling block of things to come, but that he might reconcile both unto God in one, having made peace, who made both one, and has reconciled both unto God, by one peace.”

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The apostle carefully points out the law that is abolished. To the Ephesians, he says it is “The law of commandments contained in ordinances,” which was “memory.” But there is no memory of the ten commandments. To the Colossians, he describes that which was blotted out as the “hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, or of things put to be for a memorial, or of theabb ASD SACRED ORNDANCES.”

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ELDER GRANT'S FIFTH SPEECH.

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ELDER GRANT'S FIFTH SPEECH.

My friend is getting quite earnest. I admit that the reason for the Sabbath as a law exists, and that reason is found in Deut. v, 15. They had been in hard bondage in Egypt; needed rest, therefore the Lord gave them the Sabbath. Dr. Gill and others say that Gen. ii, 3, probably was done in the kingdom of Moses, and that it was probably recorded parenthetically.

I admit that the nine commandments existed in principle before Sinai, and I will now show that they are brought over into the New Testament.

1st commandment. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii, 37, 38.

2d. "Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play." 1 Cor. x, 7.

3d. "But I say unto you, Swear not at all." Matt. v, 34.

4th. "Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth." Exod. xx, 12.

5th, 6th, 7th, 8th, 9th and 10th. "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 this saying, namely, Thou shalt love thy neighbor as thyself." Rom. xii, 9.

If our charge that Christ broke the Sabbath offends the brother, we will take it back and let it stand that the Old law was breaking it.

I admit that the Sabbath was binding on the Jews, and the old covenant was made with the Jews. But we are not Jews, and it was not made for us, surely.

My friend did a mistake when he put the Sabbath into the decalogue! I answer, No. He did not make a mistake, but he did make a new commandment out of the old.

I will look at Rom, vii. again. I do not deny that this law made known sin and was good. I find no fault with it; it answered its design, and now we may be carried to Christ.

ELDER GRANT'S FIFTH SPEECH.

My friend goes back to Rom, vii, and admits that it refers to the ten commandments. This is all we claim. He did not make a mistake, but he did make a new commandment out of it, and said that the Sabbath is bound by its own commandments!

My friend repeats his denial that the Sabbath originated at creation. If the Sabbath was not known from creation, what was it that suggested to the patriarchs the reckoning of time by weeks? There was nothing to suggest such a division of time. They must have received it from God's original appointment in nature to the reckoning of time by weeks. There was nothing ever altered in the least degree, by the change of dispensation from Jewish to Christian. The Encyclopedia of Biblical Literature, on the fourth commandment says: "It is distinctly pointed to as perpetual and universal obligation."

The Religious Encyclopedia says, "It is wholly a mistake that the Sabbath, because not re-enforced with the same formality and solemnity enjoined upon Christians." Dr. Thomas Dick, on the fourth command says, "This is a command which never was abrogated, and which never can be abrogated, in relation to any instances of the creation exists." Dr. Clarke says this law is the "rule of life," even for Christians. Dr. Thomas Scott says, "To imagine that any redeemed sinner should be allowed to disregard it, is to pass by the very point of the law." Gal. iv, 9.

My friend repeats his denial that the Sabbath originated at creation. If the Sabbath was not known from creation, what was it that suggested to the patriarchs the reckoning of time by weeks? There was nothing to suggest such a division of time. They must have received it from God's original appointment in the work and Sabbath. Josephus remarks: "Moises says that in just six days the world and all that is therein was created, and that the seventh day was a rest, and a release from the labor of such works; when he is the world to rest from its labors, and Sabbath; which word denotes rest in the Hebrew tongue." At last my friend has brought forward his code of re-enacted commandments. Let us examine it. For the third commandment he quotes Matt. iv, 3, "Swear not at all," but this was spoken about three years before the cross, and the third command was re-enacted before he has the ten abolished! He has found where the nine commandments are quoted or referred to in the New Testament, and in no case are they given over upon new authority. They are simply quoted, the same as the prophecies are quoted, upon original authority. Christ enforced his teachings by quotations from both law and prophets. Matt. vii, 12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

I will now show that the Sabbath is plainly recognized as an existing institution in the New Testament.

1. Christ honored it in his last preaching day, Luke iv, 16, 21. "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up to read. And the same day was the sabbath. And he stood up to read. And was an habita- tion of Galilee, and taught them on the Sab- bath days." Luke xii, 10. "And he was teaching in one of the synagogues on the Sabbath.

2. He recognized the Sabbath law by declaring his acts on the Sabbath to be "lawful," i.e., according to the Sabbath law. Matt. xii, 12.

3. When he was speaking to the disciples concerning the destruction of Jerusalem, which took place in a. d. 70, he recognized the Sabbath as an institution that would actually exist at that time. Matt. xxiv, 20. "But pray ye that your flight be not in the winter, neither on the Sabbath day." No hint that the Sabbath would be abolished any more than the seasons of the year.

4. Those who had been favored with most of Christ's personal instructions, kept the Sabbath after Christ's crucifixion, according to the commandment. Luke xxiii, 56.

5. Jesus says, "The Sabbath was made for man." Mark ii, 27. If it was made "for" man, it is not abolished. This is the very best evidence that the Sabbath is not for any particular age or class of people, but for the entire race.

ELDER GRANT'S SIXTH SPEECH.

It seems we have come round together on Rom. vii, I do not deny that the law was alive, and that it slew Paul. If the Sabbath is binding, no one can be a Christian without keeping it. How is it that I receive so great blessings from God, if it is sin to break the Sabbath?

My friend has quoted several authors, but I would ask him whether any one of them believed in keeping the Sabbath as a legal law.

I do not claim that the ten commands were abolished, and then nine of them re-enacted, "Thou shalt not kill" never was abolished. The nine commands were brought over into the New Testament, and all the commandments of the Old Testament are found unaltered.

There was nothing in the old covenant to forbid a man to break the Sabbath. When Paul was crucified, the Sabbath was ceased with days in Lev. xxiii. They had feasts and holy convocations, and the first one was the seventh Sabbath. Those feasts were all abolished.

I will now proceed to show from the Scriptures that no man can be justified by the law. Gal. v, 4. "Christ is become of no effect unto you, whatsoever you are justified by the law: ye are fallen from grace." Gal. iii, 21. "Knowing that a man is justified by the works of the law, and by the faith of Jesus Christ, even we believe in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves, also, are found sinners, is therefore Christ the minister of sin? God forbid. For if in so doing, we make ourselves transgressers. For through the law I am dead to that law, that I might live unto God." Gal. iii, 19, 24, 25. "Wherefore then serveth the law? It serveth for a testimony of the truth, that the promise might be firmly established upon grace. It was ordained by the law to serve unto the Spirit of truth, even Jesus Christ, who is the truth. It is not for any particular age or class of people, but for the entire race.

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ELDER GRANT'S SIXTH SPEECH.

It seems we are progressing. Bro. Grant has admitted "law" in his third commandment, and admits that this law was alive when Paul was converted. If the ten commands were alive, of course the fourth was alive. This is all we claim.

Paul says, "I had not known sin but by the law." An abolished law could not have made known sin, hence it is certain that the law was in full force when Paul was converted.

My friend thinks the Sabbath cannot be binding, because he has been so blessed while violating the opposite. The Elder replies that his reasoning is not good, for God blesses
men because they are honest, and not always because they have the all the truth. They are blessed because they are living out what light they have.

I have not intimated that a man could not be an honest Christian unless he believed in the Sabbath. A man is not condemned until he is enlightened on the truth, and he chooses darkness rather than light.

No, it would never do. The authors who did not keep the seven Sabbath days. So much do they witness the truth. They were all keeping, my friends, first-day Sabbath, and yet they were not so denigrating evidence that the purpose of the fourth commandment. President Mahan says, “Testimony in favor of truth from the ranks of its enemies constitutes the highest kind of evidence.”

I am satisfied at my friend’s denial that he has not broken any of the ten commandments. He has said the laws were abolished. He now says the nine commands never were abolished. I regard this as backing square out. He has asserted that the ten commandments were the old covenant, which was done away. He has quoted 2 Cor. iii, 7, to show that the law written on stone was done away. He also quoted Rom. vii, and remarked “The law is dead.”

But now that he has taken back that position, or rather denied it, he has destroyed his own application of many of his best proof texts.

He says the old covenant did not forbid a man to be with his brother on the Sabbath. That this is a mistake see Lev. xix, 18, “Thou shalt not lay up for thyself treasure in heaven, neither shall be thy heart set thereon.” In these verses 37 and 38 we find they were to keep all those feasts besides the Sabbath of the Lord. Here is a clear distinction made between those days.

Surely there is to show that no man can be justified by the law. But is the law abolished because it will not justify those who have broken it? The apostle says this is a mistake. Rom. vii, 24, “And the times of this ignorance God has all men to repent of. For the commandments of Christ in the New Testament are called God’s commandments. 1. Cor. iv, 23, 24, “And whatever we ask, we receive, of him because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, that we believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”

The expression, “commandments of God,” don’t always mean the ten commandments. James ii, 8, “The royal law,” that is the law of Moses, but to this should “Thou shalt love thy neighbor as thyself.” I repeat, there is no love to God or neighbor in the ten commandments. A man may keep all of them and yet not be saved.

(To be Continued.)

Resurrection of the Dead.

Truly the dead shall rise again, is the universal belief of Christians. As no historic fact was ever more invincibly established than the resurrection of our Lord Jesus Christ, and the consequent resuscitation of the dead child of the widow of Sarepta, God heard him, and the soul of the child came into him, and he revived.” Elisha, in his lifetime, received power to raise the young Shamariah; and the more touch of his bones caused a dead man to revive and stand upon his feet. When the daughter of Jairus died, Jesus said unto her, “Talitha cumi, and she rose again and straightway the damsel cried, “I am alive.” When he came “nigh to the gate of a city called Nain, there was a dead man carried out; and he came near and touched the bier, and said, Young man, I say unto thee, arise.” And when the dead man arose, all they that were there gathered about, and began to speak. And not only in the church and in the street, from the bed and from the bier, did Christ call the dead to life. His voice was heard with equal effect even in the priest graves. When Lazarus was “dead four days,” Christ said “Lazarus, come forth,” and he said, “Lord, I know not what to say.” And he said, “Lo, he saith, Come forth and cast thy seed upon the earth. It falls down and is lost, and is converted and graceless who commits it. How far a man is enlightened on the truth, and he chooses darkness rather than light. This would be enigmatical enough, such as:

He quotes Col. ii, 16, for his ceremonial Sabbath, but we find Paul also speaks of “holy days.” Was not
Are the Dead Conscious? No. 10.

As above texts which speak of the present and burial of the dead, give no indication that any part of man is exempt from death or escape going into the grave, so texts which speak of the resurrection, represent men as coming forth from the grave and not from any other place; and also teach that for the resurrection they are utterly lost.

Says Jesus, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." And this is the will of him that sent me, that every one which believeth on him, may have everlasting life; and I will raise him up at the last day." (John vi, 39.)

The last day is the day of the coming of Christ and the resurrection of the just. The idea conveyed by the text is, that if Christ should fail to raise up his "dead to sin," for whom he died to sin, they become "alive unto God through Jesus Christ our Lord." (Rom. vii, 4.)

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. iii, 3, 4.)

When we hear the apostle say to living men "Ye are dead," we understand him as using a figure of speech. What is the meaning of this figure? He does not mean to say that his Colossian brethren were dead in trespasses and sins; for they had had a resurrection from that death. He says to them in the preceding verse, "And you, being dead in trespasses and sins," therefore the unconstitution of your flesh, shall you be quickened together with him, having forgiven you all trespasses. (Ver. 13.)

He does not mean to say that they were "dead to sin," for when they became dead to sin, they become "alive unto God through Jesus Christ our Lord." (Rom. vi, 11.)

There should be no resurrection from that death—thou should forever remain dead indeed to sin. There is no life in "dead with Christ in God." The Colossians had found that they were dead in sins; that in consequence of this they were exposed to literal death; for "the wages of sin is death," when it becomes "death unto the second death." They had died to sin by repentance, and had been literally buried in water to signify this, and had been raised from the watery grave as a sign that they were dead in sins, and not to their former life of sin, but to a new life of obedience in Christ. They had been placed in the likeness of his death and raised in the likeness of his resurrection, that they might "walk in newness of life." (Rom. vi.)

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I last spoke to you in a letter written from Shingle Creek, in the 15th. We were pleased and greatly encouraged on meeting a much more general turn than we had expected. The meetings continued to the close of the following month; and now the fruits of their labor appear,—the Lord is adding to their numbers as they are onward to victory. May He ever bless and embrace the truth and a number of others are being added. God is blessing this church. They have been deeply interested and investigating. One was baptized in the afternoon. On taking a vote of the church only ten for points west. The going grew worse and worse after the 15th. At the meeting so the attendance was small; a very severe storm commenced the 15th prevented meetings this last Saturday and Sunday. The church met in the evening, at the meeting house, for a conference meeting. A large number were out. Some forty testimonies were given.

I next visited the brethren near Eddyville. There we had an interesting and profitable meeting. All the Brn. thanked God and took courage to resume their journey to the kingdom. They have had some severe trials but the Lord has been their deliverer so far and if they will be faithful, he will make their end. On my way home I called and visited the brethren of Liberty again and enjoyed a warm and refreshing time. On Sunday 16th inst. I started for home, and on the evening of the 24th I arrived safely among my family, thankful to meet them once more after an absence of nearly six weeks in which time I traveled over four hundred miles mostly very bad going, preached 38 times, gave out 800 worth of books and got several new subscribers for the Review and Herald.

In conclusion I will say that the cause is onward and upward in Southern Iowa, and so far as I know all is well. There are very many, and the openings increasing. Never was there a better prospect for success to the truth. On May the Lord help us all to be faithful, zealous and whole hearted; to give ourselves altogether to the work that when He appears we may be prepared to meet him with great joy and share in the joys of a home in his everlasting kingdom.

B. F. Snook.

Laborers in Ohio.

After visiting Gibson, Leipsic, Lovett’s Grove, and Portage, I came to the north eastern part of the State. I held several meetings in various places, mostly for the benefit of those who had received the truth, either in whole or in part. January 17th I preached a funeral sermon in the Disciple house in Bloomfield, Trumbull Co., and commenced lecturing in the same house that evening. These continued till the 21st when the men became so deep that those most interested could not get out, the roads were almost impassable. I was sorry to be obliged to close thus, for the interest had been good, and the people deeply impressed. To prevent the message of the truth. May the Lord help us all to be faithful, zealous and whole hearted; to give ourselves altogether to the work that when He appears we may be prepared to meet him with great joy and share in the joys of a home in his everlasting kingdom.

B. F. Snook.
cause divisions and offences contrary to the doctrine which ye have learned and avoid them.

Have not you been taught brethren both by the Bible and the testimonies to press together and be unified in the work of edifying one another, and to speak the same thing? James iii, 16, says, Where contention and strife is there is confusion and every evil work. I do hope that all such persons among the remnant will soon become converted to the voice of truth, and we recommend therefore a careful and prayerful reading of the testimony and the Bible and a thorough study and application of these truths to ourselves and not some one else, praying that God may sanctify us through them.

ISAAC SANBORN.

Doings of the Committee for January and February.

We have received 340 subscribers in the months of January and February, the most of which were obtained by effort and sent in by the following named members of the Committee:


Four oot.—F. R. Cottrell.

Five oot.—A. H. Cuyler, T. M. Riedard, Frisbee & Van Horn, Charles Smith.

Six oot.—B. F. Smock, Isaac Stanbrook, N. Fuller, Seven oot.—J. Waggaman, J. Whittemack.

Fifty oot.—M. E. Cornell.

There was also quite a number sent in by members of the Committee previous to the 1st of January, before we commenced keeping a list. To such we would return our thanks, as well as to those now reported, and trust that you will not weary in well doing, but continue your good begun efforts until our quotas are entirely filled.

WONDERFUL GROWTH AND RESOURCES OF THE UNITED STATES.

Tax following summary of the leading facts in the report of the American Delegate to the International Statistical Congress, at Berlin—Hon. S. B. Ruggles—warrant the widest of circulation, and will at once gratify and interest the reader.

During the last 60 years, while the population of France has increased but 7 percent, and that of England 121 percent. (Prussic increasing 79 percent. in 56 years), the increase of the United States has been 505 percent.

The food-producing Western States, embracing an area of 892,124,688 acres, forms the report, is an immense natural garden, in a salubrious and desirable portion of the globe, till the swelling streams of population from the older Atlantic States and from Europe has steadily flowed during the last decade, increasing its previous population from 5,405,670 to 5,776,896, an accession of 3,554,095 inhabitants, gained by the peaceful conquest of nature—fully equal to the population of Sicilia, which cost Frederick the Great the seven years’ war, and exceeding that of Scotland, the subject of struggle for centuries.

The rapid influx of population into this group of States increased the quantity of the improved land, thereby meaning farms or less cultivated, within their limits, from 5,727,695 to 33,058,695 acres, an accession of 27,330,995 acres.

The area embraced in the residue will permit a similar operation to be repeated eight times successively. The rapid influx of population into this group of States has expanded their present population of 8,907,600 to at least 80,000,000, if not 90,000,000 of inhabitants without incoherence.

The effects of the increased population in increasing the pecuniary wealth, as well as the agricultural products, of the States in question, are manifestly evident in the census. The increased value of their real and personal property ascended from $1,116,000,000 in 1850, to $3,926,000,000 in 1860, showing a clear increase of $2,810,000,000. We can best measure this increase and the possibility of increased activity in the mines of Mexico.

The following concluding reference, in the same paper, to the possibility of increased activity in the mines of Mexico, may be interesting inasmuch as it is true that the Mexican Congress, who subsequently took occasion to disclaim for Mexico any intention of occupying Mexico permanently.

Letters.

From Bro. Merry.

Bro. Wurl: I deem it a pleasure to let the brethren and sisters know how we prospered at our last quarterly meeting at Pleasant Grove, Minn. We were happy to see Bro. and sister Morse, of Deerfield, once more, to join our voices in praises to God. We had a good number of Sabbath-keepers present. And while we were sitting at the table, Bro. Morse mentioned having often gone out to minister in the name of Christ. Sincerely that we are living in that time. Therefore seek first a kingdom and happiness, and all the rest will be added thereto. A general famine is now impossible, for there is confidence and hope. May the Lord bless them, and they be encouraged to press on to the end. A. M. Gravel, of Deerfield, a brother of the American Delegate to the International Statistical Congress, wrote and sent in the following letter by Mr. Wurl, to the conference of the Brethren of the States. It is a specimen of the conduct and expression of the other members of the conference, to the conference of the Brethren of the States, and the other members of the conference of the Brethren of the States, and the other members of the conference.

From Bro. Merry.
duty to raise a gouldly fund, to support the messenger that may be sent us by the General Conference. Take courage, brethren and sisters. Minnesota will not be neglected. If patiently on the Lord, and he will send whom he will.

According to Rule No. 10, I was happy to learn that I could do something for those whom I dearly love in the Lord, but as I have not received a letter from you since last year, I cannot answer it at present.

Bro. Morse extended his labors in Winona Co. until death. He has now left his home to attend the Over- no meeting. May God bless and reward him for his timely visit.

Brethren, be faithful and work for the prize which is set before us, a little way above. May the Lord help us to gain that prize of great value, is the prayer of your brother.

St. Charles, Minn.  

Wm. Merrey.

From Bro. Hildreth.

Bro. White: We are in this city alone to-day trying to keep the Sabbath of the Lord. The majority of the business men, and other leading men of the place, are here, and it is pleasant for us to meet the brethren who form a large portion of the population is foreign; and, taken altogether, it is not a pleasant place for a person of our belief. The Catholics have two or three places of worship, which is the Immaculate Conception Cathedral, a handsome brick edifice, with the Corinthian style of architecture beautifully displayed inside. One can hardly attend their services without imagining that he is in an idol temple.

After being with Sabbath-keepers so long, it seems hard to be deprived of their society, but what is worse it is difficult to get an opportunity to pray in secret and ask for God's favor. But we are yet consoled with the comfort that God is in an idol temple.

I am a carpenter and joiner by trade. I found it necessary last summer to work away from home and went to the Cathedral, a handsome brick edifice, with the Corinthian style of architecture beautifully displayed inside. One can hardly attend their services without imagining that he is in an idol temple.

May the Lord bless and prosper them abundantly in the family altar. But we are yet consoled with the comfort that he is in an idol temple.

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The Review and Herald.

Vol. xxiii.

A quarterly meeting of the Seventh-day Adventists will be held in Orwell, Ashtabula Co. Ohio, commencing Friday at 2 p.m., March 15, and continuing over-first day.

A key to the Prophetic Chart, written by Bro. Smith, is now ready. We have printed 3000 copies, and rank it among our very best publications for general circulation. Nothing can be better for our preach- ers to offer to the people, especially when they are lecturing on the prophecies and refer to the Chart.

Price postpaid, 10 cents. Sent free to those who purchase the Charts. We shall send by first call to all who have the Charts, for as far as our knowledge exten- tends. Those who have the Charts, and do not receive the key will please give notice.

To our friends.

Those who have assisted in disposing of the Charts and other publications have our sincerest thanks. The plan suggested is working well, and with improved health, we are cherishing the hope of soon being able to save no more anything.

We will send charts with books by Express, charges paid, if the distance does not exceed 1000 miles, when $20 worth are taken at retail prices. Or $10 worth for the distance is not over 1000 miles.

Prices.

Charts, with Key & set, by express, $4.00.
Cloth, painted with Key, ... 3.50.
Cloth, without rollers, by mail, post-paid, 80 cents.
Books, $1.75, ex. vis.
Dictionary Bible, ... 1.50, 1.00.
Bible Atlas, ... 7.00, 0.75.
Neison on Idolatry, ... 0.75, 0.60.
Fabian of Melitene, ... 0.90.
Pilgrims Progress, ... 0.60, 0.40.
Sabbath Readings, ... 0.60, 0.50.
Call Hymn Book & Tune, ... 1.25, 1.10.
Mission to India, ... 0.85, 0.65.
History of the Sabbath, ... 0.90, 0.70.
Spiritual Gifts, Vols. 1 & 2, ... 1.00, 0.90.
Dolney on Future Punishment, ... 0.75, 0.60.

We have prepared and American Bible of different sizes, note paper and covers at wholesale prices. Appeal to the Youth, and Testimony No. 10, which can be sent by express with the Charts and books. Those who order one or two or more sets of Charts, with books to the amount of ten, twenty or more dollars' worth, will receive them promptly by express, charges paid according to statement above. Notice the difference between mail and express prices, and if you wish to improve a chance and opportunity, order yours immediately, accompanied with the cash if possible.

We have many more Low than Prophetic Charts, on paper backed with cloth and varnished, and well sell one or both. The cloth are equal, and must be sold in sets.

In another column will be found some important statistics relative to the growth and prosperity of this country in every element that goes to make a great and powerful nation. Here, if anywhere on earth, Christianity flourishes, and the people of God are very well. Is it reasonable, then, to suppose that this nation is left out of prophecy? If so, where shall we find a prophecy setting forth its rise, character, progress, and end, if not in the two-horned beast of Rev. xiii?

Appointments.

A Quarterly meeting of the Seventh-day Adventists will be held in Orwell, Ashtabula Co. Ohio, commencing Friday at 2 p.m., March 15, and continuing over-first day.

Those who may come via. Warren will have it, ... 29.

Hoswell, Mass. Sab & first-day, ... 29.

J. N. Loughborough.