

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."

VOL. IX.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 26, 1857.

No. 17.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

BY

J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL, } Corresponding
and STEPHEN PIERCE, } Editors.

Terms.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

THE CHRISTIAN'S WALK.

CHRISTIAN! walk carefully—danger is near;
Work out thy journey with meekness and fear;
Snare from without, and temptations within,
Seek to entice thee again into sin.

Christian! walk humbly—exult not in pride;
All that thou hast is by Jesus supplied;
He holdeth thee up, he directeth thy ways,
To him be the glory—to him be the praise.

Christian! walk cheerfully, though the dark storm
Fill the bright sky with the clouds of alarm:
Soon will the clouds and the tempest be past,
And thou shalt dwell with thy Saviour at last.

Christian! walk steadfastly, while it is light;
Swift are approaching the shades of the night;
All that thy Master hath bidden thee do,
Haste to perform for the moments are few.

Christian! walk prayerfully—oft wilt thou fall,
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care,
If thou art clad in the armor of prayer.

Christian! walk joyfully—trouble and pain
Cease when the haven of rest thou dost gain;
This thy bright glory, and this thy reward,
"Enter thou into the joy of thy Lord!"

[Conference Hymns.]

A CATECHISM FOR THE DEIST.

QUESTION. What do you understand the Bible to be?

ANSWER. A revelation from God.

Q. What is meant by divine revelation?

A. A supernatural communication of truth from God to man.

Q. Is it probable that God ever made such a revelation to man?

A. It is; for without it man could never have known any thing concerning his Creator, or of his mind and will.

Q. Is such a revelation necessary?

A. It is, on the supposition that God designed the happiness of mankind, and that they could not be so happy without it.

Q. Wherein does it farther appear that such a revelation is necessary?

A. Without such a revelation we could not determine the quality of moral actions,* so as to know which are good and which are evil.

Q. By what rule then are we to judge of human conduct, so as to know what is right and what is wrong?

A. By the law of God.

Q. How may that law be known?

*Moral actions are those which relate to manners, and are always good or bad, according to some rule or law, expressed or understood. They differ from natural actions thus—it is natural for us to breathe; it is immoral to cheat and to tell lies; morality requires us to do justly and to speak the truth.

A. By divine revelation.

Q. Are not human opinions a sufficient guide in moral actions, without the aid of a direct revelation from God.

A. They are not.

Q. Why are they not?

A. Because they are so various and contradictory.

Q. Is not human reason a sufficient guide in moral actions?

A. It is not.

Q. Why is not human reason a sufficient guide in regard to moral conduct?

A. Because it is imperfect.

Q. How do you prove that human reason is imperfect?

A. From the fact that some men worship the true God, some the works of God, and others the works of their own hands.

Q. What other proof have you that human reason is imperfect?

A. The fact that some men worship no God at all.

Q. What farther proof can you give?

A. The fact that there are some atheists in the world, many kinds of deists, and many heretics among Christians.

Q. Do all these different sects and orders of men pretend to be guided by reason?

A. They do.

Q. Is not the light of natural conscience a sufficient guide in regard to moral conduct?

A. It is not.

Q. Why is not conscience a sufficient guide?

A. Because conscience cannot act without a rule to go by.

Q. Where then shall we find the rule, by which we are to be guided in moral actions?

A. In the word of God.

Q. But, is not the Spirit of God, or "inward light," as some call it, a sufficient guide, without the word of God?

†The following is a specimen of character as developed by the light of nature, or natural conscience, and to which of these "infidel philosophers" shall we refer to teach us genuine morality? 1. Zeno, the stoic, and Diogenes, the cynic, sanctioned the foulest impurities: of which Socrates also was more than suspected! 2. Lycurgus and Solon, authorized, yea, legalized the murder of delicate children! 3. Draco, the celebrated Athenian, punished all crimes alike, with death! 4. Plato recommended a community of wives! 5. Aristotle maintained the right of making war on Barbarians! 6. Cato, the elder, was remarkable for the ill usage of his slaves, and the younger Cato gave up the person of his wife! 7. Mohammed sanctioned unlimited sensualities! 8. Lord Herbert (one of the most celebrated modern infidels) says, 'the indulgence of lust and anger, is no more to be blamed, than the thirst occasioned by drowsy!' 9. Mr. Hobbes, (the celebrated moral philanthropist,) says, 'that every man has a right to all things, and may lawfully get them if he can!' 10. Lord Bolingbroke states that self-love is the principle of morality: that modesty is only vanity! That polygamy is a part of the religion of nature! 11. Mr. Hume maintained that self-denial, self-mortification, and humility, are not virtues; but are useless and mischievous; that pride, self-valuation, &c., are virtues! that adultery must be practised, if men would obtain all the advantages of life! 12. Both Voltaire and Helvetius advocated the unlimited gratification of the sensual appetites! 13. Rousseau made feelings his standard of morality! 'I have only to consult myself,' said he, 'concerning what I do. All that I feel to be right, is right,' &c. This is exactly the principle of morality taught as the Tammany Hall rule, where it is said, 'whatever gives me pain is wrong, whatever gives me pleasure is right!' 14. Lastly, comes Mr. Robert Dale Owen, with his rules of morality, one of which is, 'that a man may throw off his wife, as often as he would his garment, when worn out!'—Dr. Sleight.

A. We do not know that all men have the Spirit of God; if they have they need the Scriptures.

Q. Does not philosophy supersede or set aside the necessity of divine revelation?

A. It does not.

Q. Wherein is philosophy deficient?

A. In its doctrines concerning God, the worship of God, man's chief good, the pardon of sin, the government and providence of God, and a future state.

Q. Have you any proofs to offer that the Bible is of divine origin?

A. We have many proofs.

Q. Mention some of them.

A. The Bible must be the production of either good men, or good angels, bad men, or devils, or of God.

Q. How do you prove that it is not the production of bad men, nor of devils?

A. Neither bad men nor devils would make a book which condemns their own practices, and dooms them to endless perdition.

Q. How do you prove that good men have not imposed upon the world by saying that the Bible is the word of God, when it is nothing but their own invention?

A. Neither good men nor good angels, would or could make a book, and tell lies all the time, by saying, "Thus saith the Lord," when he had said no such thing.

Q. Have you any other proof that the Bible is of divine origin?

A. The Bible is precisely such a revelation as is necessary and desirable to man in his present condition.

Q. Wherein does the Bible appear to be just such a revelation as we might suppose God would bestow upon his creatures?

A. In the sublimity of its doctrines, in the purity of its moral precepts, and in its uniform and benevolent design throughout.

Q. Wherein does it farther appear?

A. In the grandeur and benevolence of its miracles, and in the exact fulfillment of its predictions.

Q. What is the Scripture doctrine concerning God?

A. That he is without beginning of days or end of years.

Q. What farther?

A. That he is self-existent, omnipotent, omniscient, and omnipresent.

Q. What farther?

A. That he is infinitely wise, holy, just and good; the creator, upholder, and preserver of all things.

Q. What is the Scripture doctrine concerning the origin of this world?

A. "In the beginning God created the heavens and the earth. He made the stars also. The sea is his, and he made it: and his hands formed the dry land." Gen. i, 1, 16; Ps. xov, 5.

Q. What is the Scripture doctrine concerning the origin of man?

A. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii, 7.

Q. What do the Scriptures teach concerning the origin of evil?

A. That the first human pair sinned against their Creator, and by their sin brought death into the world and a curse upon themselves and upon their posterity; Rom. v, 12.

Q. What is the doctrine of Scripture concerning man's chief good?

A. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi, 7.

Q. What do the Scriptures teach concerning the government and providence of God?

A. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. ciii, 19. "It is in him that we live, and move, and have our being." Acts xvii, 28.

Q. What directions do the Scriptures give respecting the worship of God?

A. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv, 10. "God is a spirit; and they that worship him must worship him in spirit and in truth." John iv, 24.

Q. What is the Scripture doctrine respecting the pardon of sin?

A. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. lv, 7.

Q. What do the Scriptures say concerning human depravity?

A. "The heart is deceitful above all things, and desperately wicked." Jer. xvii, 9. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one." Rom. iii, 12.

Q. Do the Scriptures point out any remedy for this evil?

A. "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Isa. liii, 5.

Q. Is there any passage in the New Testament of similar import?

A. "The blood of Jesus Christ his Son cleanseth us from all sin." John i, 7.

Q. In what other respects does the Bible prove itself to be divine?

A. By the purity of its moral precepts.
Q. Mention some of the precepts.
A. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet any thing that is thy neighbor's.

Q. Mention a few from the New Testament.

A. "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v, 44.

Q. What else can you say respecting the moral precepts of the Bible?

A. They require us to be humble and patient, benevolent, peaceable, and holy in heart, and in all manner of conversation.

Q. What other proof have you to offer in favor of the divine authenticity of the Bible?

A. The unity of its design, and the harmony of its several parts.

Q. Wherein does it appear that the Scriptures are uniform in their design?

A. The uniform design of the Bible throughout appears to be, to exhibit the glory of the divine perfections in the salvation of sinners; and in the preservation, increase, and establishment of the Church.

Q. Wherein does the harmony of the Scriptures appear?

A. In their perfect agreement with each other on points of doctrine and duty.

Q. But could not one man have written such a book, and by itself a skillful contrivance have made it to agree with itself in every particular, and so imposed upon mankind?

A. It is not likely that he could: and it is certain that the sacred writers had no such design or opportunity of imposing upon mankind; for they did not all live in the same place or at the same time.

Q. When and by whom were the Scriptures written?

A. The first five books were written by Moses, near sixteen hundred years before the incarnation of Christ. The other parts of the old Testament were

written by David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and others.

Q. When and by whom were the Scriptures of the New Testament written?

A. More than seventeen hundred years ago, by the persons whose names they bear.

Q. What evidence have you of the sincerity and integrity of the sacred writers?

A. They honestly acquaint us with all their faults and follies; their poverty and prejudices; dullness of apprehension; weakness of faith; ambitious views, and contentions among themselves.

Q. Had the sacred writers, in general, an opportunity of knowing the truth of those things which they relate?

A. They had; for they were, in general, eye and ear witnesses of those things; they were inspired by the Holy Spirit to write as they did, were empowered to work miracles, and to deliver prophecies, many of which have been fulfilled.

Q. Had the world in general an opportunity of knowing the truth of the things contained in the Scriptures at the time they were written?

A. It had: the Egyptians, the Chaldeans, the Persians, the Greeks, and the Romans, all had an opportunity of knowing whether the things said to have been done in their several countries were true or not. See particularly the book of Esther, chap. x, 2.

Q. Do the historians of those countries contradict or confirm the historical facts of Scripture?

A. They confirm them: Sanconiathon, a Tyrian writer, has preserved a memorial of the actions of Gideon.

Q. What historian has given an account of the victory obtained by David over the Syrians of Zoba, upon the banks of the Euphrates, as it is described by the sacred writers?

A. Nicholas Damascenus.

Q. What historian has recorded an account of the taking of Jerusalem by Sesostris, king of Egypt, as it is described in the second book of Kings?

A. Herodotus, who was cotemporary with Ezra and Nehemiah.

Q. Have any other heathen writers recorded any thing in confirmation of Scripture history?

A. They have.

Q. Who are they?

A. Castor, Menander, Strabo, Alexander Polyhistor, Berossus, Xenophon, Manetho, Chemeron, Apollonius, and Lysimachus.†

†Berossus, the Chaldean, Nicholas, of Damascus, and Manetho, the great Egyptian annalist, mention the ruins of a great ship among the mountains of Armenia, in their day, and it is remarkable that a village at the foot of Mt. Ararat bears a name which signifies the city of descent.

1. The first authority, among the heathen writers, (concerning the deluge,) is that of Berossus. From his testimony we may learn the opinion of the Chaldeans respecting the flood. If we change the name of Noah for that of Xisuthrus, it will appear that Berossus has the whole history of the deluge complete. Berossus says, "that very anciently the gods being greatly offended at the wickedness of the human race, foretold to Xisuthrus that they intended to destroy the world by a deluge. Xisuthrus immediately set about building a ship of very great dimensions. After many years, a prodigious vessel was constructed, and Xisuthrus with his family entered into it, with a multitude of creatures, which were to be preserved.

"The flood then came, the face of the whole earth was covered; and the vessel which carried the only surviving family of the human race, was buoyed up, and floated on the boundless deluge. The waters at length abated, and the ship chanced to land on a mountain in Armenia, called Ararat." The same author says, that nigh to his own times, "large pieces of timber were still seen on those mountains, universally supposed to be pieces of the ship of Xisuthrus." Many other Chaldean writers mention the same things; so that the belief of the Chaldeans in the deluge, rests on the most unquestionable authorities. Moreover, the certainty, that they did believe in it, is a consideration of great weight; for Nimrod founded their empire but a short time after the deluge; and they, of all the ancient nations, were the most likely to have correct information, as far as depended on tradition.

2. The second authority is Ovid, a writer in the Augustan age. He relates the story though with different names, much in the same way. He says that "the gods, to punish the wickedness of man, destroyed the earth with a deluge. The destruction was so complete, that only Deucalion and Pyrrha escaped to the top of mount Parnassus." Plutarch, a Greek writer, says, "that Deucalion, when the waters of the flood were abating, sent

forth a dove, which returned with an olive leaf in her mouth."

3. Varro, the most learned man the Roman state produced, is full to purpose. Varro says that "in ancient times, there was a universal deluge, in which the human race were nearly all destroyed." He says, that the flood took place 1600 years before the first Olympiad. Now it is known, that the first Olympiad took place 776 years before Christ. This account admirably corresponds with the scripture chronology; for 1600 added to 776, makes 2376; whereas the Mosaic chronology places the flood 2345 years before Christ, a difference of only twenty-eight years in a range of time so long. When we consider the erudition of Varro, and that his chronology was drawn from the Greeks and Egyptians, and came through a different channel from that of the scripture, we may well be astonished at this coincidence, and can have no rational doubt of the correctness of the facts in question."

Q. How could Moses ascertain the truth of the facts related in the book of Genesis otherwise than by immediate inspiration?

A. By tradition from Adam, through the medium of Methusaleh, Noah, Sbam, Isaac and Joseph.

Q. Is not the Mosaic account of the creation of the world contradicted and overturned by the Egyptian, Chaldean, and Chinese chronologists?

A. By no means.

Q. How do you prove that?

A. By the disagreement of their historians among themselves.

Q. Wherein do they disagree?

A. Some of the Egyptian writers say that the world had existed more than twenty-three thousand years previously to the reign of Alexander. Others of them say ten thousand.

Q. What do the Chaldeans say on this subject?

A. The Chaldeans believed the world to have been eternal, and that they had learned astronomy by tradition from their ancestors, who had all successively made it their study for four hundred and seventy-two thousand years together.

Q. What do the Chinese say concerning the age of the world?

A. Some of them say it had existed upward of three millions of years previously to the time of Confucius, and in all that long period men were so ignorant that they lived like brute beasts, without any settled government, laws or arts.

Q. What heathen writers acknowledge Moses as the founder of the Jewish religion?

A. Strabo, Justin, Pliny, Tacitus, Juvenal, Longinus, and others.

Q. Have any of the enemies of Christianity borne testimony to the truth of the Gospel history as to the facts therein contained?

A. They have.

Q. Mention the names of some of them.

A. Suetonius, Tacitus, Pliny, Celsus, Porphyry, Hierocles, and Julian.

Q. What do these writers say in favor of the truth of the things recorded by the evangelists?

A. Suetonius mentions Christ by name, and says that Claudius expelled from Rome those who adhered to his cause.

Q. What is the testimony of Tacitus?

A. Tacitus records the progress which the Christian religion had made in his time. His own words in a letter addressed to Nero, are, "They (the Christians) had their denomination from Christ, who, in the reign of Tiberius, was put to death by the procurator, Pontius Pilate. This pernicious superstition, though checked for a while, broke out again, and spread, not only over Judea, but reached this city also."

Q. What is the testimony of Pliny?

A. Pliny the Younger mentions the Christians in one of his letters to Trajan, as a people who used to meet on a stated day of the week, before it was light, and sing a hymn to Christ as God. This epistle occurred about A. D. 112.

Q. What did Celsus say of Christ and of his apostles?

A. He says that "he could tell many other things relative to Jesus, besides those things that were written of him by his own disciples; but that he willing passed them by." He calls the disciples "ten or eleven publicans and boatmen," by way of contempt.

Q. Do the other writers allow that Christianity existed in their times?

A. They do. Tacitus mentions the Christians in one of his letters to Trajan, as a people who used to meet on a stated day of the week, before it was light, and sing a hymn to Christ as God. This epistle occurred about A. D. 112.

Q. What did Celsus say of Christ and of his apostles?

A. He says that "he could tell many other things relative to Jesus, besides those things that were written of him by his own disciples; but that he willing passed them by." He calls the disciples "ten or eleven publicans and boatmen," by way of contempt.

Q. Do the other writers allow that Christianity existed in their times?

A. They do. Tacitus mentions the Christians in one of his letters to Trajan, as a people who used to meet on a stated day of the week, before it was light, and sing a hymn to Christ as God. This epistle occurred about A. D. 112.

Q. What did Celsus say of Christ and of his apostles?

A. He says that "he could tell many other things relative to Jesus, besides those things that were written of him by his own disciples; but that he willing passed them by." He calls the disciples "ten or eleven publicans and boatmen," by way of contempt.

Q. Do the other writers allow that Christianity existed in their times?

A. They do. Tacitus mentions the Christians in one of his letters to Trajan, as a people who used to meet on a stated day of the week, before it was light, and sing a hymn to Christ as God. This epistle occurred about A. D. 112.

Q. What did Celsus say of Christ and of his apostles?

A. They do.

Q. How long is it since these writers flourished?

A. Suetonius and Tacitus lived in the reign of Vespasian, which began A. D. 70. The other between that period and the year 370.

Q. What noted enemy of Christianity was emperor of Rome about this time?

A. Julian, the apostate.

Q. How did this haughty monarch attempt to annul the words of Jesus in Luke xxi, 24?

A. By reinstating the Jews as a nation to Palestine, and assisting them in re-building the temple.

Q. What was the result?

A. The project was as signally defeated as the erection of the tower of Babel, and by the same power, too. Ammianus Marcellinus, a heathen writer, and the secretary of Julian, says, "Whilst Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire, breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen, and the victorious element continuing in this manner absolutely and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned."

Q. What evidence in favor of the truth of the Scriptures is to be derived from the miracles therein recorded?

A. The accounts of miracles must be either true or false; and if true, they prove the divine mission of the prophets, of Christ, and of his apostles.

Q. Can you produce any evidence to prove that the miracles of Scripture were really performed at the time, and by the persons mentioned in the Scriptures?

A. They were performed publicly, in the presence of many witnesses; and were of such a nature that men might judge of them by their outward senses.

Q. Might not the witnesses be deceived?

A. It was impossible for them to be deceived. The dividing of the Red Sea and the river Jordan were witnessed by thousands and tens of thousands.

Q. How was it with the miracles of Christ?

A. The miracles of Christ and of his apostles were not disputed even by their enemies.

Q. What is the testimony of Josephus, the Jewish historian, concerning Christ and his miracles?

A. "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him and the tribe of Christians, so named from him, are not extinct at this day."

Q. Are there any memorials now observed which serve as evidences of the divine mission of Moses and of Christ?

A. There are: the passover among the Jews; baptism and the Lord's supper among the Christians.

Q. Did the Egyptians keep up any memorial of the destruction of their first-born?

A. They did: once a year, on the day immediately preceding the observance of the passover by the Jews, they marked their sheep, trees, houses, and lands, with red, from the superstitious fear of the like plague that once befell their forefathers.

Q. How long did they observe this custom?

A. Until some time after the incarnation of Christ?

Q. Did Mohammed perform any miracles in proof that his mission was divine?

A. He did not: and his pretended night journey from Mecca to Jerusalem, and from thence to heaven, was witnessed by no one; and rests entirely on his own word.

Q. What do you understand by prophecy?

A. The foretelling a future event, in such a manner as that when the event comes to pass, it shall exactly agree with the prediction in every particular.

Q. Are there any such prophecies in the Bible?

A. There are many such, both in the Old and New Testaments.

Q. What was the design of prophecy?

A. To excite expectation before the event, and then to confirm the truth by a striking and unequivocal fulfillment.

Q. What remarkable prediction did Jacob deliver on his death-bed concerning the tribe of Judah?

A. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix, 10.

Q. How was this prediction fulfilled?

A. By the miraculous preservation of the tribe of Judah as a distinct and chief tribe among the Jews, until the coming of Christ.

Q. What remarkable predictions concerning the Jews did Moses deliver a little before his death?

A. "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and that evil will befall you in the latter days." Deut. xxxi, 29.

Q. How has this prediction been fulfilled?

A. In the apostasies and numberless calamities which have befallen the Jewish nation since the death of Moses.

Q. What calamities did Moses say should fall upon the Jews for their disobedience?

A. "The Lord shall send upon thee cursing, vexation, and rebuke. The Lord shall cause thee to be smitten before thine enemies, and thou shalt be removed into all the kingdoms of the earth." Deut. xxviii, 20, 25.

Q. How has this been fulfilled?

A. Many of the Jews were taken captive by the Assyrians, the Chaldeans, the Persians, and the Romans; and many of them are found at this day in all the four quarters of the earth. See Esther viii, 9; x, 2.

Q. It was predicted by Moses that they should "become an astonishment, a proverb, and a by-word among all nations whither the Lord should lead them;" wherein has this prediction received its accomplishment?

A. In the avarice, usury, hard heartedness, and hypocrisy of the Jews, and in the persecutions they have endured in all countries.

Q. Are the Jews still a persecuted people?

A. They are: Mahomedans, Pagans, and many that are call Christians, however they disagree in other points, generally agree in vilifying, abusing and persecuting the Jews.

Q. It was predicted by Moses that the Jews should be "sorely distressed by war, famine, and the want of all things, and that they should eat their own children secretly in their distress, because of the straitness of the siege;" when were these predictions fulfilled?

A. During the siege of Samaria in the time of Elisha, and again in the time of the siege of Jerusalem by the Romans.

Q. What is the testimony of Josephus on this subject?

A. During the last siege of Jerusalem by the Romans, "there was a most terrible famine in the city; at which time a certain woman of a noble family, driven to distraction by famine, boiled her own child, and when she had eaten half, covered up the rest, and kept it for another time."

Q. What prophets foretold the destruction of Babylon?

A. Isaiah and Jeremiah.

Q. What did Isaiah predict concerning Babylon?

A. "Behold I will stir up the Medes against them, and Babylon, the glory of kingdoms, the beauty of the Chaldees's excellency, shall be as when God overthrew Sodom and Gomorrah: it shall never be inhabited, neither shall it be dwelt in from generation to generation." Isa. xlii, 17, 20.

Q. What did Jeremiah foretell concerning Babylon?

A. "It shall be no more inhabited forever; neither shall it be dwelt in from generation to generation." Jer. l, 39.

Q. How long before the events took place were these prophecies delivered?

A. Those of Jeremiah more than fifty years: those of Isaiah more than one hundred and fifty.

Q. What was the condition of Babylon at the time the prophecies were delivered?

A. The most flourishing; it was one of the greatest cities in the world.

Q. What is it now?

A. A heap of ruins.

Q. What are the testimonies of the heathen writers concerning its former greatness?

A. Diodorus Siculus says the walls were forty-five miles in circuit: Quintus Curtius says forty-six miles, and Herodotus sixty.

Q. What heathen writers mention its destruction?

A. Strabo, Herodotus, and Xenophon.

Q. What do the Scriptures say of Nineveh?

A. That it was "an exceeding great city." Jonah ii, 3.

Q. What do heathen writers say of it?

A. That it was the greatest city in the known world at the time. Diodorus Siculus says it was sixty miles in circuit; Eustatius records, that one hundred and forty thousand men were employed for eight years in building it.

Q. What prophet foretold its destruction?

A. Nahum, about one hundred years before the event.

Q. How has the prophecy of Nahum been fulfilled?

A. In the most literal and remarkable manner.

Q. What heathen authors have recorded the destruction of Nineveh?

A. Alexander Polyhistor, Diodorus Siculus, and Lucian.

Q. What is the testimony of Diodorus concerning the destruction of Nineveh?

A. He says that "there was an old prophecy that Nineveh should not be taken till the river became an enemy to the city; and that in the third year of the siege, the river broke down the wall, and overflowed part of the city: the king then thinking the oracle fulfilled, collected all his wealth, his concubines, and his eunuchs, and burned himself and the palace with them all; and the enemy then entering took the city."

Q. What does Lucian say on this subject?

A. That "in his day Nineveh was utterly overthrown, and there was no footstep of it remaining, nor could one tell where once it was situated."

Q. What does the exact fulfillment of the prophecies prove?

A. The inspiration of the prophet, and the divine authenticity of the Bible.

Q. What is the difference between heathen and Christian nations, in regard to the knowledge and worship of God?

A. The Hindoos acknowledge one supreme being; but they never worship him, nor think that he concerns himself with human affairs at all; the inhabitants of Ceylon worship devils.

Q. What was the state of religion in Bengal when the missionaries landed there in the year 1793.

A. They found the inhabitants sunk in the grossest idolatry, acknowledging at least three hundred and thirty millions of gods.

Q. What was the nature of their worship at that time?

A. It was blind adoration of a senseless idol; devotion to a monkey, a serpent, or a log of wood; mixed with many acts of impurity, which poison the soul and carry it down to perdition.

Q. What ideas had they of futurity?

A. Nothing more than eternal transmigration, or absorption into the soul of the universe.

Q. What were their ideas of transmigration?

A. They believed that when a man died, he rose again either in the form of a cat, or a dog, or a worm, or some other reptile.

Q. Had they no ideas of happiness after death?

A. Happiness after death, with them, was only for those who had given all their wealth to the priest, or had burned themselves on the funeral pile, or had been drowned in some sacred river.

Q. What is the state of morality among the heathen?

A. One of the missionaries who had been a long time in India, says, "I have never known one man among them previously to his conversion to Chris-

tianity, who appeared to fear God and work righteousness."

Q. What does he say of their conversation?

A. "The impurity of their conversation is beyond all description."

Q. What does he say concerning their deceitfulness?

A. "They are finished adepts in the art of deception."

Q. What does he say of them concerning slander?

A. "For slander and abuse they stand unrivalled, even among the most degraded of mankind."

Q. What is the practise of heathen mothers in India respecting their children?

A. When the first-born is two or three years old, the mother takes it to the river, encourages it to walk in the stream, and then abandons it to the cruelty of the terrible alligator: this she does in hopes of having a numerous offspring.

Q. Is not the heathen religion a very superstitious as well as cruel religion?

A. It is: many suspend themselves in the air for a quarter of an hour by large hooks thrust through the integuments of the back: others have their sides pierced, and cords are introduced between the skin and the ribs, and drawn backwards and forwards, while the victims dance through the streets in honor of their idol.

Q. Has the missionary ever seen any of these cruel superstitions?

A. "I have seen others," says the missionary, "cast themselves from a stage ten or twelve feet from the ground upon open knives inserted in packs of cotton. Sometimes one of these knives enters the body, and the poor wretch is carried off to expire."

Q. What is the tendency of the Hindoo writings?

A. They encourage self-murder, human sacrifice, and the burning of widows, to an alarming extent.

Q. How do the heathen in India treat their females?

A. A female is despised as soon as she is born: every mother among the tribe of Rajapoots puts her female child to death as soon as it is born. In one instance where the daughter's life had been spared till she was ten or twelve years old, the father took her aside one day, and with a hatchet cut her to pieces for the honor of his family.

Q. Have the females in India any education?

A. In childhood and youth they have no education at all, no cultivation of any kind whatever.

Q. Are the wives admitted to equal privileges with their husbands?

A. They are not: they never sit to eat with their husbands, but wait on them, and partake of what they leave. When the husband dies, the wife either buries herself alive, or burns herself on the funeral pile.

Q. What is the religious character of the Chinese?

A. They are ignorant, idolatrous, and superstitious.

Q. What account does the missionary (Mr. Ince) give of one of their religious festivals?

A. That he saw them burning gold paper before their idols, in the full belief that it would become money in another world, and that it would help those departed spirits who died poor to pay their way to heaven.

Q. What account did they give him of their idols?

A. They said they were made of paper, and when the festival was over they should burn them.

Q. What is the character of the people of New Zealand?

A. A missionary who has lately visited them says, "War is all their glory; they kill and eat their prisoners, and consider the Supreme Being as an invisible man-eater, and regard him with a mixture of hatred and fear."

Q. What are the prominent features of heathenism?

A. Ignorance, superstition, impurity, folly, injustice, and cruelty.

Q. What is the effect of heathenism on the human character?

A. The most miserable, degrading and ruinous.

Q. What are the prominent features of Christianity?

A. Divine knowledge, wisdom, reasonableness, purity, justice, goodness, and mercy.

Q. What is the effect of the pure and undefiled religion of Jesus?

A. "Glory to God in the highest, peace on earth, and good will to man."

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. FEB. 26, 1857.

THE FORMER AND THE LATTER RAIN.

THEN shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. Hos. vi, 3.

The Lord promised to the Israelites the former and the latter rain, [Deut. xi, 14,] that they might gather in their corn, and their wine, and their oil. The first or former rain fell in Autumn about the beginning of November. This was to prepare the earth for the seed. The second or latter rain fell in the Spring, about the middle of April, and was to prepare the full ear for the harvest. The regular recurrence of these rains was very necessary to the development of their harvests, and the sustenance of the nation. They were given as a blessing; they were withheld as a judgment. Jer. iii, 3.

This familiar event of nature is taken to illustrate the spiritual blessings which God would bestow upon his people; and from the passage quoted above, and others of similar import, it has been suggested that these rains were types of certain special blessings which God would pour out. And built doubtless, upon this idea, it is further claimed by some that the out-pouring of the Spirit on the day of Pentecost, was a type of a similar, but still greater manifestation, to be realized in these last days.

But to produce conviction, a view must draw plain credentials from both reason and revelation. There must exist not only reasons for believing it, but reasons which prohibit its being otherwise; and since no such reasons attach to the periodical rains of Judea, viewed as types we must object to marshaling them into such a service.

As to Pentecost, that was itself an antitype—antitype of the feast of weeks; [Lev. xxiii, 15; Deut. xvi, 9;] and we have no account of any event's performing the double office of type and antitype at the same time.

What then is the force of these expressions as used by the Prophet? They are evidently used only as illustrations of special blessings to be poured out; and in these illustrations involving as they do such gracious promises, as much as any one we would rejoice. In this sense they are appropriate and beautiful. The early or former rain, designed to prepare the earth for the seed, may fitly represent the out-pouring of the Spirit in the commencement of the gospel dispensation; while the latter rain which was to prepare the full ear for the harvest, may well be used to illustrate the special outpouring of the Spirit promised in the last days which will prepare the church for her final warfare, and for immortal glory.

Says the Prophet, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hos. x, 12. And again, "Be glad then ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the former rain, and the latter rain in the first month." Joel ii, 23. And James, while exhorting us to be patient unto the coming of the Lord, introduces the same striking figure. when he says, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

THE SABBATH AND THE "INSTITUTION OF THE SABBATH."

"We believe the institution of the Sabbath to be universally binding on man; that the Bible Sabbath is a day of rest after six days of labor; that under the Mosaic economy that day fell on our Saturday, but under the Christian, on our Sunday; and that the day to be observed was changed by Christ, by his resurrection from the dead on Sunday—he being the Lord of the Sabbath, with power to change, abrogate, or ratify it."—*Advent Herald*, April 26th, 1856.

Modern theology is very acute. It makes a distinction between the Sabbath and the institution of the Sabbath. The sword of the Spirit, the word of God, is, indeed, sharp and penetrating. It divides asunder soul and spirit, joints and marrow; but it never divided between the Sabbath of the Lord and the seventh day. This was left for the more subtil edge of the theological dissecting knife. The word of God, it is true, declares that the seventh day is the Sabbath; but learned theologians have discovered, that the Sabbath is a, that is, any day of rest after six days of labor.

Hence the *Herald* does not venture to say, that the Sabbath is universally binding; but the institution of the Sabbath is. Institution is defined by Webster, Act of establishing, system established. The institution of the Sabbath then must signify, the act of establishing the Sabbath, or the system established by that act. What was the act of establishing the Sabbath? God labored six days, including "our Sunday," and rested on the seventh. Then, because he had rested on the seventh day, he blessed and sanctified it. This was the act. God blessed and sanctified the very day of the week on which he rested. He neither blessed nor sanctified "our Sunday," nor some indefinite day of rest after six of labor.

The next question is, What was the system established by this act? That man should labor six days of the established week, the very six on which his Creator labored, including "our Sunday," and that he should rest on the seventh day, the day on which God rested. That this is the system established is proved by the fourth commandment. What are we commanded to remember? The Rest-day. What must be kept holy? The Rest-day; "keep it holy." Which day is the Rest-day? The seventh. Whose rest is it? The Rest of the Lord thy God. "In it thou shalt not do any work." For what reason is this establishment, and when was it established? "In six days the Lord made heaven and earth, and rested the seventh day: wherefore (for which reason) the Lord blessed the Rest-day and hallowed it."

To substitute a good definition for a word does not change the sense. The Scriptures then are not wrested by substituting rest for Sabbath. Neither should we do injustice to the *Herald* by substituting the true definition for one of his words. He believes then "the system established of the Sabbath to be universally binding on man." This is our belief precisely. We have already shown what system was established by our Creator for our observance; and it still remains to be proved, that that established system has been changed by the only proper authority.

A change of the Sabbath is impossible. Sabbath means rest. God rested on the seventh day and that made it his Sabbath-day—his Rest-day. It is the day on which he rested. Now can his Rest-day be changed to another day of the week? Can it be changed to one of the days on which he labored, and did not rest? Can the day of Christ's resurrection be changed to a day on which he did not arise? Can your birth-day be changed to some other day in the year—a day on which you were not born? No; it is impossible. Then Jehovah's Rest-day—the Sabbath of the Lord our God, cannot be changed. It will remain a truth forever that he rested on the seventh day, and on no other day of the week. It is

impossible for God to lie; therefore he cannot change this truth into a lie.

"We believe," says the *Herald*. Well, your belief will not change the matter; truth will be truth still. But what do you believe?

"That the Bible Sabbath is a day of rest after six days of labor."

How did you arrive at that conclusion? There is no such reading in the Bible. Such a Sabbath is not mentioned there. The Bible Sabbath is a definite day. It is the Sabbath, the seventh day, the Sabbath of the Lord, the holy of the Lord—his holy day. The Sabbath you mention is indefinite. It is a, one, any, some, no particular, day of rest after six indefinite days of labor. Such a sabbatic institution would leave it with every man to choose his own day, and bring a state of perfect confusion. God has declared, he is not the author of confusion; therefore he is not the author of such an institution. But what more do you believe?

"That under the Mosaic economy that day fell on our Saturday, but under the Christian, on our Sunday."

But how is this? Is not here a contradiction? You just professed your faith in an indefinite day for the Sabbath, and now you believe in two definite days, one for the Mosaic, and the other for the Christian economy! Do you believe that the second, third, fourth, fifth, or sixth day of the week ever was, or ever will be, the Sabbath? I presume not. Then why not come up to the point at once, and say that you believe in two definite Sabbath days? Why launch out upon the indefinite, and, fetching a compass, settle down upon the definite? I will tell you how it looks to me. You know that God has revealed one definite Sabbath-day in his word. You find yourself in a vast company who are keeping another definite day, for which there is no definite authority in the Bible. Under these circumstances, you can see no hope for your darling institution, unless you can shake and unsettle the foundation of God's holy Sabbath. Therefore the effort to cast the mist of indefiniteness over it. Thus, the Bible Sabbath is an indefinite day. It is any day of rest after six days of labor. But this indefinite day fell, by chance, on a definite one in ancient time. How reasonable to suppose, that that same indefinite day has, by some lucky turn of the wheel of fortune, happened to fall upon another definite day—the very day upon which Rome and all the world sabbatize! What further need of testimony for the first day? A few inferences will make the change an absolute certainty! Pardon me, if I misunderstand you. I mean no offense; but this is the only light in which I can view your effort. What is the next article?

"That the day to be observed was changed by Christ, by his resurrection from the dead on Sunday."

The day to be observed was changed! This looks like transubstantiation. As though the real seventh day was changed into the veritable first day. But I recollect myself. It was an indefinite day, that stood right upon the top of Saturday, which was lifted up and set right over upon Sunday. Who changed the day? Christ. Did he teach the change, or give any information respecting it? No; he never said a word about it. How then did he change it? By his resurrection from the dead. If his resurrection alone could change the Sabbath, how do we know that he has not changed it more than once? If days can be changed thus silently, how do we know but that the day of the declaration of American independence has been changed to the fourth of March, by the inauguration of some president on that day? For myself, I can form no idea how Christ could change the Sabbath, and bring men under obligation to keep a new day, without making the change known. This he has never done; therefore I do not believe he changed it.

But you infer from the saying of Christ, that he was Lord of the Sabbath, that he had "power to change, abrogate, or ratify it." Well, suppose he had all this power. The question still is, Which did

he do? You say he changed it; another says he abrogated it; but Christ himself affirms that he ratified it. I refer you to Campbell's translation of Matt. v, 17. "Think not that I am come to subvert the law or the prophets. I am come not to subvert, but to ratify." The Sabbath commandment was a part of that law, therefore he ratified it. And here I leave the controversy between you and Him who came to ratify his Father's commandments; referring you to his gracious promise, that whosoever shall practice and teach them, shall be highly esteemed in the Reign of heaven.

R. F. C.

Mill Grove, N. Y., Feb. 17th, 1857.

LABORS IN ILLINOIS.

It may be a matter of encouragement to the brethren and sisters to learn how the cause of God is prospering here in Whiteside Co. I came into this State about the first of January with Brn. Hart and Everts on their return from Iowa. I have labored in connection with them, striving to stir up the church to "be zealous and repent," and in getting the truth before others. We found on coming into this State that the truth had been taking effect in the Heidelberg district where Brn. Hart and Everts held meetings last Summer, and where the conference was held when Bro. White was here. Twelve in that district had commenced to keep the Sabbath.

We commenced meetings in the town of Genesee, in a large school-house, the night after our arrival here. But few came in at first, but the congregation continued to increase till the house was crowded. A deep interest was manifest, as the truths relative to our present position, our present duty, and the last merciful work of our great High Priest, were brought out before the people. We have given twenty discourses there. A thorough search is being made by the inhabitants there on the Sabbath question. Said one woman in the neighborhood, speaking of the interest on these subjects, "There is scarcely anything else talked of, but these meetings and what is taught in them."

After we had given about fourteen of the above named discourses, we received a challenge from a Disciple preacher, to discuss the two following questions: First. "The seventh day, or Sabbath, is still to be observed by Christians." Second. "The first day of the week is set apart for Christians to meet for worship." Seeing there was quite an anxiety on the part of the people that we should discuss with the man; and thinking it might tend to confirm those who were investigating; and fearing if we refused it might be made to appear to them that we were not able to meet the arguments of the opponent, we reluctantly consented to discuss with him.

We spent four evenings, each of us occupying from one hour, to an hour and a half each evening, on the first question. The opponent's position was that the law was abolished. When called upon to show where it was abolished, he took five different positions. He first claimed that there was no formal repeal of it, but a new institution was brought in, and as two institutions of heaven on the same subject could not exist at the same time, the first must cease to be in force when the second came in. In his next plea he claimed that the Sabbath was abolished by Christ when he went with his disciples through the corn-field. Thirdly, he claimed that when the convention of the apostles was called at Jerusalem to consider the law of Moses nothing was said concerning keeping the ten commandments, they were abolished there. Fourthly, he claimed that it was abolished at the cross. 2 Cor. iii; Col. ii. And lastly, on the day of Pentecost, "when the apostles were seated on twelve thrones, (in the regeneration—reformation,) the law for this dispensation was to be given through them, and they said nothing about the ten commandments; therefore they were abolished there."

We endeavored to enforce the idea that the Sabbath was based on facts: which facts it would be

necessary to remove before the Sabbath institution could be set aside. We claimed that the reason we were to keep the day holy, was that God had made it holy—"sanctified it." God had given us a plain precept to keep that day holy. No repeal of that precept could be found. And to make the thing more sure if possible, Christ, the foundation, chief cornerstone of the church, not only enforced the ten commandments in his teachings, but showed also that they should all stand "till heaven and earth pass."

It would be useless to repeat the different arguments introduced in the discussion. But to show how the minds of the people stood as the result of this investigation, I will here present an extract from a petition that was laid on the desk, signed by many of the most prominent citizens of the neighborhood, just as we were about to commence the investigation of the second question:

"Mr. J. N. Loughborough, Dear Sir: We, citizens of the South-west school district in the town of Genesee, would represent to you, . . . that this Winter you were delivering a course of lectures, and in the midst of them you were challenged to debate the Sabbath question, and you accepted. We think that your opponent in debate spends too much time in personal criminations, and yet declares that many of your arguments go unanswered for want of time, and we are requested to call upon him at some future time to receive their answer.

"Now Sir, we would much prefer that you would discontinue this worse than useless discussion, . . . and spend what time you have to spare in this region of country in the continuation of the above mentioned lectures.

Respectfully yours.

Signed by many citizens."

The discussion closed with that evening's investigation of the second question. The community in general are convinced that we have the truth on this question. Several have decided to obey God and keep all his commandments. Some ten or more have taken up their cross to keep the Sabbath since these meetings commenced. Last First-day we gave two discourses. Solemn feeling seemed to pervade the minds of the people. Still the work of the Lord is moving on.

While we have been striving to get the truth before our neighbors, we have strove to enforce upon the church the necessity of heeding the message the Lord has sent to us. This message has shown us in a measure the leanness we have brought into our own souls, while we have been wandering away from God and striving for an earthly inheritance. We as a church here have struggled some before the Lord with fasting and weeping. The Lord has witnessed that he is on the giving hand, by giving us some of his sweet Spirit as we have strove to get the doors of our hearts open. Those differences in feeling, which Satan fastened while we were in a lukewarm state, begin to vanish as the blessing of the Lord begins to come in.

The Lord is cementing the hearts of his children together here. We want to realize the awfully solemn time that has come upon us, and as we strive to do it, and the blessed Spirit of Jesus comes into our hearts, it crowds out the love of this world. But this is a great work to die to self, to die to the world and all its charms, to die to sin and all its deceitfulness. It is not the work of a moment. Once struggling before the Lord will not do it. Satan is loth to quit his hold upon us. We must struggle in secret places, and then watch, lest he steal away the victory we do get in our hearts.

I am satisfied when the Lord does bless us we often lose the blessing by laying down our watch. Sometimes we trifle away God's Spirit by light and vain words. O let us remember more, that "for every idle word that men speak they shall give account thereof in the day of judgment." What a solemn thought! James tells us, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

When we declare our freedom in the name of the Lord, and resolve to press our way through, we take a stand where Satan's darts will be hurled at us. Then, if ever, we need to buckle on the armor, know our weak points, and never lay down our watch. Victory is for us if we strive for it. I am glad for the tokens of good I see among God's people here. My heart is encouraged to still toil on. Soon an incorruptible crown will richly repay us for all we endure here for the sake of Jesus.

Your brother striving for the victory.

J. N. LOUGHBOROUGH.

Round Grove, Ills., Feb. 18th, 1857.

EVENING PRAISE.

God of immensity! Great power! From whom
All creatures draw the breath of life; to whom
The ceaseless praises of our souls belong;
To Thee, Almighty One, we kneel to praise
In prayer and adoration. Bend and hear.
Father, thine outstretched arm, thro' light of day,
Our guide hath been and shield. Nor foes annoy,
Nor fears invade, when thy right hand protects.

O great Creator! For the peaceful eve
And balmy dews of twilight, we to Thee
Upon the wings of faith, send up the song
And thanks of humble souls. To Thee, O God!
We owe the softening transports of calm eve,
Its star-lit musings and its pensive smiles.

O Thou, who curbs the fury of the blast,
Protect us. Thou who rolls the thunders forth,
And whelms th' etherial arch of heaven in flame
Of forked wrath, O deign with thy right arm
To shield the children of thy footstool. Thou,
To whom ten thousand thousand angels bow
In humble adoration, from thy throne
Send forth the cherubim and seraphim
To guard our slumbers thro' the silent light.
Illimitable God! beneath whose arm
The ocean trembles, and the mountains quake;
Heav'n glows in crimson smiles; hell groans in wrath;
To Thee ascends our humble prayer. From out
The halo-light around thy heaven-girt throne,
O deign to smile; and to these darkling souls
Send beaming forth the rays of love divine.
Eternal God! Jehovah! Hear and bless.

[Gen. Evangelist.]

Walk Circumspectly.

SEE then that ye walk circumspectly, not as fools,
but as wise, redeeming the time, because the days are
evil. Eph. v, 15.

God's law is perfect, converting the soul, and all
his requirements are just, and demand implicit obedi-
ence from all created intelligences. He has never
asked nor commanded any of his creatures to per-
form anything that they could not. Then when he
says, Give me thine heart," he means *all* (not a
part) of the affections; the whole heart. He requires
exact obedience on our part, promising rewards
which are kept in store for the faithfully pious of all
ages, from the foundation of the earth. The Apostle
says, that eye hath not seen, nor ear heard, neither
hath it entered into the heart of man, to conceive
the things which God has reserved in store for them
that love him and keep his commandments. He de-
clares himself to be a jealous God, visiting the iniqui-
ty of the fathers upon the children, unto the third
and fourth generation of them that hate him; and
when men have deviated from the rule of right, and
have gone contrary to his commands and precepts,
thinking that he would not mark a sin of so small a
matter against them, or that he would not be so par-
ticular as to demand exact obedience from them, they
have brought themselves into condemnation, and have
become obnoxious in his sight—vessels of wrath fit-
ted for destruction.

He declares himself to be a holy God, one who can-
not look upon sin with the least degree of allowance.
If then he requires us to present ourselves living sac-
rifices, holy and acceptable to him, we must renounce
the world, its vain pomp and glories, its customs and
fashions, its pride and its power, its wealth, its riches
and vanities, with its lusts and unholy conversation,
that we may be holy and acceptable to him, which is
our reasonable service.

If God demands the heart, it must be the whole
heart. It will not do to offer him something else.
When Ananias and Sapphira kept back part of the
price, God would not accept it, therefore was his
wrath kindled against them, and he slew them.

He demands the strictest obedience to his require-
ments, and will accept of no half-way service. When
he says, Thou shalt keep holy the Sabbath-day, he
does not mean the *first* day, but he means the *seventh*
day—the day which he has hallowed and set apart
from the rest, and sanctified as his own.

I have noticed that some who profess to keep holy
the Sabbath, will themselves rest upon that day,
while their children, or perhaps a relative who has
come to visit them, will labor on that day, and not
one word will be said to them. Brethren, this ought
not so to be; for the law is as binding upon your
children, and the stranger within thy gates, as it is
upon you. But says one, "What difference will it

make if my kinsman or neighbor who is boarding
with me, works on the Sabbath, if I keep the day as
it ought to be kept, will it not do?

To such let me answer, God demands obedience;
and "he that turneth away his ear from hearing the
law, even his prayer shall be an abomination." He
required Ananias and his wife to bring all, but they
were covetous and kept back a part of the price. He
therefore commands you, and your children, and the
stranger that resides under your roof, to keep holy
his day, the seventh day, which he has sanctified and
blessed.

In former times the transgressor was made an ex-
ample, and the penalty of the law immediately inflic-
ted: now it is otherwise, and God is still of long-suf-
fering toward his erring children. But if the ancients
"escaped not who refused him that spake on earth,
much more shall we not escape if we turn away from
him that speaketh from heaven."

The examples set before us in the Bible are for our
profit as well as the ancients, and they are recorded
for our admonition, and if we heed them not, we are
certainly incorrigible.

Many at the present time transgress the law of
God, and still go unpunished. With the Bible in
their hands, and the light of the gospel shining all
around them—with the prayers, admonitions, and en-
treaties of their friends, they hearken not to its com-
mandments, and heed not its awful warnings. Will
God's wrath always delay? Will he not be avenged
on a people like this? and will he not sweep them
away like the "refuge of lies" in the day of his anger
and fierce wrath?

Now is the time to walk circumspectly, because
this generation enjoys greater light and higher privi-
leges than any other before it; and if we heed not the
admonitions of the word of truth, all past genera-
tions will rise up in the Judgment and condemn
this.

Dear reader, the Judgment is now passing, and are
you redeeming the time? The days are evil. Men
love darkness rather than light, because their deeds
are evil. How is it with you, brother, sister? Are
you consecrating all to Christ? or do you still follow
this or that fashion, and are you still found engaging
in light and trifling conversation? If so you are not
redeeming the time. O heed the voice of divine wis-
dom, and walk circumspectly, not as fools, who put
off Christ, but as wise, who put on Christ, and walk
in newness of life.

As the Judgment is now about being passed upon
the living, let me exhort you, dear reader, to walk
circumspectly. As you value your life and your sal-
vation, be circumspect. As you would escape all
those things which must shortly come upon the earth,
and stand before the Son of man, walk circumspectly
and do not plead or even imagine for a moment that
God will accept a substitute instead of that which he
has commanded.

Remember that Jesus has said, "Not every one
that saith unto me, Lord, Lord, shall enter into the
kingdom of heaven, but he that doeth the will of my
Father which is in heaven."

Walk circumspectly, by laying aside every weight
and sin, every idle word, all jesting and foolish talk-
ing, all pride and deception, and all indulgence in ev-
ery thing which God hates. Then will our light
shine, and our influence will be like leaven hid in a
measure of meal.

How powerful is example, especially in those who
we know to be holy. How it reflects like a mir-
ror, "the grace of God that bringeth salvation to all
men." It has saved thousands. Brother, sister, will
thine save one? God requires us to be holy, and if
we wish to be found without fault and stand upon
the sea of glass, we must be pure in heart.

Let us then walk circumspectly, not as fools, but
as wise, redeeming the time because the days are evil.

E. O. MEACHAM.

Savanna, Ills.

The Interpretation of Scripture.

Knowing this first, that no prophecy of the scripture
is of any private interpretation; for the prophecy

came not in old time by the will of man; but holy
men of God spake as they were moved by the Holy
Ghost. 2 Pet. i, 20, 21.

My design in this article is not to enter into any
lengthy argument respecting prophecy, but simply
to notice a few points relative to the difference be-
tween private interpretation, and that given to us by
holy men. What I understand to be private interpreta-
tion, is that we should not consult men's private
opinions relative to any point of truth given us in
the Scriptures.

We find at the present day, that most men who
profess to take the Bible for their rule of faith and
practice, instead of doing what they profess, are ready
and willing to endorse the views and opinions of some
celebrated theologian, or commentator, and thus give
the lie to their profession. Men have become so in-
fidel in their principles, and their minds so poisoned
by the spirit of the world, the deceitfulness of riches,
and self-aggrandizement, that instead of leading the
honest inquirer after truth, in the way to heaven,
they will teach them to follow in their own wake,
and thus drown them in perdition.

The apostle Paul cites our minds to a higher foun-
tain for instruction. For whatsoever things were writ-
ten aforetime were written for our learning, that we
through patience and comfort of the scriptures might
have hope. Rom. xv, 4.

From this text we are referred to holy men who
spoke as they were moved by the Holy Ghost. But
many argue that because our world is filled up with
unlearned an illiterate men, the principles taught in
the Scriptures cannot be brought to bear upon, or
rightly impress, the mind, without the aid of the
learned.

In order to illustrate the position I have taken, I
wish to take from the scriptures two points, and lay
by the side of them God's rule of interpretation, and
also the opinions of men, in order to show the fallacy
of the latter. The first is in relation to the parable
of the rich man and Lazarus. By private interpreta-
tion we are taught that this parable goes directly
to prove man's condition in death, that the righteous
immediately after death enter into all the comforts
and enjoyments of the kingdom of God; while the
wicked at the same time are in conscious misery.

According to the laws of interpretation and lan-
guage, all parables in order to represent the things to
which they relate, are to be explained as wholly
literal, or wholly figurative; and as the above para-
ble cannot be taken in a literal sense, they are oblig-
ed, in order to prove their position, to explain it as
partly literal and partly figurative, which destroys
all harmony and the true sense of language.

God has given us a perfect rule by which we can
measure the Holy Scriptures, and restore harmony
through all parts; that is, by letting them stand as
their own interpreter. I propose making an applica-
tion of this rule to the above parable. Let us look
at the organism of man. And the Lord God formed
man of the dust of the ground, and breathed into his
nostrils the breath of life; and man became a living
soul. Gen. ii, 7. It appears evident that after he
was formed from the dust of the ground, before God
breathed into him the breath of life, he was desti-
tute of any knowledge, or mind: but the very act of
breathing into him, produced a state of consciousness
or a principle susceptible of knowledge. This I un-
derstand to be the true condition of man in his or-
ganization.

Now let us look at him in death, when the breath
leaves the body. Then shall the dust return to the
earth as it was, and the spirit (or breath) shall return
unto God who gave it. Eccl. xii, 7. We learn
from this, that at death man returns back to the
same condition that he was in before he became a
living soul. From these premises we conclude that
mind is the result of organization, and cannot exist
without it. When the principle leaves the body
which causes it to act, it returns to its original ele-
ments.

I will bring forward one more testimony. Put
not your trust in princes, nor in the son of man, in
whom there is no help. His breath goeth forth, he

returneth to his earth; in that very day his thoughts perish. Ps. cxlvi, 3, 4. Thus by measuring this parable by the true rule, the popular doctrine of a conscious intermediate state, vanishes.

The second point which I purpose to notice is in relation to the Sabbath. We are referred to the circumstance of Christ's meeting with his disciples on the first day of the week, a great point in the popular theory, to the establishment of a first day Sabbath. We are told that the disciples met together to honor the day in which Christ rose from the dead, thus making it pre-eminent over the seventh, inasmuch as the work of redemption is greater than the work of creation.

In order to get at the truth of this matter, we will lay it by the side of the great standard, and see how it will correspond. When the two disciples returned from Emmaus to Jerusalem they found the eleven gathered together, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. Luke xxiv, 33, 37.

I ask here how they could have met for that purpose, when they did not know, neither would believe, that he had arisen. This would be contrary to all Bible rule of interpretation. But the prophet Daniel well understood the matter when he said, The wise shall understand. The last end of the true church will not taper down to nothing; but, according to the true Witness, their eyes will be anointed with eye-salve that they may see, and be clad in white raiment, and will be ready for a removal from this sin-cursed earth, to the beautiful heights of mount Zion, that already appear in the distance. F. GOULD.

Randolph, Vt.

COMMUNICATIONS.

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

From Bro. Dorcas.

BRO. SMITH: Permit me to say that Bro. Cornell has been down here among us in Ohio, "in the demonstration of the Spirit and with power," so that we cheerfully acknowledge that his work has been the work of God. We have not only been faithfully advised of our true condition as the Laodiceans; but I wish here to humbly confess that I have been made to feel my truly abhorrent character before God. I have seen clearly that pride and selfishness have been mixed with all that I have done. And I feel confident that had it not been that we are living under the "better covenant," God would have cut me down as he did Dathan and Abiram, who acted so inconsiderately before the Lord, as I have too often done. I consider my conduct towards Bro. White, in reproving him before the Conference last Spring at Battle Creek, with perfect shame. Also my opposition in general to those who were "set for the defense of the gospel." I do sincerely hope that the brethren will freely forgive me all, as I believe the Lord has, and I humbly trust that a zealous and thorough reform has commenced in me, which may the Lord grant for his name's sake.

Also the article that appeared in the *Review* a short time ago respecting the Office debt, I wish to recall, considering it out of place, and subversive of the end for which it was intended. I beg leave, however, to say that the continual appearance of the delinquency in the *Review*, without being materially reduced, was the inducement to my speaking out as I did. I ask the forgiveness of those dear brethren and sisters who were grieved with it.

I have never seen the work of God as I have within the few last weeks; and have no doubt but that we are in "the hour of his judgment." The work of the judgment at the conference at Bro. Hutchins, was truly a solemn work. Since that time I have been reading and comparing (most of the time) the visions of the Lord to sister White, with the original scriptures, especially the prophecies relative to this time,

and have never seen their excellence and use so clearly as at present.

I feel to take courage in that I have been chastised of the Lord, and have not fainted; though at the first it did not seem joyous, but grievous. Now I thank the Lord that he has not left me to my own way.

Yours striving for the victory.

J. DORCAS.

Fremont, Ohio, Feb. 10th, 1857.

From Sister Richmond.

BRO. SMITH: I would say that the *Review* is a welcome messenger. It comes laden with stirring truths, that are just fitted to the wants of the remnant. I feel thankful and praise the Lord that he is pointing out the way so plain, and that light is shining on our pathway. O that we might be enabled to walk in the light, and not be left to say because we have so much light and truth, that we are rich and increased in goods and have need of nothing; but know that we are wretched, miserable, poor, blind and naked.

I feel to confess that I have been too lukewarm in the service of the Lord. I mean by his help to heed the counsel, and buy gold tried in the fire, and white raiment, and eye-salve that I may see. I want to see my heart as it is seen by the all-searching eye of Jehovah. I want to feel deeply over every besetting sin, and be zealous and repent, and open the door of my heart that the Saviour may come in and take up his abode with me.

O that we all might have ears to hear what the Spirit saith unto the churches, and remember that Jesus is saying, "Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Dear brethren and sisters, is not the condescension of Jesus enough to stir us to action? If not, I fear we never shall awake; but will be left to be spued out of the the Lord's mouth and be lost forever. O may the Lord help us to return unto him with all our hearts, and with fasting, and weeping, and mourning. Who knoweth if he will return, and repent, and leave a blessing behind him?

I want to have on the whole armor and seek meekness. It may be I shall be hid in the day of the Lord's anger. I earnestly desire an interest in the prayers of the brethren and sisters, that I may arise from this lukewarm state which I have been in.

From your unworthy sister.

ELECTA RICHMOND.

Ashfield, Mass., Feb. 7th, 1857.

From Bro. McAndrew.

BRO. SMITH: It is more than two years since I became acquainted with your views. I was an easy convert to most of them. The keeping of the Sabbath cost me considerable; but I believe what the Psalmist says, In keeping of God's Commandments there is great reward. I have been entangled with the things of time for a number of years past, but with God's blessing I hope soon to be free. Our Saviour has told us not to be anxious about what we shall eat or drink, or wherewithal we shall be clothed, but to seek first the kingdom of God and his righteousness, and all these things will be added unto us. Matt. vi, 31-34.

I agree with you fully as regards tea, tobacco, &c., and in my practice for five years past, have gone further than that; for there are a great many other things in common use that are very prejudicial to health; and body and mind are so closely connected, that what impairs the bodily vigor, darkens and clouds the mind.

In dietetic habits we might learn a useful lesson from God's ancient children; for we may be sure that whatever God prohibited, was for the wisest ends; and swine's flesh is one of the abominations spoken of in Isaiah lxxv, 4; lxxvi, 17, of which the Jews were forbidden to eat; also the fat of animals, &c. And not only the Jews, but other nations knew the properties of swine's flesh; for the very name in Latin is significant—*scrofa*, a sow—from which, some writ-

ers say, the disease known as scrofula took its name, as that animal was very subject to the disease. And where animal food is partaken of, as a necessary consequence its properties enter into the system, and engender many of those diseases to which flesh is heir.

And again, the constant use of superfine flour and concentrated victuals, highly seasoned, are among the many inventions which help to ruin our race; that make us a miserable, short-lived, groaning people. Wheat is one of the best grains for the nourishment of man, but made into superfine flour it is robbed of its best qualities: If we use it as the ancient Jews, or as the Syrians now do, then indeed would it be the staff of life.

I can give it as my experience after five years' trial, that a vegetable diet, (as it is called,) without animal food of any kind, is far the best for insuring health of body and vigor of mind. The light on this subject has been very abundant for many years. Howard, the philanthropist, Newton and a host of others, who subsisted on a plain wholesome diet, and accomplished great things, give abundant testimony to its superiority.

As followers of the meek and lowly Jesus, we are called upon to mortify the flesh, with its affections and desires, and to live soberly, righteously and godly in this present evil world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus ii, 12-14; Col. iii, 5. But how can we be so, if in our diet we do everything to stir up and stimulate the corruption of our nature?

We are commanded—whether we eat or drink, or whatsoever we do, to do all to the glory of God. I Cor. x, 31. God glories in the happiness of his creatures here, and their fitness for eternal bliss; but is not glorified in our groans and tears, on account of our bodily pains.

God is dishonored generally; for all the sickness, pain and death, are ascribed to his providence; but the Bible says that the curse causeless will not come; [Prov. xxvi, 2;] and one has wisely remarked that there is no atonement, no forgiveness, for physical sin. We must hear the penalty. A watch-maker has no glory if the work of his hands is always out of order; neither has our Father by our sins, moral and physical.

We have a striking example in the case of Daniel and his three companions. They refused to defile themselves with the king's meat, but chose rather pulse and water. Dan. viii, 21. Daniel knew well the influence diet had on the mind, and in that he served God, and was a man greatly beloved, and if we would escape the plagues that are shortly to come, we must be pure soul, body and spirit; and may God help us all so to act, that we may be fit for a place in that kingdom where Christ shall reign.

Yours in the faith.

WM. McANDREW.

Ypsilanti, Mich., Feb. 11th, 1857.

Extracts from Letters.

Bro. D. Chase writes from Fairhaven, Mass., Feb. 4th, 1857: "The brethren here and in Dartmouth are agreed, generally, that we are of that class who are poor, wretched, miserable, blind and naked, and are endeavoring to be zealous and repent, and to obtain the tried gold, white raiment and eye-salve, that we may be rich, clothed, and see.

"I rejoice to hear that the cause is rising in the West, and that there is an effort to get ready for the loud cry of the Third Angel. I hope that we shall all realize that we are in the antitype of the passover, in which no leaven was to be used. Let us purge out the old leaven, that we may be a new lump; for even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I Cor. v, 7, 8. In the type it is said, That soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ex. xii, 19. See also

Diagram of the Day of the Lord.

By J. B. Frisbie.

In the beginning of the day of the Lord, there will be a destruction of all the ungodly.

Plagues

THE ONE THOUSAND YEARS' DAY OF JUDGMENT ON THE WICKED.

Little Season

EVENTS.

Table with 3 columns: Plagues, THE ONE THOUSAND YEARS' DAY OF JUDGMENT ON THE WICKED, Little Season. Contains biblical references for various events.

—showing an entire desolation of the earth in the beginning of the day of the Lord.

This diagram is not intended to express exact proportions of time, only order of events. The Day of the Lord commences before the thousand years of Judgment on the wicked.

verse 8. And they shall eat the flesh in that night, and unleavened bread, and with bitter herbs.

THE REVIEW AND HERALD. BATTLECREEK, FIFTH-DAY, FEB. 26, 1857.

Did Paul Preach Seventy-eight Sabbaths at Corinth?—Acts xviii.

To some this may seem a strange question. It is strange that it should be necessary to ask it.

Verse 1. "After these things Paul departed from Athens and came to Corinth."

Verse 4. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks;"

Here says the opponent, is the end of Paul's preaching on the Sabbath in Corinth. But let us see.

Verse 7. "And he departed thence," (whence? From the synagogue. Where was the synagogue? In Corinth.)

Verse 8. Then Paul is in Corinth yet.

Verse 9. "Then spake the Lord to Paul in the night by a vision, Be not afraid but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city."

To assert on these premises that Paul did not "speak" but held his peace, on the Sabbath during his sojourn in Corinth, is an assertion as groundless as it is gratuitous.

CORRECTION. In the article from Bro. Bates published in No. 13, in the 5th paragraph 5th line, for "land of the covenant," read "bond of the covenant," &c.

Bro. Bates' labors in western Michigan are now closed, and he arrived at this place last evening, the 23rd. He is now free to labor in the eastern part of the state if brethren may wish.

Communication from Bro. Loughborough.

DEAR BRETHREN AND SISTERS:—I am constrained to believe that it is my duty to say a few words to you through the Review.

About the first of last October I moved from Rochester, N. Y., to Wawkon, Iowa. My intention was not, however, to move away from the work of God; but I intended to spend most of the Winter in striving to get the truth before the people; and I thought in the Summer season I should labor and sustain myself, and hold meetings Sabbaths and First-days, as the way opened.

When I arrived in Iowa, I found things different from what I had planned. Those of the brethren who had moved there, were all in debt. I had used up my means in getting there; a cold Winter was before me, and I saw no other way for me than to labor with my hands.

When the testimony first began to appear in the Review on the Laodicean church, I thought it described my condition. As I read, the Spirit of the Lord touched my heart a little, but I with others soon struck against it.

I would here say to those brethren among whom I have labored in the past, I feel that I have lacked zeal in the cause of God. My example has not been what it should. I have suffered myself to talk too much of things of this world. I have not had that sobriety at all times that becomes those holding such solemn truths as we believe at the present time.

Dear brethren, as we desire salvation, let us be entreat-

ed to arise. We can do it, not in our own strength; but Jesus proffers to help us. He wants to help us. He is knocking at the door of our hearts for us to let him in, so that he can help us. What a scene is here! Jesus, powerful and lovely, majestic and glorious, mighty to save, knocks for admittance. Who? He that left the realms of glory and died for you, and died for me that we might live.

We, brethren, have struggled on in our own strength to overcome. I say in our own strength, for we have not overcome. I say we had strove all this time in the name of Jesus, should we not have made more progress?

Round Grove, Ills., Feb. 17th, 1857.

Business Items.

A. S. Hatchins:—S. Benson has been marked for only one copy ever since the reception of your letter. The other copy has been sent to F. A. Crane, though the name was accidentally entered at Barton Landing instead of Wolcott.

E. O. Meacham:—C. W. Taber commenced with No. 17 Vol. viii.

J. G. Post:—You are credited to Vol. x.

E. Pratt:—Your paper has been sent regularly to Adrian ever since ordered.

E. Goodwin and others:—We have no charts at our Office. All that can be spared throughout the country will probably be wanted soon. Please retain those you have on hand till called for.

"A Friend":—The given name is Andrew.

Books sent. P. A. Rockwell, Vt. M. M. Glover, Mich. J. W. Stewart, Ohio, (by express), E. Pratt, Mich. C. W. Sperry, Vt. Wm. Lawton, N. Y. J. M. Lindsay, N. Y. Geo. Cobb, Me. S. Howland, Me. L. B. Kendall, Vt.

Receipts.

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

- FOR REVIEW AND HERALD. A. Barton 1,00,x.1. Geo. T. Smith 2,00,x.1. L. Adams 1,00,viii.14. C. Rice 1,64,x.17. R. S. Bennat 1,00,x.iii.1. M. M. Richmond 1,00,x.1. H. C. Lewis 1,00,x.1. Wm. Lawton (4 copies) 3,00,x.1. J. K. Belnap 1,00,x.1. J. M. L. (for W. H. Edson) 0,50,x.17. J. M. L. (for J. Reed) 0,50,x.17. E. Cooley 1,00,x.1. C. Howland 1,00,x.1. E. Clark 1,00,ix.21. G. B. Wilcox 1,00,x.17. Mary Curtis 1,00,x.1. Alpha Yorty 1,00,x.1. Sr. E. Cooley (25 cts. each for F. Curtis, and L. Randall) 0,50,x.4. J. C. Day 1,00,x.17. D. Rice 0,50,x.17. H. Lamb 0,50,x.17. E. Locke 0,50,x.17. M. Nash 1,00,x.9. Mary Adderton 1,50,x.14.

For Review to Poor. A friend \$1. R. B. Abbey \$2.

For Office Relief. J. M. Lindsay \$ 2,50. A Lover of Truth \$ 10. A. M. Lane \$ 1.

For Book Fund. R. S. Bennett, \$ 7. D. Arnold, Wm. Treadwell, G. W. Davis, Wm. Lawton, each \$ 5. M. Ross, \$ 2. E. Davis, T. Finch, J. Green, V. Ward, each \$ 1. Ch. in Bath, N. Y. \$ 11,25. A. Ross, \$ 14.