The Advent Review & Sabbath Herald

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Blessings.

To the friends in New York, and to many other friends:—

 allerged. As I have been asked if we will be satisfied with that as a sufficient position, the writer will not be satisfied with it, as the position is not sufficiently

2. In Rev. vii. the servants of God are said to be "cathed in their foreheads." As Backer's visions are of a time when utter destruction without mercy is impending, you will see that the foreheads, those who suffer the seven last plagues.

3. Some of the facts of the third message of that chapter are developed under the influence of Spiritual alienism, now raging in the land. See chap. xill.

4. The second message was believed, obeyed, and thus fulfilled by thousands 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."—By Eld. J. H. WaggoneR.

The Mark of the Beast.

To the Friends of the Sabbath in New England.

BY ELD. J. H. WAGGONER.

Do you not know that you can completely judge of your own conscience 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? Do you know in part what it is; you pretend to know it, but you are not mistaken, I believe we are able to give a good Bible reason for our faith in 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 Backer's visions are of a time when utter destruction without mercy is impending, you will see that the foreheads, those who suffer the seven last plagues.

4. The mark of the beast is enforced, in the foreheads or in the hand, just before the coming of the Son of Man. Rev. xiii, xiv. But we have seen that the mark of God is placed in all the bread of good works, in all the bread of the world that 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 judgments" 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. xxix. and Ex. 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 where 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, 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 Dovay Catholicism is both direct and decisive on this point:

"How prove you that the church hath power to command feasts and holy days?"—And. The very act of changing the Sabbath into Sunday.

We have now before us, our God, the Creator, with his Sabbath, an important part of his command
1. Did the earliest first-day keepers profess to keep that day on any scriptural authority?
2. Did they keep it as the Sabbath?

On the first question I affirm, and fear no contradiction from any who take the practice of the churches of that age as your rule, or who are satisfied with the 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 the seal.

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 will, therefore, briefly note the following questions:

1. The earliest first-day keepers profess to keep that day on any scriptural authority?
2. Did they keep it as the Sabbath?

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Blessed and holy is he that part in the first resurrection. 

Rejoice, for your names are written in heaven. 

He who has overcome shall inherit all things, and I will be his God, and he shall be my son. 

I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty. 

I will therefore that men pray everywhere, lifting up holy hands, without anger or dispute. 

Our men of the church have your testimonies; therefore we have no need that any man teach you. 

For when we were yet without strength, in due season he came unto us. 

His love was stronger than death. 

Wherefore, since we are the children of God, we shall be children of God, and as such he shall be our Father. 

Forasmuch as ye are sons, God hath sent forth his Spirit into your hearts, crying, Abba, Father. 

Let me not be as the unprofitable servant. 

The fear of the Lord is the beginning of wisdom. 

Shall I speak to the spirit of the Lord? and shall I not speak to the woman? 

The fear of the Lord is the beginning of knowledge and the foolish despiseth wisdom. 

The fear of the Lord is the beginning of wisdom, and the knowledge of the holy one is understanding. 

Let not the wise make themselves wise in their own eyes; but fear that the Lord your God, and keep his commandments. 

Let not the wise make themselves wise in their own eyes; but fear that the Lord your God, and keep his commandments. 

Humble thyself in the sight of the Lord, and he shall exalt thee. 

Humble thyself and fear the Lord, and be glad also. 

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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 upon the propositions of the Voice of the West in relation to "Holy Time, or the Sabbath." But in the Voice of Oct. 25, n.l., he has again brought up the subject in a manner that should not pass unmentioned.

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 when in their reckoning of time they were one day apart, and the Sabbath with one company came on the other. The other then asked each of those days was the Sabbath. This, he said in the point as it was. 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 they could not both have been keeping the same moment in both places; and that even if otherwise might not have been, we do not deny. But all we attempted to show was the utter inconsistancy of Sunday-keepers' urging such an objection against Sabbath-keepers, or their pleading the fact of their keeping one day as we do. They believe in keeping Sunday, 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 days these missionaries should have observed, from the time they started in the week, and we asked them for 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 second could be kept, and with all the points we had put to the wall, and he has never attempted a reply. But instead of replying he slips off on the question, whether the day should begin here at six o'clock or any other specific hour. Is'nt it just as easy to tell when the sun would rise and set at very near the same point 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. Then commences with the "Review," taking up a remark in our last article, and then he subject is not fairly understood, &c., and to show what the misunderstanding is, quotes the ridiculous statements given above from the Voice, then goes on to Dr. 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 were never based upon any such premises. And if he took up his pen to correct the misundertstanding of the Hope, why does he not confine himself to that paper, instead of associating us therewith, in the same way all of that is just, and fair, and honorable to ourselves. We protest against being thus mixed up with that sheet, and make ridiculous before the public by being saddled with its stupidity and ignorance.

We do not say that any of this is national 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 of them should have been so inaccurately and unnecessarily used.

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 (Christian Sabbath) the Sabbath: and still each one is keeping the seventh day, (which is here assumed,) that 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, but they are not in the same point with respect to the objects of that gift. 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. And this is the Christian Sabbath. There can be of course but one Lord's day in every week. Now will he tell us which one of these two days that were kept by the missionaries, as the Christian Sabbath was that comes to them, and yet their Sabbaths are an entire day apart.

It was admitted in the above that it was the (Christian) Sabbath that was kept by those missionaries. It was the point at issue. It was the definite first day of the week, which they and all Sabbath-keepers believe in keeping. We therefore called upon Sunday-keepers and Eld. Himes is one of them, to tell us which days those missionaries should have observed, from the time they started in the week, and we asked them for 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 second could be kept, and with all the points we had put to the wall, and he has never attempted a reply. But instead of replying he slips off on the question, whether the day should begin here at six o'clock or any other specific hour. Is'nt it just as easy to tell when the sun would rise and set at very near the same point in both places; and that even if otherwise might not have been, we do not deny. And

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

Marvellous tell. Who has said anything about trying the word of God by a vision? Who has done anything to 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: "Dr. 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 God at all. 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 another Rom., nor the words of Christ to the woman. We did not speak of the works of creation so far reveal the eternal power and Godhead of the invisible God. We might have an excuse for considering any image either likeness of man, birds, four-footed beasts or creeping things, as the eternal God, yet nothing is said about worshiping him through symbols of any kind, much less there is any prohibition of such worship. So any 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 saying the Swearing of the Sabbath, and the Sabbath observance, and what Eld. Preble denominates a "new law," or "a new commandment," or "the worship of images."

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

Ezra Hicks has declared that he does not belong to the no-Sabbath party; yet in the Voice of the West, Nov. 25, 1864, he speaks thus in relation to the Sabbath institution:

"There was no Sabbath to man before the flood, and none after, in the patriarchal age, including a period of about 1500 years of the history of man. The Sabbath of our Lord's enunciation is in Ex. xi. 1. On the first day of the second month, n. c. 1511, the Israelites tramped the wilderness for a month before the morrow was the Sabbath; which would be the twenty-second day of the month. The day after the Sabbath, the wilderness to God from the mountain of Sinai? And if so, God could not have directed his people to observe the Sabbath, for he must have known that the Sabbath would be the twenty-second. Yet 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 Sabbath institution, as he claims, let him show the warrant for applying either of these to the Sabbath. And if so, God could not have directed his people to observe the Sabbath, for he must have known that the Sabbath would be the twenty-second. Yet 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 Sabbath institution, as he claims, let him show the warrant for applying either of these to the Sabbath. The Sabbath was a Jewish institution, and a type, or shadow of good things to come, as Paul declares in Col. ii, 16, of the law of the Sabbath afterward instituted through the Holy Scriptures, and doing God service. Truly the wise of the mother of harlots is all-potent in bewildering men's reason, and shutting their eyes to the light of truth.

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 Brev. 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:

"This is one of those assumptions which inhere in every argument devised against the Sabbath. It will be seen that the fiftteenth day, on which the Sabbath is mentioned in the Voice of the West, as follows:

"This is one of those assumptions which inhere in every argument devised against the Sabbath. It will be seen that the fiftteenth day, on which the Sabbath is mentioned in the Holy Scriptures, was "the day of the second month, a. a. 1611, the Israelites having arrived at Jericho, we have this conclusion: If one of those days must have been the Sabbath, "if the Sabbath had been instituted before this for man to keep holy!" And yet on one of those days which must have been the Sabbath by the people of the command of God, all marched around Jericho, in violation of the Sabbath law given through Moses. "The Sabbath institution, and a type, or shadow of good things to come, as Paul declares in Col. ii, 16, of the law of the Sabbath afterward instituted through the Holy Scriptures, and doing God service. Truly the wise of the mother of harlots is all-potent in bewildering men's reason, and shutting their eyes to the light of truth.

"The Combat Deepens.

"It is written, Ps. cvii, 20, "The Lord preserves all that love him: but all the wicked will be cut off." If the wicked exist as long as the righteous there is any propriety in the foregoing statement? It is written, Rev. v, 13, "Then shall worthy of Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are, and were created." Does this language imply that all created beings are of the same order, and that the Create in rendering to him glory and honour? 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, heaven and earth, and all things that are in them, shall bow to the Lord, saying, 'Blessed be the name of the Lord for ever and ever.'" For the "Living Jesus" has many friends still; while his enemies are scattered to the four winds! If Paul or any of his associates, 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 both as 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 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 reader. 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 of the West, will be devoted to work on the Sabbath. Dusen notes 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 work of every Sabbath-keeping Adventist, or class of infidels generally called Materialists, but for the especial benefit of Sabbath-keeping Adventists, or those who are in danger of becoming such. Of this 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 work of every Sabbath-keeping Adventist, or class of infidels generally called Materialists, but for the especial benefit of Sabbath-keeping Adventists, or those who are in danger of becoming such. Of what he is pleased to call materialism, he says, "It is a very common doctrine, the creed of a whole denomination of Christians rapidly growing up, 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 their own words, and expressive expressions 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 those who are in danger of becoming such. Of what he is pleased to call materialism, he says, "It is a very common doctrine, the creed of a whole denomination of Christians rapidly growing up, 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. 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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 professor Christian can be found who either admits that the "process of organization" originates all mental phenomena, or ever produced one thought. Did not our expert know that he was beating not so much as the air, but a phantom of his own imagination? And yet he represents that a thought has been produced, and no acquaintance or connection with him. And I hold that this soul is connected with matter, and they are as unlike as they can be; and therefore materialism never "affirms that mind is matter;" and we doubt very much the propriety of packing us into the same box with infidels, and then condemning the lot. — In we doubt very much the propriety of packing us into the same box with infidels, and then condemning the lot.

But to discover the falsity of my friend's reasoning, I inquire, Do thoughts think? I remember of reading in the old spelling-book, "Thinkers think thoughts." And we must go again to the laboratory for a test at comparison with human thoughts. Now I let go the apple, and it falls to the floor. If the apple and matter are as unlike as they can be; and therefore materialism never "affirms that mind is matter;" and we doubt very much the propriety of packing us into the same box with infidels, and then condemning the lot. — In we doubt very much the propriety of packing us into the same box with infidels, and then condemning the lot.

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 poser, the castigating pedagogue, the sponge that sponges 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, he is without principle and without veneration. 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, and feared, and who will carry multi-

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In its constitution. In the carbonate of lime are three independent terers affirm, viz: "All mental phenomena are the result he seems to other. This is consequent upon organization,' says the Materialist."...
Letters.

From Bro. Carignty.

Bro. White: We continue our meetings yet. The interest is increasing. We have been larger this week than before. Priorities has now turned in our favor. A Methodist spoke on the Sabbath question yesterday in the presence of other ministers. 

From Bro. Matteson.

Bro. White: On the first of this month we finished the course of meetings which we had been conducting in this neighborhood. 

From Bro. Wilson.

Bro. White: I feel like saying to the brethren and others that are striving to live out the truth, by keeping the commandments of God and the ordinances of man, 

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, 

For the week ending Oct. 19th.

Yours in the love of the truth.

JAMES WILSON.

Memphis, Mich.

From a private letter from sister P. M. Lamson, to her friends in the church in New Hampshire, she says that she and her husband have prayer meetings every Sabbath. 

Bro. M. G. Kellogg writes from San Francisco, Cal.: Perhaps you will be pleased to hear that I still love the Review. I have found that the few that came out here last year under the fickle efforts that were made, are making progress and are saving many souls. I have been reading the Review so far as I was able to get it. I have tried to have me think that I could not love the Lord under such a cruel. But thank God He did not do it in my time. I have been reading it 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 love and 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 oldest is discussing the Sabbath question with the missionaries, and is requesting our prayers that the brethren may overcome the obstacles that are set up from the use of carnal weapons. Praise the Lord, I feel prepared to live the red that has smitten me, and say, God is ever present, and I feel this well. O brethren and sisters the time of affliction is one when the faith of Jesus becomes more precious, and the desire and the hope of the Spirit are increased. The brethren and sisters are not only able to bear upon him, and that very soon. 

In the way, and proportioning their duties to their strength. . . . .

Oh for a faith that will not shrink, 

Though pressed by many a foe

Of poverty or woe.
THE REVIEW AND HERALD.

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BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 22, 1884.

PL. THE tax church in Battle Creek, were happy to welcome home Bro. and sister White, who returned ing good justice to the sophistries of our opponents.

PL. The number of bones in the framework of the human body, is 260, 108 of which are in the feet and hands, about 30 pounds, which passes through the heart once 1,152,000 inches in a day, which is equal to 86 bogs- 
inches of air at once, and if we breathe 20 times in a minute, what for thirty hogsheads of fresh air during that time ?

PL. Among the wounded at the battle of Stone River, in Tennessee was a young man. Over the mortally wound- ed son hung the anxious mother, in the deepest soy- ming, with loud reading! Thus the whole family may share the pleasure of reviewing the history of oth- er times, or join in a common exclamation to other lands, and all are furnished with food for reflection and sub- ject for conversation.

PL. 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- 

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Disappointments.

B A L L T E R E E K, MICH., THIRD-DAY, NOVEMBER 22, 1884.

PL. To command the reader to the articles on the Mark of the Beast and Materialism, in this issue, as do- ing good justice to the sophistries of our opponents.

PL. Tax Statistics relative to the United States, given- en in the last Review, were taken from a speech by Gen. Hiram Waldbridge at the 4th of July celebration in N. Y. city in 1862.

PL. Into gods are worshiped in two temples in San Francisco. There are 9,000 worshippers.

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, about 30 pounds, which passes through the heart once 1,152,000 inches in a day, which is equal to 86 bogs-
inches of air at once, and if we breathe 20 times in a minute, what for thirty hogsheads of fresh air during that time ?

Disappointments.

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 prin- cipal results of happy and especially happy homes.

First of all is peace. 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 any evil word and action, and makes each mem- ber 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-