

ADVENT REVIEW,



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Blessings.

For thousand, thousand mercies new,
At dawn and vesper hour;
The early and the latter dew,
The sunshine and the shower;
For founts of ever-springing bliss,
For hope's unclouded ray;
For life's thrice-blessed sympathies,
We bless Thee day-by-day.

For fond affection's richest lore,
For household tones of mirth,
For melodies that hourly pour
From hearts of kindred birth;
For many a fireside thrill of love,
For many a joyous day;
For peace that emblems peace above,
We bless Thee day-by-day.

For untold sympathy that dwells,
Enshrined in love's fond breast;
For springs that sorrow most reveals,
Thrice hallowed and thrice blest!
For waves of blessedness that steep
Our lot in radiant day;
For happiness unknown and deep,
We bless Thee day-by-day.

For hope of better things above,
Through Him who died for all;
For love divine—eternal love,
That raised us from the fall;
For all the Christian's holy dower,
His anchor, hope, and stay;
For all, our God of love and power,
We bless Thee day-by-day.

The Mark of the Beast.

TO THE (FIRST-DAY) ADVENTISTS OF NEW ENGLAND.

BY ELDER J. H. WAGGONER.

WISHING to make some remarks on an article in a late number of the *World's Crisis*, as that is somewhat specially a New-England paper, I make my address to you.

The article is entitled, "The Mark of the Beast," and is signed, I. C. Wellcome.

The first sentence of that article is so strikingly truthful that it should secure the interest of the reader to the whole subject. It is: "There is fearful judgment awaiting all who have the mark of the beast."

But does it not appear to you that the writer has not done the subject and his readers the justice demanded under these solemn circumstances? Had you not a right to expect that he, a professed "teacher in Israel," would give you some idea of *who were* or *are* in danger of this fearful judgment? Is a mere negative position a safe one—will you be satisfied with it, on such an important subject? This is not the way you have been accustomed to treat Bible truths, else you had never held the name of Adventists.

Before examining the position of Eld. Wellcome let

me call your attention to a few plain facts of prophecy.

1. There are three messages in Rev. xiv, 6-12.
2. The Son of Man comes on the white cloud to reap the harvest of the earth, just after these messages are given. The great wine-press of the wrath of God is trodden at that time.
3. Some of the facts of the third message of that chapter are developed under the influence of Spiritualism, now raging in the land. See chap. xiii.
4. The first message—"the hour of his judgment is come"—was given by William Miller and others; declared to be "the leading Advent proclamation—the main branch of our [their] specific work."
5. The second message was believed, obeyed, and thus fulfilled by tens of thousands of conscientious, God-fearing Adventists in New England and elsewhere; and the power of God witnessed to the cry of "Babylon is fallen."
6. By comparing Rev. xiv, 9-12, (the third message), with chap. xiv, 1, 2, it will be seen that the seven last plagues are poured out *after* the third message is given, and therefore they constitute the "wine of the wrath of God" "without mixture," of that message.

These facts are sufficient to show that the subject of, and warning against, the mark of the beast, are not only weighty and important, but they are "present truth," as certainly as that our Saviour's advent is "now nigh at hand." The events connected with the second advent all cluster around this message warning against this mark.

Again I ask, Can you, as Adventists, take a merely passive and negative position on that which is so manifestly present truth? Are you willing to meet your Lord in a position so well becoming a slothful, or at least a careless, servant?

But you will reply (for I perceive this to be the opinion of some), allowing it to be "present truth," and the relation of facts and events to be as stated, you Seventh-day people are mistaken in some of your views on this subject; you are visionary and fanatical.

Allow me to reply, that I think your reasoning is not good; your argument, if you term it such, does not meet the question. William Miller was mistaken in some things: did that justify the world and a world-loving church in taking a negative position on the great doctrine of the second advent? Because he did not know *all*, were they justified in resting contented with knowing *nothing*? Can you answer this question to your own consciences before God, and not condemn yourselves on the subject now being considered?

Do you have that knowledge of what the mark of the beast is that you can confidently judge of our errors? Does Mr. Wellcome, in his article, give you direction how to escape this "fearful judgment?" Do any of your teachers show you how to avoid this great danger? No! they do not know what it is; they only pretend to know in part what it is *not*. Are they not then blind in respect to this part of present truth? Dare you follow them on to the judgment in this condition?

But having shown the fallacy of your objection, I now say that I, in all honesty and sincerity, differ with you right there. I think we are not mistaken, I think we are not visionary and fanatical. I believe we are able to give a *good Bible reason* for our faith on

this subject. Thus thinking, and with confidence in your willingness to examine it with candor, I ask you to note the following facts:—

1. In Rom. iv, 11, circumcision is called a *sign* and a *seal*. These terms are used interchangeably—they mean the same thing.

2. In Rev. vii, the servants of God are said to be sealed in their foreheads. (Some translations say signed.)

3. In Ezek. ix, they are said to receive a *mark* in their foreheads. As Ezekiel's vision is of a time when utter destruction without mercy is impending, and John's when the four winds are about to blow on the earth, which denotes the battle of the great day, they evidently refer to the same time and the same work; and thus *mark* and *seal* are shown to be synonymous also.

4. The mark of the beast is enforced, in the forehead or in the hand, just before the coming of the Son of Man. Rev. xiii, xiv. But we have seen that the seal of God is placed in the foreheads of his servants at that same time. Therefore they stand over against one another; one *marking* the position of those who are saved when the Lord comes; the other of those who suffer the seven last plagues.

5. In the third angel's message of Rev. xiv, which warns against the mark of the beast, and denounces the "fearful judgment" against all who receive it, the opposite is presented in the "commandments of God and the faith of Jesus." This furnishes us with the only clue to be found in the Bible as to what the mark of the beast is.

6. Though this message embraces the commandments of God and the faith of Jesus, yet as it is the seal of the living God, and Father, we naturally conclude that this sign will be found in his commandments, rather than in the faith of his Son.

7. In Ex. xxxi, and Eze. xx, the Lord says his Sabbath is his sign because he made all things in six days and rested the seventh day. And, as shown above, it may, with all propriety, be called his sign, seal, or mark.

Now as God's Sabbath is his sign or mark, expressive of his power and authority as Creator of all things, and as the message referred to calls attention to both the mark of the beast, and the commandments of God wherein his mark is found, we are necessarily led to conclude that, when the mark of the beast is enforced it will stand in exact opposition to God's mark, that is to say, that as God's sign of power is his Sabbath, which commemorates his creative work, the sign or mark of the beast will be an opposition or counterfeit Sabbath, resting on Papal authority, and offered as an evidence of Papal power and rule.

In giving the evidence of God's sign, we have offered his own words—produced only his own direct claim. In like manner we let the beast power produce his own testimony as to his sign or evidence of authority. The following from the *Douay Catechism* is both direct and decisive on this point:

"Question. How prove you that the church hath power to command feasts and holy days?"

"Ans. By the very act of changing the Sabbath into Sunday."

We have now before our minds, God, the Creator, with his Sabbath, an important part of his command

ments, as his sign or mark of power; and the beast as a rival power, sitting in the temple of God showing himself that he is God, with his rival or counterfeit Sabbath as the sign or mark of his power. *These are the burden of the third angel's message.* Here is an important element of present truth, when the Son of Man is preparing to take his place on the white cloud to reap the harvest of the earth. Happy the man who learns herein his duty and his danger; who obeys the one and shuns the other.

I now come to notice the argument of Mr. Wellcome, which is, indeed, only an objection thrown out against the plain, undeniable facts I have presented. It is this:

1. The beast did not come into existence earlier than three hundred years after Christ; and 2. All Christians kept the first day of the week during that three hundred years, before there was any beast, or any mark to receive.

This he puts forth with all seeming confidence, as taking the mask off from our position! Now I think if he had examined the subject more thoroughly he would have had less confidence in the effort he has put forth. I want you carefully to note the following questions:

1. Did the earliest first-day keepers profess to keep that day on any scripture authority?

2. Did they keep it as the Sabbath?

On the first question I affirm, and fear no contradiction, that no early writer ever based the observance of the first day on the authority of the scripture, either of the Old or New Testaments. Now Paul says to Timothy, as you have often quoted, that the Scriptures *thoroughly furnish* the man of God to *all good works*. Here is our test; and by this test we denounce Sunday-keeping as not a good work.

What if it was kept within the first three centuries? Were no errors in the churches in those days? Will you take the practice of the churches of that age as your rule, rather than the Scriptures? If the "mystery of iniquity," by which the man of sin was exalted, was already working in Paul's day, is it any marvel that "iniquity" was exalted soon after his day? But I will give good testimony on this point. And if anybody ever found a commandment in the Scriptures to keep the first day, we can find it; all Bible readers can. Read the following admission:

Buck, in his Theol. Dict. Art. Sabbath, says: "It must be confessed that there is no law in the New Testament concerning the first day."

Remember, here, that Paul says, "By the law is the knowledge of sin;" but in regard to first-day keeping there is no law: hence there is no duty.

Dr. Scott, in his commentary, says: "The change from the seventh to the first appears to have been gradually and silently introduced."

And in that manner have all other errors been introduced into the church, while for truth and duty we appeal "to the law and to the testimony."

Neander says: "The festival of Sunday, like all other festivals, was always only a human ordinance."

Alex. Campbell, Lect. in Beth. College, said: "Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? Constantine, who lived about the beginning of the fourth century."

Melancthon said: "We find not the same commanded by any apostolic law."

Challoner, D. D., (Catholic) says: "Sundays and holy days all stand upon the same foundation, viz. the ordinance of the church."

Sir. Wm. Domville says: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."

There is scarcely any limit to the testimony which might be produced on this point, but this is sufficient to show that first-day observance was gradually introduced without scripture authority, and therefore is on a level with Easter, Good Friday, &c., or any dogma peculiar to the dark ages of the church.

But the second question is more immediately related to this subject, and this point Eld. Wellcome's testimony does not touch. I will only remark on his history, that some of it is indefinite without its connection, some of it apocryphal, and some of it untrue, as will presently be shown. But to the question: Did the

early first-day keepers observe that day as the Sabbath? Here is ample proof that they did not.

J. W. Morton, in his excellent Vindication of the Sabbath, says: "The first day of the week was not observed by any of the children of men as a Sabbath for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?"

Bishop Jeremy Taylor said: "It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."

Dr. Heylyn, in his History of the Sabbath, of early Sunday keeping says: "For three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it."

And again: "Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day, in the Christian churches."

Prof. Stuart said: "More or less of Seventh-day observance was practiced in nearly all the Greek and Latin churches."

He also mentions the well-known fact that the council of Laodicea anathematized those Christians who kept the seventh day. This was in 350. How can Mr. Wellcome's statement be true in the sight of such facts?

But let us examine the first "laws," "constitution," or "public authority" for Sunday keeping. Campbell says it was given by Constantine. Dr. Heylyn says no such law existed for a hundred years after Tertullian's time, who died A. D. 216. Constantine's decree was in 321, and was as follows:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."

All authority points to this as the first law or decree for resting on the first day; but you note that this was limited to the town's people, and it was only regarded as the venerable day of the sun; not as a Christian institution, or as the Sabbath. To take this heathen festival of the sun, and make a Sabbath or Christian festival of it, was an after work, accomplished only after the church of Rome was brought under government patronage, or became a State church. And I would invite Mr. Wellcome, or any other, who pretends to take the mask off from our position, to examine this subject, at least till he knows what our position is. We have evidence that Friday and Sunday were early regarded as peculiar days, because of the crucifixion and resurrection, but neither of them was regarded as the Sabbath. Constantine's decree fixed no peculiarity of the Sabbath to the first day; nor did it tend to degrade the Sabbath or exalt the first day to its place. This was the work of the Romish church. This is what constitutes the Sunday a rival or counterfeit of the Lord's sign or Sabbath. *This is what makes it the mark of the Beast.* Any other festival or holy day of the Catholic church cannot be that mark or sign, because no other stands as a rival to the Lord's sign; and this rivalry or counterfeit character did not exist till after the rise of Papacy, and by its authority. Surely, the subject is plain enough for any who wish to have any position on it.

Now I have presented to you the evidence that the third angel's message of Rev. xiv is present truth; that the present and future special danger is in having the mark of the Beast; that the present test duty is in the commandments of God, in order that God's sign or seal may be upon us; that the Sunday-Sabbath is a creature of the Papal power, offered by it as a sign of its power; that it is a counterfeit of God's sign, and is therefore the mark or sign of the Beast referred to in the third angel's message. Here is a plain, direct chain of testimony, leading to a plain conclusion.

You object to it. Will you be so kind as to give us a better? Will you take the same facts of Revelation, in which every Adventist who examines them must feel interested, and tell us what they mean, and to what conclusion they tend? In the fear of God we have examined this subject; with the near coming of our Lord before our eyes we have adopted our faith; if we are wrong, pray help us. But remember, that to close your eyes against the facts, the reasons, the argument we present, and cry "*fanaticism*," will never give you the truth, nor correct our errors, if we are in error.

Brethren and friends, we have given evidence of our sincerity; we have borne a heavy cross to adopt and live out our faith. We trust we are not deluded; we think our heavenly Father has smiled upon us and prospered us according to our devotion to this cause; that he has heard our prayers and condescended to grant us his Holy Spirit. Count us not, then, as enemies because we try to tell you the truth. "Bring forth your strong reasons;" we will examine them with care and candor. But, until something better, and more conclusive is offered (which we certainly do not expect), we shall cling to our present faith, not only as an essential part of, but as itself, present truth. And we pray you to examine this subject anew; lay aside prejudice. And may the Lord sanctify you through the truth, and enable you to stand when it shall be proclaimed by gathering angels, "Here are they that keep the commandments of God, and the faith of Jesus."

Burlington, Mich., Nov. 2, 1864.

"The First Resurrection."

BLESSED and holy is he that hath part in the first resurrection."

The sublimity and magnificence of the resurrection are perfectly overwhelming to the imagination. The very idea is glorious; its truth is demonstrated by the simple fact that it is revealed. It needs no argument. It stands apart and unapproachable in its own splendor. To attempt to prove it is superfluous now; for the thing has been done, both in fact and pledge, by the resurrection of the Son of man. As the miracle of miracles, it remains to be accomplished. It resolves itself into omnipotence. It rests for performance solely in the mighty power of God. Human reason never reached even the base of this mountain mystery in the purposes of the Almighty. The oracles were dumb on this gigantic theme. Imagination had not soared so high; and among the rich treasures of intellect, there was none so valuable as to be labelled with the word resurrection. The Doges of Greece laughed merrily at the little Jew (Paul) from Palestine, when he mentioned it—it was the last joke of the season. The news retailers of Athens were eclipsed by the insignificant looking foreigner. The philosophers wished to hear the babbling again. Such is the vaunted, worshipped intellect of man, in the presence of his Creator's decrees. Such is the haven to which an unbaptized philosophy would pilot us, after the storms of the passage. And such is the deplorable darkness amidst which the whole human race would have been left, but for the light and immortality which have been brought to light by the gospel.

And truly, we need this gospel; and if we are not so terribly deceived by that sin, which is the parent of death, as to shut our eyes to its supernatural glories, we shall seize it with all the energy of resolute decision, and welcome it to our hearts with all the warmth of intelligent gratitude. Where, also, can we find a faithful friend in the time of calamity; a wise guide across an untrodden desert, or a clear expositor of the mysteries of being? To whom but the Christ of God, can we look, when sin alarms the conscience, or darkness surrounds the faith, or profound apprehensions crowd the unexplored future.

Where is the teacher, the anointed prophet excepted, who knows the mind, and can unfold the decrees of Jehovah? And what are we, that we should presume to find our way out of this labyrinth unaided, or quarrel with the eternal plan when revealed, if it tally not in every particular with our childish pre-conceptions? When we see the masters of mind, the very

geniuses of our human brotherhood, so totally unable to forecast the purposes of God, respecting this planet, as to turn the idea of a resurrection into ridicule, we may all pause, and ask ourselves whether we have given to revelation that cordial welcome which its generous spirit, its noble character, and its sublime predictions so richly merit. How is it that the humble laborer's wife can instruct her child in lessons, grander far than ever were taught by the world-renowned sages of ancient Greece? How is it that our common schools are illuminated by a brighter light than ever shone upon the Areopagus of Athens, until the traveler of Tarsus stood there? And how is it that whilst the illustrious philosopher wears himself with a thousand laborious speculations, the intellectual Christian can sweep the great future by a single movement of the eye of faith, and see the dead of all ages stand alive at the bar of God, whilst a "new heaven" and a "new earth," where dwelleth righteousness, bound the luminous horizon? But have we really seized all the treasures which God hath placed within our reach in the broad field of revelation? Are there not great gems of celestial light lying there unappropriated? Have we not adopted the traditions of men, instead of the verities of God? And with all our vast accessions of knowledge, and immeasurable superiority over the wise men of heathenism, are we as rich in holy information as our Lord has made it possible for us to be?

We pity the ignorance of a proud philosophy, and shrink with horror from the Parisian infidelity that, with an intoxicated atheism, wrote on the cemetery gates of Paris, "Death is an eternal sleep;" but have we come up to the holy oracles, and listened with profound emotion to its sacred utterances?

You readily admit that "the hour is coming, in which all that are in the graves shall hear the voice of the Son of God and live." But have you learned the vast distinction, both in time, and privilege, between the first and second resurrections? Paul saw a mighty difference between the resurrection of the just and the unjust; a vast difference in time, and an astounding difference in circumstances. To rise when, his Lord should come was the object of his holy ambition. With the coming of Christ and the first resurrection, he associated all that was grand, imposing, joyful, and glorious. To the time when the dead in Christ should arise, the apostles and early Christians looked forward with earnest expectation; they looked for a kingdom and spoke of a world to come; and they knew that the full redemption of the church and the complete realization of their desires, depended entirely on the coming of Christ, (in connection with the first resurrection,) when he should descend from Heaven with the voice of the archangel and the trump of God.—*W. Leask, D. D.*

Present-Truth Copies.

BRO. WHITE: A young lady once brought me her writing book and requested me to set her some copies as she said she wished my hand-writing. I knew her to be interested in present truth, therefore selected and wrote some of the following doctrines of Scripture for her.

As they are arranged in alphabetical order perhaps they will be of use to some brethren or sisters who wish to instruct their children at home.

Your sister, L. A. BRAMBALL.
Braceville, Grundy County, Ills.

Adam was made a living soul. 1 Cor. xv, 45.
Blessed and holy is he that hath part in the first resurrection.
Cherubims and a flaming sword prevented Adam's becoming an immortal sinner.
Draw nigh to God and he will draw nigh to you.
Every one of us shall give account of himself to God.
Fear God and keep his commandments, for this is the whole duty of man.
God blessed the seventh day and sanctified it. Gen. ii, 3.
Hold fast the form of sound words in faith and love. Immortality must be sought for. Rom. ii, 7.
Jerusalem is the bride, the Lamb's wife. Rev. xxi, 2, 9, 10.
Keep God's commandments and live, and his law as the apple of thine eye.

Let your adorning be the ornament of a meek and quiet spirit.

Meditate upon these things, give thyself wholly to them.

Never will the Lord suffer the righteous to be moved. Ps. lv, 22.

Obey the voice of the Lord your God. Zech. vi, 16.
Purify your soul in obeying the truth. 1 Pet i, 22.
Prove all things.

Quench not the Spirit. Despise not prophesyings. 1 Thess. v, 19, 20.

Remember the Sabbath day to keep it holy. Ex. xx, 8.
Six days shalt thou labor, and do all thy work. 9.
The seventh day is the Sabbath of the Lord thy God. 10.

Use this world as not abusing it; for the fashion of it passeth away.

Verily I say unto you, one jot or one tittle shall in no wise pass from the law.

Watch ye and pray, lest ye enter into temptation. Mark xiv, 38.

'Exercise thyself unto godliness. Godliness is profitable unto all things.

Yield yourself unto God. To whom ye yield yourselves his servants ye are.

Zeal of God according to knowledge will take you safely to Mount Zion

L. A. B.

"I Will not let Thee Go."

I WILL not let thee go, thou help in time of need!
Heap ill on ill,
I trust thee still;
E'en when it seems as thou would'st slay indeed!
Do as thou wilt with me,
I yet will cling to thee:
Hide thou thy face, yet help in time of need,
I will not let thee go!

I will not let thee go; should I forsake my bliss?
Lo, Lord, thou'rt mine,
And I am thine,
Thee will I hold when all things else I miss.
Though dark and sad the night,
Joy cometh with thy light,
O thou my Sun! should I forsake my bliss?
I will not let thee go.

I will not let thee go, my God, my Life, my Lord!
Not death can tear
Me from his care,
Who for my sake his soul in death outpoured.
Thou diedst for love to me,
I say in love to thee,
E'en when my heart shall break, my God, my Life,
my Lord,
I will not let thee go.

[Deszler, 1692.]

Report from Bro. Sanborn.

BRO. WHITE: I have given sixteen lectures here in three weeks under the most unfavorable circumstances that ever occurred in any of my lectures. In the first place there are five meeting houses in the place, one of which I lectured in, which is about half a mile out of town.

2. The weather most of the time was very dark and rainy; therefore but few came out to meeting.

3. The political excitement was very high all the time.

4. And worst of all the people's minds had been much prejudiced by the inconsistent course of some age-to-come preachers and people. Yet notwithstanding all these things, there are a few coming out on the Lord's truth, so that we can truly say that our labor has not been in vain in the Lord.

I send six subscribers for the Review; and as surrounding circumstances and my appointments forbid my staying any longer at present, I leave with a promise to return as soon as practicable; and as the Baptists have kindly offered the use of their house, which is in town, I shall probably occupy that when I return.

Till then, I pray that God may deepen the work commenced upon the hearts of those who have heard and they become bright and shining lights to others around them, and thus be led, and lead others, to keep the commandments of God, and be saved in his kingdom.

ISAAC SANBORN.

Mt. Carroll, Ills.

Report from Bro. Snook.

BRO. WHITE: I met with the Pilot Grove church in their Quarterly Meeting, according to appointment. The attendance was not so good as on former occasions, but still we had a very respectable congregation. We were sorry to see a lack of interest on the part of some, which was shown in their not coming out on Friday evening. Our Quarterly Meetings are special meetings and demand a special interest, and every body should rally out and be on hand at the time. The Lord was pleased to meet with us and bless us abundantly. The good Spirit triumphed, and truly we had a happy meeting.

I next went to Washington, where I preached twice to the little flock there, who I trust are striving amid opposition and trials to overcome.

We met with some disappointment at our Hickory Grove meeting, but still it went off well, and the interest was good.

From thence I went to Fairfield, where I held four excellent meetings.

I then returned to Mt. Pleasant and on the appointed eve, began the Liberty Quarterly Meeting. We were truly happy to meet so many as we did on that occasion, both of brethren and the citizens. The interest was excellent and the meetings good. The good Spirit of the Lord melted and moulded our hearts, and four were baptized, and entered fully into the work of the Lord, and we hope they may ever be shining lights in this blessed cause.

From here we went homeward rejoicing in God, in blessed hope of a happy meeting with the remnant on mount Zion. B. F. SNOOK.

Report of Meetings.

BRO. WHITE: I closed my very agreeable summer's labor with brethren Van Horn and Canright, Sept. the 16th. Went to Gratiot, and spoke in the evening in Bro. Squires' neighborhood. Sabbath, met with the church in Ithica. I counted one hundred and two that took part in the Bible-class and Sabbath-school. I spoke in the evening again in Bro. Squires' school-house.

First-day, reviewed two discourses preached on the immortality of the soul. Evening, spoke on the two laws.

Tuesday, the 20th, went to Alma. I spoke three evenings, three miles northwest of Alma. Sabbath and first-day, spoke four times, and baptized three.

Monday, the 26th, returned to St. Johns, helped take down the tent, and ship it. Then Bro. Van Horn, Canright, and myself, spent two days with the church in Green Bush. They seemed much strengthened by the meetings in St. Johns.

Thursday, the 29th, I came west to Orange. Here I spoke six times. The North Plains' church were here. The Lord helped to speak the word. One was baptized, and the ordinances were celebrated.

Monday, Oct. 3d, I came to Owasso, and spoke three times to the little church in that place. They seemed much comforted.

Wednesday, the 5th, came to Chesaning. That church is passing through trial and affliction. Sickness and bad weather prevented our having more than one meeting. Here I was taken unwell which continued ten days, almost unfitting me for labor.

Friday, 7th, went to St. Charles and held six meetings. The elder and deacon had moved away, consequently others were chosen, and ordained.

Having held meetings in Woodhull and Linden, I came to Tyrone. Here I had a very interesting meeting. I spoke four times, baptized eleven, and celebrated the ordinances. A cousin of Bro. Cornell, and her husband, were baptized.

Subsequently to this, I held meetings in Milford, Shelby, and Oakland. Found some in trial, and some lacking in spirituality and self-sacrifice. But on the whole, the cause is advancing.

Yours in hope.

R. J. LAWRENCE.

Rochester, Mich.

Zeal regulated by knowledge is a rare ornament.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 15, 1894.

URIAH SMITH, EDITOR.

Up Again.

We had decided, as announced in No. 17, to drop a subject which, we think from no fault, certainly from no wish, of ours, was fast degenerating into an unpleasant controversy. We refer to our discussion with Eld. Himes of the Voice of the West, in relation to "Holy time, or the Sabbath." But in the Voice of Oct. 25, ult., he has again brought up the subject in a manner that should not pass unnoticed.

To refresh the mind of the reader, we must state again the circumstances from which the discussion arose. The Voice published what purported to be a true incident that two companies of missionaries took stations, the one on the Society Islands, the other on the Sandwich Islands, but passed to their stations in different directions, one company going west, the other east, so that in their reckoning of time they were one day apart, and the Sabbath with one company came one day earlier than with the other. The question was then asked which of those days was the Sabbath. This, bear in mind, was the point at issue. It was the gain and loss of time in going round the world; for one company by going west had lost half a day, and the other by going east had gained half a day, so that when they arrived at their respective Islands, one company was keeping one day as the Sabbath, and the other another, and the question was, how they were to tell which day was the right one. The question was aimed at us, and we took it up. But all we attempted to show was the utter inconsistency of Sunday-keepers' urging such an objection against Sabbath-keepers, from the fact that they keep just as definite a day as we do. They believe in keeping Sunday, the definite first day of the week, and no other. The missionaries referred to believed the same. But being one day apart they could not both have been keeping the definite first day of the week, which they and all Sunday-keepers believe in keeping. We therefore called upon Sunday-keepers, and Eld. Himes is one of them, to tell us which day those missionaries should have kept for the first day of the week; and we made the proposition that when they would tell us how the first day of the week could be kept under such circumstances, we would tell them how the seventh could be kept in a like case. On this point we nailed him to the wall, and he has never attempted a reply. But instead of replying he slips off on to the question whether the day should begin here at six o'clock or sunset, and from this question finds a pretext for a raid against sister White's visions—topics that have no more bearing upon the real point at issue, than would a discussion of the questions whether Canada is a cold country in winter, or Iowa a good state for watermelons.

Perceiving that it would be useless to try to make him come to the point, or hold him to the question, we thought best to drop it: but he has brought it up again; and it has come up on this wise:

Gilbert Cranmer, editor of the Hope of Israel, the paper noticed in No. 18, present volume, under a pompous insinuation that we had not answered Eld. Hime's question, and that it ought to be answered, &c., undertakes to reply himself. But in attempting to quote the incident above referred to in regard to the missionaries, he did not quote one single item correctly, and then he outraged all geography and astrogomy by stating that one of the groups of islands referred to was in the eastern hemisphere, and the other in the western, so that the Sabbath would come to one, a day earlier than to the other; whereas every boy who has ever been in sight of a school-house ought to know that both groups are situated in the Pacific, the one south of the other, but on nearly the same line of longitude, so that the sun would rise and set at very nearly the same moment in both places; and that even if they were situated as he declares, there would not be a day's difference in time between the two places.

Now, says Eld. H., I had thought to let this matter rest, but as I perceive that "the question at issue is not fairly understood," I take it up again. He then commences with the "Review," taking up a remark in our last article on this subject, then states that the subject is not fairly understood, &c., and to show what the misunderstanding is, quotes the ridiculous statements given above from the Hope, then goes on with "Br. Smith."

Now what can his readers infer? Nothing more nor less than that the miserable mistakes set forth in the Hope, constitute our position. But Eld. H. knows that such is not our position, or at least that we have never based any of our arguments on any such premises. And if he took up his pen to correct the misunderstanding of the Hope, why does he not confine himself to that paper, instead of associating us therewith. In the name of all that is just, and fair, and honorable, we protest against being thus mixed up with that sheet, and made ridiculous before the public by being saddled with its stupidity and ignorance.

We do not say that any of this is intentional on the part of Eld. H. He is very sensitive over his motives. They must not be impeached. Granted then that in all his motives he is as pure as an angel. But the moment we do this, it becomes a matter of astonishment that so many misrepresentations should have been so innocently and unconsciously made.

And now that the subject is up, we will notice a point or two more. He says:

"And at these two places, having the same longitude two different days are kept as the (Christian) Sabbath: and still each one is keeping the seventh day, (in rotation) to them. The missionaries who went from England kept one day in seven faithfully; those from New York did the same, and now each is keeping the seventh day (in rotation) 'as it comes to them,' and yet their Sabbaths are an entire day apart."

It is well admitted in the above that it was the (Christian) Sabbath that was kept by those missionaries. There is doubtless but one Christian Sabbath. Eld. H. says that he keeps the "Lord's day, the Christian Sabbath." There can be of course but one Lord's day in every week. Now will he tell us which one of those two days that were kept by the missionaries, as the Christian Sabbath was the right one? We trust he will get around by and by where he will see that the burden of proof, and the laboring oar on this question justly belongs to him. What if they did keep the seventh day in rotation? It would be difficult to keep any day of the week and not have it the seventh in rotation. But any day of the week is not the seventh enjoined in the commandment, neither is any day of the week the "Christian Sabbath." The question remains still open then for him to tell us which of those days was the true Christian Sabbath.

Again he says: "The law given by God to the Jews, that sunset should mark the beginning of the Sabbath, if applied *universally* (and strictly carried out,) would cause endless confusion, even on the same lines of longitude, all of which would be avoided if six o'clock, or any other specific hour were the point of commencement."

To which we reply that "all of which" would not be avoided, and none of which would be avoided by six o'clock or any other specific hour. Isn't it just as easy to tell when sunset of any day comes, as it is to tell when six o'clock of that day comes? Of course. But it so happens that twice in the year six o'clock is sunset. So twice in the year, the best way we can fix it, we must be subject to "endless confusion!" As to the confusion, all we can say is, that God certainly gave to Adam and through him to all his posterity, as they should spread all over the earth, the institution of the Sabbath; and he has nowhere given us any other point at which to commence that Sabbath, but the setting of the sun. Now we would rather not charge God with giving to his creatures an institution over which they would be involved in "endless confusion." We would much prefer to take our stand with the apostle, when he declares that "God is not the author of confusion."

In relation to charging us with regarding the word of God as an *insufficient* rule of faith and duty, he says that the language upon which he based that charge was this:

"That some were decided by the vision who otherwise might not have been, we do not deny. And

herein is seen one of the objects and blessings of this gift. Harmony now reigns where there might have been discord and division."

But we ask how this sets aside the word of God or represents it as insufficient. To what did the vision lead the persons referred to? To the word of God; to take a position which was found to be clearly laid down and sustained by that word. In our former article we asked Eld. H. if he believed in the Spirit of God at all. He replies that he does, and that it is given to lead us into all truth. Now we inquire, when the Spirit of God leads a person into the truth, does it not lead him to the word? Is he not influenced by it to renounce some wrong position which he has taken, or prevented from coming to some erroneous conclusion, and led to that which the word of God teaches? This is just what we claim that the vision did on the occasion referred to, and contend that this is one of the objects of that gift. Do we therefore by believing that the Spirit of God operated in this way through vision, one of its divinely ordained methods, make out the word of God to be an insufficient rule, any more than Eld. H. who believes that the Spirit accomplishes exactly the same results, only in a different manner? Not a particle; and every one can see it, except such as are exceedingly anxious not to see.

Then how does he twist himself out of this dilemma? He attempts it in the following language:

"We believe the word so perfect that we may try even the *Holy Spirit* by it; but we do not know of any injunction to try the Word by the Spirit, or spirits, or even visions."

Marvelous to tell. Who has said anything about trying the word of God by a vision? Who has done any such thing? Have we? Let him produce the instance, or retract his unjust insinuation.

On one other point only we quote from the Voice. In relation to our claim that no command can be found in the New Testament forbidding the worship of graven images, Eld. H. says:

"Br. S. says, the worship of images is not forbidden by the gospel. We might meet this by quoting Rom. i. Paul says that the facts of creation are sufficient to condemn idolatry. But Jesus said to the woman of Samaria, 'All true worshippers shall worship the Father in spirit and truth.' This cuts off idolatry, and all other false worship."

He might attempt to meet it by quoting Rom. i; but he could not meet it thus, for neither Rom. i, nor the words of Christ to the woman meet it. We did not say that the New Testament does not forbid idolatry. It says, "Flee from idolatry," and then it defines covetousness to be idolatry. We are speaking of the worship of images. And while Rom. i, declares that the works of creation so far reveal the eternal power and Godhead of the Creator, that none could have an excuse for considering any image either in the likeness of men, birds, four-footed beasts or creeping things, as the eternal God, yet nothing is said about worshipping him through symbols of any kind, much less is there any prohibition of such worship. So on John iv, 24, the worshiper of images might respond. "True we should worship the great God in spirit and truth; but we can worship our images also." Eld. H.'s construction of this language would prohibit our worshipping the Saviour, whom all the angels of God (and how much more human beings) have been commanded to adore. We repeat it then that in the New Testament, or what some are pleased to call the law of the gospel, or the law of the New Testament, and what Eld. Preble denominates a "new code of laws, praise God! worth having!" no prohibition of image worship can be found. Nor is it necessary that it should be. The Gospel is not the law book for mankind. We fall back upon that still living, still immutable and glorious royal law, which God wrote with his own finger on tables of stone, and read in plain terms, "Thou shalt not make unto thee any graven image." With this we shut the mouths both of Heathen idolaters, and Christian cavilers.

He that lives in sin without repentance shall die in sin without forgiveness.

Christ Jesus rejoices over those as blessed who mourn over themselves as cursed.

No Sabbath.

ELDER HIMES has declared that he does "not belong to the no-Sabbath party;" yet in the Voice of the West, of Oct. 25, 1864, he speaks thus in relation to the Sabbatic institution:

"There was no Sabbath to man before the flood, and none after, in the Patriarchal age, including a period of more than 2500 years. The first account we have of its enjoyment is in Ex. xvi, 1. On the fifteenth day of the second month, B. C. 1611, the Israelites traveled all day, from Elim, to the wilderness of Sin. The next day the manna fell about the camp. And on the sixth day they gathered twice as much as on either of the preceding five days, because the morrow was the Sabbath; which would be the twenty-second day of the second month. So that the day of their entrance into the wilderness, on the fifteenth of the second month, must have been a SABBATH, if the Sabbath had been instituted before this for man to keep holy. And yet on this very day, the people traveled all day by the command of God, and in violation of the law of the Sabbath afterward instituted through Moses. The fair and unavoidable conclusion is, that up to this time there was no special day assigned to, or enjoined upon, man to be kept as holy time."

In a subsequent paragraph he says:

"It will be seen that the fifteenth day, on which the Israelites came into the wilderness would have been a Sabbath, if there had been any before the twenty-second of this month. And if so, God could not have directed his people to violate it by a day's journey! The Seventh-day Sabbath then began here, and was a Jewish institution, and a type, or shadow of good things to come, as Paul declares in Col. ii, 16, 17."

Let us try this argument by another circumstance that happened not long after that time and see how it will stand the test. On their entrance into the promised land, the children of Israel were commanded to march around Jericho seven days in succession. One of these days must have been the Sabbath, "if the Sabbath had been instituted before this for man to keep holy!" And yet on one of these days which must have been the Sabbath, the people by the command of God, all marched around Jericho, in violation of the Sabbath law given through Moses. "The fair and unavoidable (?) conclusion is, that up to this time there was no special day assigned to, or enjoined upon, man to be kept as holy time." There! how does that sound, considering that this was forty years subsequent to the time when the earth itself had quaked under the utterance of the great Sabbath law, by the voice of God from the mountain of Sinai?

Applying his second paragraph to the events around Jericho, we have this conclusion: If one of those days had been the Sabbath, "God could not have directed his people to violate it by" marching around Jericho!!

But how do we know that it was the Sabbath, if it was then in existence, on which the children of Israel traveled from Elim to the wilderness? Eld. H. concludes it was because the next day the manna fell, and on the sixth day they gathered twice as much, &c. The sixth day from what? The fall of the manna? The record does not say so. This is one of those assumptions which inhere in every argument devised against the Sabbath. We say it is the sixth day of the week, without any reference to the fall of the manna. The record says nothing about "the preceding five days." But if the Sabbath was here instituted, as he claims, let him show it. There is no record of any institution here, no facts are given upon which it is based, the meaning and intent of the institution are not expressed, nor is there any reason assigned why it should be observed. We might as well look in the first chapter of Chronicles for the institution of the Lord's supper, as in the sixteenth of Exodus for the institution of the Sabbath.

A fitting conclusion to such arguments as these is found in the declaration that "the seventh-day Sabbath" was "a Jewish institution, and a type or shadow of good things to come, as Paul declares in Col. ii, 16, 17." But Paul declares in that Scripture that the handwriting of ordinances containing all these types and shadows, has been blotted out and nailed to the cross. And if the Sabbath is or was among them, that too has been abolished; and there is now no Sabbath; for nothing has been instituted in this dispensation to take its place. Such an institution, under any divine sanction, cannot be found. Hence Eld. H., in spite of his declaration to the contrary is a no-Sabbath man after all. Yet with a strange inconsistency he tells

where he was such and such a "Sabbath," and what he designs to do on such and such a "Sabbath." But he declares that he keeps the "Christian Sabbath" or "Lord's day," meaning the first day of the week. Let him show the warrant for applying either of these titles to the first day of the week, or for observing that day as a day of rest and religious worship. We have often wondered how men felt, keeping a divine institution which was never instituted, applying to it Bible terms which the Bible never uses, obeying a law which was never enacted, and following apostolic example which was never given! And all this under the impression that they are obeying the teachings of the Holy Scriptures, and doing God service. Truly the wine of the mother of harlots is all-potent in beclouding men's reason, and shutting their eyes to the light of truth.

"The Combat Deepens."

THE reader will remember the announcement which we gave from Eld. Preble, in No. 11, present volume, of his intention to review both sides on the Sabbath Question. It appears now that he intends to enlarge the field of his operations and review Bro. Andrews' History of the Sabbath in the same work. He gives notice of his forthcoming new work on the Sabbath, in the Voice of the West, as follows:

"THE NEW WORK ON THE SABBATH."

"Be patient friends, and not press too hard. Your letters have been duly received, but the work is not completed; but with the favor of God, as in the past, it will not be long before it will be published. The review of 'Both Sides' is nearly completed; and I am now engaged in reviewing J. N. Andrews' 'History (?) of the Sabbath.' To those who are almost impatient to see the work, I will just say, that, whereas there are more than one hundred authors referred to by Andrews—outside of the Bible—it is no small task to look them over. And in fact it will not be necessary to examine them all; but the more important will claim our attention, and of course it will take time. And none, I presume, would be satisfied to have the work imperfectly done. I think it will pay to have the work thorough this time, so as to clear up, at least a part of the errors and misrepresentations which are now before the public. But while we are willing to wait a short time longer, it will give others, who are disposed to say—'Preble is used up'—a little more time to rejoice—and I say, Let them rejoice if they will."

"Those who wait, will find there is another side to this question from that which emanated from 'Battle Creek!' By misrepresentation and lying, the Judaizers of old, thought, no doubt, that Christ was, used up, when they saw him on the cross,—and also when they reported that his disciples 'stole him away' from the tomb while the 'watch' were 'asleep!' But to the praise of God we can say, that Christ and his gospel are not quite 'used up' yet! For the 'Living Jesus' has many friends still; while his enemies are scattered to the four winds!"

"If I may be allowed to judge in this case, the friends of the Christian Sabbath will be satisfied to wait. The review of 'Both Sides,' and also that of Andrews' 'History of the Sabbath,' added to what I have previously published, will necessarily increase the size of the work beyond what was at first anticipated. And one great reason of so long delay before the work can be completed for the press, is the effort to bring such a vast amount of matter as is involved in this question, into such space, as not to swell the work so as to make it too expensive for the publisher, and for the buyer."

"It will probably make a book containing some 300 pages or more."

"The other works which I intend to publish, as announced not long since through the columns of the Voice, will be delayed till after the issue of the work on the Sabbath. Due notice will be given when these works are ready."

"I am sure the Lord is blessing this humble effort to bring out the truth, in answer to the prayers of many. Pray on brethren. May the Lord speed the right."

We are glad Eld. P. has got hold of the History of the Sabbath for two reasons: 1. Because no man, whatever his position, his prepossessions, or his prejudices, can read it without profit; and 2. Because we have been anxious to see what an opponent could say in reply to that work. We are waiting as patiently as possible for the curiosity.

It is to be a book, says the announcement, of some 300 pages or more. Let us see what it is to contain. 1. His own articles on the Sabbath revised. 2. A re-

view of Both Sides. 3. A review of the History of the Sabbath. But Both Sides contains 224 pages, and the History of the Sabbath 340, making an aggregate of 564 pages. A review of this amount of matter, together with the revised edition of his own articles, he designs to get into some 300 pages. The reader can judge from this how fully or how fairly these works will be treated in the forthcoming review. The way to forestall this effort is to give these works a thorough circulation. Brethren in New England, has every Adventist within your knowledge a copy of the History of the Sabbath? If not place one in their hands and put them under oath to carefully study it. Let the people become familiar with its contents. Then men may review it to their hearts' content. And though for a while they may be able, like the rat that gnawed the file, to congratulate themselves on the amount of chips they are making, like him they will find at last that they have only been using up their own teeth. All the Bible, all history, and all Heaven, are on the side of the Sabbath. We have nothing to do but to court investigation.

The couplet from which we borrow our heading reads, "The combat deepens, on ye brave, who rush to glory or the grave." This all applies to our subject except the grave. There is no grave in the path of the Sabbath. Its road is paved with emeralds and diamonds from this on to the gates of the heavenly city, through which all who keep the commandments of God, will by and by enter.

Queries.

It is written, Ps. cxlv, 20, "The Lord PRESERVETH all them that love him: but all the wicked will he DESTROY."

If the wicked exist as long as the righteous is there any propriety in the foregoing statement?

It is written, Rev. iv, 11, "Thou art worthy O Lord; to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are, and were created."

Does not this language imply that all created beings exist for the pleasure of the Creator in rendering to him glory and honor? And hence does it not imply that those who are sinful beings when their probation closes must be destroyed and cease to exist, because they have forfeited the only condition on which existence is granted?

It is written, Rev. v, 13, "And every creature which is in heaven and on the earth and under the earth, and such as are in the sea and all that are in them, heard I saying, Blessing and honor and glory and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever."

Does not this language show that the time will come when not a wicked being shall exist in the universe? If the Judge of all the earth should preserve his people by giving them eternal life, and destroy his enemies with the second death, would not the result be a universe of holy beings?

J. N. A.

"Materialism."

UNDER this heading, the Sabbath Recorder, the organ of the S. D. Baptists, recently published an essay, prepared by D. E. Maxson, which, from the following expression of his, I conclude was not intended for that class of infidels generally called Materialists, but for the especial benefit of Sabbath-keeping Adventists, or for those who are in danger of becoming such. Of what he is pleased to call materialism, he says, "It is at the basis, the very corner-stone, of the creed of a whole denomination of Christians rapidly growing up in this country; and for palpable reasons, growing more rapidly here in the West than elsewhere, and seeking by certain affinities to link themselves with Seventh-day Baptists." From this I think he refers to S. D. Adventists; and yet in quoting authors on our side of the question, in order to make a show of fairness by giving our own words, not a word is taken from any writer of our denomination. But certain ones are quoted, some of whom seem to be wise above that which is written; and then, from such expressions of theirs as these: "Man is entirely dependent upon his (physical) organization for all his thoughts," and

the "mind" is an "attribute of living organized dust," he seems to *infer* a proposition which none of these writers affirm, viz: "All mental phenomena are the result of organization." He then proceeds to combat this creature of his own creation in the following masterly style.

"Let us pursue this wonderful method of thought-producing into its laboratory, and see if we can catch a glimpse of the process by which thought is produced. Here, then, is a human bone to be organized. It has carbonate of lime, phosphate of lime, gelatine, &c., in its constitution. In the carbonate of lime are three simple elements, carbon, oxygen, and calcium. To produce the lime, the oxygen and calcium must unite; this they do by the strong affinity of the one for the other. This is *organization*—that process which originates all mental phenomena, according to the hypothesis under consideration. Now look out for a thought! Perhaps the immortal Iliad will come forth, for a particle of oxygen is going to unite with one of calcium to make a bone. The wonderful union is consummated, and lime is organized. Did you see the thought that was produced? Did you see the lime think? There was organization, and 'all mental phenomena are consequent upon organization,' says the Materialist."

The Materialist says so, for aught I know, but I have had no acquaintance or connection with him. And I venture the assertion that no professed Christian can be found, who holds that the "process" of organization "originates all mental phenomena," or ever produced one thought. Did not our essayist know that he was beating not so much as the air, but a phantom of his own imagination? And yet he represents that a denomination of "Christians" hold such views; and one might infer that he thought his own denomination badly infected with such ideas; for he says, "A gross materialism is sapping the foundation of our spiritual life, and shivering down the soul of man to its own earth-born nature."

Now, Bible Christians believe that the first man of our race was perfectly and completely organized, his brain as well as the rest, and yet that he had not a thought till the will and life-giving power of his Creator made him a living soul. The faith of such does not stand in the wisdom of men, nor in the workings of natural affinities of dead matter, but in the power of God. Our creed says, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Living souls are capable of thought; though not always the best. But our creed further says of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Our essayist made but the slightest allusion to this creed; his argument was altogether what is termed philosophical.

I will notice one of his chief arguments, and conclude my remarks. I call it his principal argument, because he seems to think it the most important, having put it in the form of a syllogism "for the benefit of any who may wish to combat it." He says,

1. Substances, all of whose phenomena are different, are themselves different;
2. The phenomena of matter and mind are different;
3. Therefore matter and mind are different.

"Whatever, then, matter is, mind is something else, or not matter."

"Now, since the major premise is based on a law fundamental in all philosophy, if the reasoning be faulty, it must be in the minor premise. Are the phenomena of matter and mind different, then? If you affirm that they are alike, then you and I will go to the laboratory and test their qualities. I will take an apple, and you shall take a thought. If the apple and the thought are alike, i. e., if they are both matter, then the same test will apply to both; they will have the same qualities. Now begin. I hold the apple up between my thumb and finger. Now you hold your thought up between your thumb and finger. I press the apple, and find it hard. Do so by the thought. I see the apple; it is red and round. What color and shape is your thought? I bite the apple; it is sour. How does your thought taste? Smell of it; is it fragrant? Now I let go the apple, and it falls to the floor; it is heavy. Now let go your thought; is it

heavy? O, Materialist, your materialism is heavy. It will fall, whether you let go or not.

"We have now tested the truth of my minor premise. Thought is a phenomenon of the mind. Color, form, &c., are phenomena of matter, and they are as unlike as things can possibly be; and therefore mind and matter are as unlike as they can be; and therefore materialism, which affirms that mind is matter, is as untrue as it can be.

"That part of man, then, which thinks, and feels, and wills, not being matter, is consequently neither dependent upon matter for existence, nor subject to any of the laws which govern matter. Physical dissolution, then, of the body, can affect only the body, having no effect whatever upon the mind, in respect of its essential essence or qualities. What it was before the death of the body, it must remain after that event—essentially a thinking, willing, and feeling entity."

A vastly large conclusion to draw from so small premises. My pony's thoughts are different from his body; they do not present the same phenomena. And sometimes when he comes to cross-roads, he chooses and wills to take the road that he *thinks* leads toward home. Yet I never thought of inferring such astonishingly large conclusions from these facts. Our friends of the opposite side of the question, always forget to take the thoughts of the inferior animals into the laboratory for a test and comparison with human thoughts. We, as a people, cannot answer for others, but our materialism never "affirms that mind is matter;" and we doubt very much the propriety of packing us in the same box with infidels, and then condemning the lot.

But to discover the fallacy of my friend's reasoning, I inquire, Do thoughts think? I remember of reading in the old spelling-book, "Thinkers think thoughts." Thinkers and thoughts are two things. Take a thinker then to the laboratory, i. e., one who thinks, and you will find him possessed of as many palpable qualities as your apple. Is it the mind that thinks? But what is a man's mind but his thoughts? My friend speaks correctly. He speaks of "matter and mind," and then as a specimen or sample of each, he takes an apple and a thought. But, says my friend, "Thought is a phenomenon of the mind. Color, form, &c., are phenomena of matter." Then we have not had a fair test, and we must go again to the laboratory. As I have only a thought, a phenomenon of something that has no appearance, you shall leave your apple behind, and take only some of its phenomena—its color or form, its sourness, its hardness or its heaviness. Now hold up your shape of an apple between your thumb and finger. Press it; is it hard? Look at it, taste it, smell it, weigh it. What is the difference between it and a thought? If you are dissatisfied with this test, and must have your apple, I will take a man, one of whose attributes is mind, or thought, and then we will have a fair test. We shall find that living matter is decidedly in advance of dead matter in its qualities and capabilities. "A living dog is better than a dead lion."

We have no controversy with our friends of the opposition in respect to there being a difference between mind, or thoughts, and matter. We do not claim that mind is matter; and those who would fairly oppose our views should cease to misrepresent us. The connection between matter and mind is a mystery, which neither our friends nor ourselves are able to explain. Neither do we know how matter can be endowed with animal life. But we know that life is connected with material organizations, and that matter thus endowed is vastly superior, in its susceptibilities, to dead matter. This our friends seem entirely to forget. Their philosophic reasonings concerning matter, all relate to dead matter. Dead brains cannot think. So they come to the conclusion that immaterial thought can have no connection with matter, but must be the product of an immaterial soul, which comes in between the mind and matter, and does the thinking; making a chain of two immaterial links and one material. They are not aware that it is just as difficult to connect this middle link—this immaterial soul with matter, as it is to connect immaterial thoughts with the same; and yet they hold that this soul is connected with matter, and they have never been able to discover one that was not, although they claim to have just such a soul themselves. They leave out of the controversy the wisdom and

power of God, which can as easily connect immaterial thoughts, as an immaterial soul, with matter, and pursue a course of reasoning which, if valid, would make it just as necessary for horses and dogs to have immaterial souls to connect their immaterial intelligence with their material bodies; and if immateriality is a proof of immortality, man, who boasts of his immortality, is, in this respect, no better than the brute.

The world by wisdom does not yet know God. All that we know of the mysterious connection between mind and matter, or concerning a future life, is what he has seen fit to reveal to us in his word. And since our wisdom or folly cannot improve this revelation, we shall do better to accept of it as it is. That word tells us plainly that man who was made of dust, on receiving the breath of life, *became a living soul*. Of the immaterial, immortal soul it says nothing. On the contrary, it calls man mortal, with no part excepted, but promises him a future life by means of a resurrection of the dead, and immortality on condition of his seeking for it in the way of faith and obedience. Our philosophic friends may imagine that they aid the belief in a future life through the resurrection, by proving that man is immortal independent of it; but the effect of their reasoning must be to weaken faith in it, by making it appear that there is no need of it—that man is immortal without it, and can feast his "immortal mind" on all the joys of Paradise, should his corruptible "clay tenement" never be brought up from the dust. And it is having this effect. Thousands upon thousands are coming to deny the resurrection and reject revelation, as the legitimate fruit of their faith in the natural immortality of man. Did our Christian friends realize the real tendency of their efforts in behalf of natural immortality, they would drop their vain philosophy, and maintain the faith of a future life through the resurrection of the dead, instead of asserting that there can be no resurrection of an individual, if he is really and wholly dead. Why should it be thought a thing incredible with them that God should raise the dead? But they virtually deny his power to endow animated matter with thought, and positively declare that he cannot raise the dead, if consciousness has ceased, and all this in the face of innumerable facts of the cessation of consciousness, while the person was living.

But while we mourn over the fact that our friends are unwittingly aiding the cause of Spiritualism, the present, and most popular form of infidelity, and therefore the most dangerous; they, in turn, feel deeply over our supposed tendency to ancient, materialistic, Epicurean, infidelity, a thing that has had its day and run its race, is unpopular, and is now discarded even by Satan himself; he having discovered a more plausible form of deception for this age, suited to the prevailing philosophy.

Who are in danger of being deceived? Where lies the truth? Not in human philosophy or wisdom, either ancient or modern, but in the word of God. May Heaven aid the honest inquirer to lay aside human wisdom, and receive that word in its native simplicity, harmony, and beauty, and thus escape the subtle snare, which Satan has been so long weaving for this last generation.

R. F. COTTRELL.

Decision of Character.

WITHOUT it, no man or woman is ever worth a button, nor ever can be. Without it, a man becomes at once a good-natured nobody, the poverty-stricken possessor of but one solitary principle, that of obliging everybody under the sun merely for the asking. He is like the judge who uniformly decided according to the views of the closing speech. Having no mind of his own, a man is a mere cipher in society, without weight of character, and utterly destitute of influence. Such a one can never command the respect, or even the esteem of men around him. All that he can command is a kind of patronizing pity. The man to be admired, respected, feared, and who will carry multitudes with him whether right or wrong, is he who plants his foot upon a spot, and it remains there in spite of storm, or tempest, or tornado; the very rage of an infuriated mob but gives new inspiration to his

stability of purpose, and makes him see that he is so much the more a man.

Christ Died for the Ungodly.

ROMANS V, 6.

WHY, perishing sinners, your hearts will ye harden,
And reject the commandments of God in your pride?
O seek ye from Heaven forgiveness and pardon:
For it is for your sins that the Saviour has died.

And will ye live on, still no Saviour revering,
And still refuse Christ as your king and your guide?
O why are you thus in your sins persevering,
When it was for those sins that Christ suffered and died?

How sweet to the Christian, in moments of sadness,
To know that there's One in whom to confide!
How oft will this thought fill his spirit with gladness—
That his sins are forgiven, since Jesus hath died!

And when the death-bed of the Christian surrounding,
His friends and his kinsmen watch life's ebbing tide,
They rejoice that the Saviour, in mercy abounding,
Has come down from above, and for sinners has died.

MAKE HOME BEAUTIFUL.—The following suggestions will indicate to parents an important direction which they may give to their means and leisure time, in order to secure the same happy result:

Let home be the nursery of truth, of refinement, of simplicity, and of taste. Study to make it attractive to your children by every means in your power, and lose no opportunity for improving their minds and cultivating their home affections. Let system and order, industry and study, taste and refinement, be cultivated at home, and comfort, harmony, and peace will reign within your dwelling, however humble. Do your children love music, or drawing or flowers? Encourage their taste to the utmost of your ability. Indeed, where the love of music pervades a family, and is judiciously cultivated, it is an important aid in the training of children; for the child whose soul is touched with melody easily yields to the voice of affection, and seldom requires severity. More than this, the harsh tones of the father's voice, as he commands, and the cutting tones of the mother, as she forbids, become milder and more persuasive, if accustomed to join with their children in these recreations, and thus both parents and children are mutually refined and elevated. Let me add that I can not conceive of any purer enjoyment than is felt by the head of the family, as wife and children gather in about him, and pour forth their sweet voices in songs of praise at the morning sacrifice and the evening oblation. If the father has money to spare, I do not doubt that he might make a good investment in a piano, a melodeon, or some other instrument, to accompany the voices of his wife and children, provided always that practice on these instruments be not allowed to interfere with the practice at the kneading-trough, the wash-board, or with any other duty that a true woman, be she daughter, sister, wife, or mother, ought to understand. These duties and these pleasures are in no degree incompatible with each other. Whatever tends to develop the intellect, to refine the taste, and purify the affections, may find a fitting place in every house.

Where is Your Boy?

We saw him last evening, in the company of very bad boys, and they each had a cigar; and now and then some of them used some very profane language. As we looked at your son, we wondered if you knew where he was, and with whom he associated. Dear friend, do not be so closely confined to your shop, office, or ledger as to neglect that boy. He will bring sorrow into your household if you do not bring proper parental restraint to bear upon him, and that very soon. Sabbath-school and day-school teachers can help you, but you must do most.

Christ oftner comes to the door than he enters the house.

Is it not better to be saved by divine mercy than to be saved by divine justice.

Letters.

"Then they that feared the Lord, spake often one to another."

—This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Canright.

BRO. WHITE: We continue our meetings yet. The interest is increasing. Our congregations have been larger this week than before. Prejudice has now turned in our favor. A Methodist spoke on the Sabbath question yesterday, and his own members ridiculed his arguments for the Sunday Sabbath.

We had a meeting last Sabbath and a few decided to keep all the commandments. We have given thirty-one lectures, and now we think that the work is just begun. People cannot decide on these things in a short time. So we shall stay till our work is fully done if it is three months. Pray for us.

D. M. CANRIGHT.

Jackson, Ind.

From Bro. Matteson.

BRO. WHITE: On the first of this month we finished a course of meetings in Oakland. We held 27 meetings, mostly Norwegian. The Spirit of God was among us, and the brethren and sisters were strengthened. These meetings were in general well attended by outsiders, among whom some interest was manifested. One family determined to keep the Sabbath. Others were persuaded that our faith is in harmony with the Scriptures, and I trust that some of them will meet with the brethren in the future. There was a desire in the neighboring towns to hear the message, and I am going there, if the Lord is willing, as soon as I can. May the Lord bless the brethren in Oakland and prepare them for the coming kingdom.

JOHN MATTESON.

Poy Sippi, Wis., Nov. 4, 1864.

From Bro. Wilson.

BRO. WHITE: I feel like saying to the brethren and sisters that there are some in Memphis, that are striving to live out the truth, by keeping the commandments of God and the faith of Jesus. We see the need more than ever before of having on the whole armor of God, that we may be able to stand against the wiles of the Devil, and keep God's law aright, and escape the wrath of God which is coming upon those who willfully resist his law. Oh let us wake up to a sense of our duty to God. Let us have living faith, that will purify and cleanse us from sin, and make us fit subjects for the kingdom of God.

"Oh for a faith that will not shrink,
Though pressed by many a foe
That will not tremble on the brink
Of poverty or woe."

I mean by the grace of God to be one of the faithful who will stand on Mount Zion.

Yours for living faith.

JAMES WILSON.

Memphis, Mich.

From Bro. Underwood.

BRO. WHITE: A little band of Sabbath keepers, who are looking for the second coming of our Lord and Saviour Jesus Christ, was raised up here last summer, as the result of the faithful labors of Bro. Waggoner and Ingraham with the Ohio tent. One week ago last Sabbath evening, we commenced a two-days' meeting which lasted over the Sabbath and first day of the week. We were blest with the labors of Bro. and sister Hutchinson from Orwell; also a large representation of the brethren and sisters from the Orwell church were present, which added very much to the interest of the meetings. From a letter read by one of their number from Eld. Waggoner, we learned of additional affliction he and his family are passing through by sickness, with whom we felt to deeply sympathize.

As the result of instruction received, and Christian association together, we were mutually strengthened and encouraged. The Devil also was somewhat busy. One of his agents stole Bro. Hutchinson's buffalo robe the first evening; but he became ashamed of it for some cause, and brought it back and left it not far from the meeting house, where it was found after the meeting was over, and Bro. Hutchinson had returned home. Pray for us that our faith fail not.

Yours in the love of the truth.

A. B. UNDERWOOD.

Wayne, Ohio.

As we are deeply fallen from a state of innocence, so we should rise to a state of penitence.

Extracts from Letters.

Bro. M. G. Kellogg writes from San Francisco, Cal.: Perhaps you will be pleased to hear that I still love the Review and the truths that it advocates. I think that the few that came out here last year under the feeble efforts that were made, are making progress in the good way. None have turned away from the truth, but on the contrary all are advancing. We have prayer meetings every Sabbath. I hope and pray that the Lord will stir up some humble, faithful servant to come here and gather in the stray sheep to his fold.

Sister M. A. Kilgore, having lost her youngest child from a scald, writes: At first Satan with his arts tried to have me think that I could not love the Lord under such a sore chastisement. But thank God he did not leave me, but in my distress I cried unto the Lord with my voice, and he gave ear to me. In the day of my trouble I sought the Lord, but did not refuse to be comforted. In thinking over my former ways, I came to the conclusion that I had not sufficiently valued the goodness and loving kindness and tender mercies of the Lord in sparing all our lives till that time, and especially the lives of my three sons in the army for three years. They are now all readers of the Review, and the eldest is discussing the Sabbath question with the missionaries, and is requesting our prayers that the Lord may open the way for him to be released from the use of carnal weapons. Praise the Lord, I feel prepared to kiss the rod that has smitten me, and say, God is ever good; for he does all things well. O brethren and sisters the time of affliction is one when we can most appreciate the value of the great and precious promises God has given us in his word, which we can discern through the light of present truth. Especially are those in 1 Thess. iv, 13-18 very soothing for those of us who have laid some of our dear ones down in the dust to rest until the life-giver comes.

From a private letter from sister P. M. Lamson, to a friend in this place, we take the liberty to extract the following: My thoughts and feelings harmonize with yours and with all those who love present truth, and are seeking with their might to spread the light.

The Lord is leading his people on step by step, evening the way, and proportioning their duties to their strength.

The gifts of the Spirit become inexpressibly precious. The testimony of Jesus is the spirit of prophecy. I esteem it as the instruction the Lord would give to his children if present with them, exposing to us the dangers of the way, and the snares laid by Satan to catch our feet, thereby enabling us to safely journey through the perils of these last days to those glorious mansions he is preparing for those that do not neglect the great salvation.

Cheerfully I have entered upon reform in habits of diet. Why not eat the best food, that which is the most healthful when it only costs the sacrifice of acquired taste and appetite? I find myself improving in health since abandoning the use of flesh, especially pork, spices and all high-seasoned preparations, without feeling any loss of relish for food.

Sister C. Prentice writes from Red Rock, Iowa: Though conscious of many deviations, and much forgetfulness of our Saviour's holy teachings, in my heart there is an earnest desire for a "closer walk with God." I am entirely deprived of the pleasure of communion with brothers and sisters in the Lord. My Bible and the Review are now my greatest earthly consolation. The tidings of the onward progress of the truth, are to me glorious tidings; and the sweet spirit communings of the scattered flock, through the Review, I prize highly. None but the lonely one can give it full appreciation. Pray for me that I may be found faithful to the end.

Obituary Notices.

DIED in Wright, Ottawa, Co., Mich., of typhoid and lung fever, after a sickness of four weeks, Cynthia M., daughter of Lyman and Rosamond Carr. She embraced the present truth and was baptized by Bro. Cornell some eight years ago, in Bowne. Several days before her death she was almost deaf and speechless in which time she manifested her quiet and affectionate feelings to friends around by smiles and greetings. She was buried yesterday by the side of her sister, Jane R. Ginley. "Blessed are the dead which die in the Lord from henceforth."

JOSEPH BATES.

Grand Rapids, Nov. 2d, 1864.

DIED, of typhoid fever, in Salisbury Center, Herkimer County, N. Y., September 28, 1864, my brother, Maxon Seely, aged 42 years, 6 months and 16 days. He leaves a wife and three children, an aged mother and an invalid sister, all looking to him for care. Thus we are left to mourn our loss, but we hope our loss may be his gain.

ELVIRA SEELY.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 15, 1894.

THE church in Battle Creek, were happy to welcome home Bro. and sister White, who returned the 11th inst., and to hear from their lips words of counsel and encouragement, Sabbath the 12th.

WE commend to the reader the articles on the Mark of the Beast and Materialism, in this issue, as doing good justice to the sophistries of our opponents.

THE Statistics relative to the United States, given in the last Review, were taken from a speech by Gen. Hiram Walbridge at the 4th of July celebration in N. Y. city in 1882.

IDOL gods are worshiped in two temples in San Francisco. There are 50,000 worshipers.

Facts about the Body.

THE number of bones in the framework of the human body, is 260, 108 of which are in the feet and hands, there being in each 27.

The quantity of blood in adults is on an average about 30 pounds, which passes through the heart once in four minutes.

One tenth of the human body is solid matter. A dead body weighing 120 lbs., was dried in the oven till all moisture was expelled, and its weight was reduced to 12 lbs. Egyptian mummies are bodies thoroughly dried; they usually weigh about 7 lbs.

The lungs of an adult ordinarily inhale 30 cubic inches of air at once, and if we breathe 20 times in a minute, the quantity of air consumed in that time will be 800 cubic inches, or 48,000 inches an hour, and 1,152,000 inches in a day, which is equal to 86 hogsheads.

Of the above, we wish to call especial attention to the closing paragraph, about the lungs and the air that is needed for their support. Eighty-six hogsheads a day. About four hogsheads an hour. In view of this fact, what importance attaches to the subject of ventilation. How many make provision in their sleeping apartments, provided they spend eight hours in rest, for thirty hogsheads of fresh air during that time?

Disappointments.

THESE teach us submission to God. They give us an insight into our own hearts. We have in them an admirable opportunity to learn whether we love best the will and providence of God, or whether our own ways are dearest to ourselves.

When we have learned submission we shall say: Let God choose for us. Let his will be done. Let his purposes be accomplished. What he gives is best. What he denies we would be injured by. The hairs of our heads are all numbered. The sparrow does not fall without his notice. We are of more value than many sparrows. Then what he denies, and what he gives, shall be alike accepted with grateful hearts by us.

J. N. A.

A HAPPY HOME.—What a sweet picture is that of a happy home and a fond domestic circle! Thousands of such may be found in this Christian land. The following will tell our young readers some of the principal things which make home happy:

First of all is piety. The love of God and constant endeavor to keep his commandments, a humble trust in the Lord Jesus Christ, and a good hope through his grace of a celestial home hereafter—these tend to smooth away all the troubles of life and to lighten all its enjoyments.

Next comes mutual affection. This helps to suppress every unkind word and action, and makes each member of the family anxious to regard the wishes and promote the happiness of every other. Love is better than sunshine in any dwelling, far better than costly furniture, or fine clothes, or plenty of money.

Thirdly, in every house where there are children, comes an obedient and respectful demeanor on the part of the children toward all who are older than them-

selves, and especially toward their parents. Such a demeanor leads children to be regarded as ornaments and comforts to society; otherwise they are likely to be considered plagues and nuisances.

Fourthly, a love of reading. How pleasant to fill up the leisure hours, and especially long winter evenings, with loud reading! Thus the whole family may share the pleasure of reviewing the history of other times, or join in a common excursion to other lands, and all are furnished with food for reflection and subjects for conversation.

All these sources of indoor enjoyment are almost equally within the reach of the rich and the poor, of families in the city or country. Let each one of our readers try to do what he can to make his own a happy home.—*Sel.*

"The Fag-end of my Life."

AMONG the wounded at the battle of Stone River, in Tennessee was a young man. Over the mortally wounded son hung the anxious mother, in the deepest sorrow that he gave no evidence of fitness for eternal scenes. But the words the dying youth uttered were most decisive of the clearness of his own convictions of the shame and the wrong of those who neglect God till life's closing scenes, hoping then to find his favor. To a Christian appeal he replied, "If I live to get well I will be a Christian; but I will not throw the fag-end of my life in the face of the Almighty." He immediately expired.—*Sel.*

Appointments.

THE second Quarterly Meeting for this conference year, of Lisbon, Marion and Fairview churches, will be held at Marion, commencing Sabbath evening, and hold over Sabbath and first-day, Dec. 10 and 11.

The brethren will please come with buffalo robes and blankets as far as convenient, to meet the inclement season of the year.

THOMAS HARE.

Business Department.

RECEIPTS.

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Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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Books sent by Express.

H C Blanchard, Chillicothe, Ill., \$48.65. A S Gillet, McGregor, Iowa, \$32.84. J B Frisbie, Chelsea Mich., \$37.39.

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