Watch, Christian, watch! for there's danger around.

Legions of spirits thy progress oppose;
Then look unto Him who went before thee.
He is able and willing to conquer thy foes.

While all of the wicked of earth he'll destroy.
Soon will the morning all glorious come,
And sin, death, and sorrow forevermore flee.
And crowns of bright glory are waiting for thee.

DISCUSSION BETWEEN ELL. N. V. HULL, SEVENTH-DAY ADVENTIST.

Elder Hull's Second Article.

Dear Brother,—I have read with interest and care your reply to my first letter, and will, as I am able, answer a few points which you bring up. The subject is one that has already been sufficiently befogged by misunderstanding and unlearned questions. This is to be a Bible discussion. “I deem it impossible for me, in this life, to know the exact nature of a spirit. Jesus, I am aware says, “A spirit hath not flesh and bones,” but this fails of telling what the nature of the substance of a spirit is. I do indeed, in this discussion, expect to prove that the term soul and spirit are sometimes used interchangeably, I deem it proper to use them so myself, especially as thereby the public are not misled, and in many instances the term soul, as it occurs in the received version, does not mean what I do in popular phrase; and further, that it is often a bad translation of the original Greek word. But this need in no wise stumble us, it may appear to be the precise meaning of the term in the passages we may quote. If so, we will compare views, whether what I propose is in conformity with the reasons for the opinions affirmed.

Elder Hull, Mass.

NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELL. N. V. HULL, SEVENTH-DAY ADVENTIST, AND R. R. COTTRELL, SEVENTH-DAY ADVENTIST.

(Continued from Review No. 24, Vol. xii.)

24.

1. That man has a soul and a body.
2. That the body is mortal, but the spirit is incapable of physical corruption.
3. That the soul is immortal.
4. Except, then, by God's special act, the soul can not die. But, I say again, the case is this: If there be any circumstances, it can by possibility be affirmed that God will kill the soul, is in the case of the wicked; but even this must, until after the resurrection, because no one affirms that the body is cast into hell until after this and in the text cited, it is said that both soul and body may be destroyed in hell.
5. It flows, then, that the souls of the righteous never become unconscious, because man can not destroy them, and God will not.
6. But the power man has to kill the body arises from the nature of the body, rendering it capable of receiving physical harm.
7. Therefore, the soul so differs in its nature from the body, that it is not subject to physical injury from any force that man can employ upon it. Hence it is not subject to the matter.
8. But the text broadly asserts, that man cannot kill the soul—not some souls, as for instance the souls of the wicked or of the soul of the soul. An illustration of this, cite two familiar passages—Luke xxii, 46, and Acts vii, 50. In the first, Jesus, when dying, committed himself to his Father, in the second, this body is his temple; in the martyr, when yielding up his life to his murderers, renounced the things which were his; in Acts vii, 50, in both of these cases, you have before you what man can do—he can kill the body; also, what he cannot do—he cannot kill the soul; that was his human soul of Jesus that he committed to his Father, seems indisputable. It was not his divine nature that was "straitened," but his human. Nor could he, in his divine nature, commit himself to God. The thing was impossible.

Besides, in this case Jesus illustrates by example the statement made to his disciples, Matt. x, 28, and shows that the soul does not die with the body—you, that man cannot kill the soul! How truly opposed to all this is the statement, that the soul dies, or sleeps with the body the death of the body. I am sure you would not have made this statement, had you well considered the "proposition," which simply would also kill the soul. But as it happens, the Bible does not define it, why should I? I think, therefore, that in this instance also, your criticism is rather lazier than exact and necessary, and has in it mere showman substance.

What you say about the "essential the muscular, the venous, and the nervous systems," I dismiss as fully unnecessary. What you say about the "souls" is well understood by critics and Bible students. This text, 1 Thess. v, 23—"And the very God of peace sanctify you wholy, and may your whole spirit, and soul, and body be preserved blameless at the coming of our Lord Jesus." On this I said, "I have not introduced this text, in this place, with reference to the doctrine of the Holy Scriptures. I use them so myself, especially as thereby the public are not misled, and in many instances the term soul, as it occurs in the received version, does not mean what I do in popular phrase; and further, that it is often a bad translation of the original Greek word. But this need in no wise stumble us, it may appear to be the precise meaning of the term in the passages we may quote. If so, we will compare views, whether what I propose is in conformity with the reasons for the opinions affirmed.

I now proceed to examine the other passages quoted by me to prove the double nature of man, and your criticism is entirely unnecessary.

1. Thess. v, 23—"And the very God of peace sanctify you wholly, and may your whole spirit, and soul, and body be preserved blameless at the coming of our Lord Jesus." On this I said, "I have not introduced this text, in this place, with reference to the doctrine of the Holy Scriptures. I use them so myself, especially as thereby the public are not misled, and in many instances the term soul, as it occurs in the received version, does not mean what I do in popular phrase; and further, that it is often a bad translation of the original Greek word. But this need in no wise stumble us, it may appear to be the precise meaning of the term in the passages we may quote. If so, we will compare views, whether what I propose is in conformity with the reasons for the opinions affirmed.

2. That man can kill the body.
3. But he can do no more.
4. But God can destroy both soul and body in hell.

The soul does not necessarily cease to exist when the body dies, for then the act of killing the body would also kill the soul.

5. Except, then, by God's special act, the soul can not die. But, I say again, the case is this: If there be any circumstances, it can by possibility be affirmed that God will kill the soul, is in the case of the wicked; but even this must, until after the resurrection, because no one affirms that the body is cast into hell until after this and in the text cited, it is said that both soul and body may be destroyed in hell.

6. It flows, then, that the souls of the righteous never become unconscious, because man can not destroy them, and God will not.

7. But the only ground upon which, under any circumstances, it can by possibility be affirmed that God will kill the soul, is in the case of the wicked; but even this must, until after the resurrection, because no one affirms that the body is cast into hell until after this and in the text cited, it is said that both soul and body may be destroyed in hell.

8. It follows, then, that the souls of the righteous never become unconscious, because man can not destroy them, and God will not.

9. But the power man has to kill the body arises from the nature of the body, rendering it capable of receiving physical harm.

10. Therefore, the soul so differs in its nature from the body, that it is not subject to physical injury from any force that man can employ upon it. Hence it is not subject to the matter.

11. But the text broadly asserts, that man cannot kill the soul—not some souls, as for instance the souls of the wicked or of the soul of the soul. An illustration of this I, cite two familiar passages—Luke xxii, 46, and Acts vii, 50. In the first, Jesus, when dying, committed himself to his Father, in the second, this body is his temple; in the martyr, when yielding up his life to his murderers, renounced the things which were his; in Acts vii, 50, in both of these cases, you have before you what man can do—he can kill the body; also, what he cannot do—he cannot kill the soul; that was his human soul of Jesus that he committed to his Father, seems indisputable. It was not his divine nature that was "straitened," but his human. Nor could he, in his divine nature, commit himself to God. The thing was impossible.
My next proof was 2 Cor. iv, 16—"For which cause we faint not, but though our outward man perish, our inward man is renewed day by day." On this I said, "You have just now made a notable error. You however doubt the correctness of my conclusion, and say, "that there is no proof that the "inward man is renewed day by day." It is figurative language doubtless refers to the new man, that is put on as a second nature. You have now to examine at length the other texts you have again quoted from the Scriptures. Dr. Clarke says, "On what authority many have transposed the "spirit" and the "soul" in the Scriptures, he has no occasion to deprive the "soul" of its organic existence, as a being endowed with the "spirit" of life." If the Bible text speaks of "the soul," is sufficient. Neither the terms mortal nor immortal are so applied, but of the old man and the new man. The passage, however, in 2 Cor. iv, 16, is quite parallel to the one in 2 Cor. iv, 16, and speaks of the "in an sense of the term." Furthermore, it is not a "soul nature," and consequently you are wholly unprepared to say what the nature of the substance of the "spirit" is, or what the "spirit" is not. You are surprised that I should understand you as having undertaken to prove the immortality of the soul, and you are sure that I have not "well considered the nature of the terms immortal and im mortality; for God can kill it, and he threatens nothing but never in the sense in which they are evidently used in the Bible, the terms immortal, never dying, deathless, or anything of the kind, is never applied to either of them, if, indeed, either is immortal.

But let us consider your second proposition, "that the body is mortal, but—what? what is the opposi of mortal, but immortal?"—"the spirit is incapable of physical corruption." You seem to be aware that, respecting the use of these terms immortal and mortality in the Scriptures, we have the advantage, and so you put, "incapable of physical corruption" over against "mortal." This is injudicious; but what will it avail? What is mortal in the soul? In the new man? In the old man? What if the Bible says nothing about it, how will you prove this proposition by the Scriptures? This, like your terms matter and spirit, is a philosophic term, and, like them, utterly unknown to the Bible. To prove this proposition, you must seek for it in the Bible, not in the philosophical, instead of Bible arguments; and still it will remain unproved; for you do not profess to know what the nature of the substance of the spirit is, or whether it is capable of physical corruption or not.

I admit, with you, that the terms soul and spirit are sometimes used in the same sense; but I know nothing of either of them ever being used by one another or one being the other. I am also aware, that in many instances, the term soul, as it occurs in the received version, does not mean what it does in popular phrase; and further, that it is often a bad translation of the word pneuma. I quote from Dr. Pusey's word, Parkhurst says, "As a noun, pneuma hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I cannot give a popular sense to it. "I am also aware, that in many instances, the term soul, as it occurs in the received version, does not mean what it does in popular phrase; and further, that it is often a bad translation of the word pneuma. I quote from Dr. Pusey's word, Parkhurst says, "As a noun, pneuma hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I cannot give a popular sense to it. The necessity of brevity forbids that I should re-examine at length the other texts you have again quoted from Dr. Clarke. But this I have learned from revelation; that the Bible text speaks of "the soul," I here must remind you, that if you succeed in taking the "soul" to mean the body, by coming forth from the grave to "resurrection of life." And this perfectly agrees with what I before quoted from John, xii, 25. "He is the life of his soul; he shall live; but he that loveth him in the world to come, by coming forth from the grave to the "resurrection of life." And this perfectly agrees with what I before quoted from John, xii, 25. 20. "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" The word pneuma, in the 25th verse, life, and in this verse, soul, I know not, but am certain it means life in both places.

I conclude, then, that it is true; and that "life in this world," words, I do not use in their literal sense; that to kill the body means to take away the present life, but to destroy both soul and body in hell, is to deprive of life and being in the world to come. The former widowed man can do; but they cannot touch that life that is hid with Christ in God, which is to be given "when Christ who is our life shall appear." And with this argument you are at a loss to say to non-Christians what they shall do. Better they have killed men, "have no more that they can do." Death puts the objects of their hatred out of their reach. Not so with the Lord, after he has killed his Christ who is our life shall appear. And with this argument you are at a loss to say to non-Christians what they shall do. Better they have killed men, "have no more that they can do." Death puts the objects of their hatred out of their reach. Not so with the Lord, after he has killed his Christ who is our life shall appear. And with this argument you are at a loss to say to non-Christians what they shall do. Better they have killed men, "have no more that they can do." Death puts the objects of their hatred out of their reach. Not so with the Lord, after he has killed his Christ who is our life shall appear. And with this argument you are at a loss to say to non-Christians what they shall do. Better they have killed men, "have no more that they can do." Death puts the objects of their hatred out of their reach. Not so with the Lord, after he has killed his Christ who is our life shall appear.
There is no death. What is death? Is it a state of separation of soul and body? Well, in that state "there is no remembrance of God." This text be- comes a startling and a frightening thought to the man does not so much as know that there is a God when he is dead.

As ever, yours,

R. F. COTTRILL

Interesting Extracts, No. 6.

BY REV. M. E. CORNELL.

"The sun shall be darkened."  

John Kennedy, in a sermon published in Dauphin, Mass., A. D. 1790, says:

"The late wonderful and unusual darkness, on the 19th day of May last, struck the inhabitants of this State with horror and amazement, and at the same time filled them with uncertainty and apprehensions. Yes, the very brutes seemed greatly agitated. If so, could a thinking being sit unmoved while he beheld the sun veiled in darkness at noon-day; a husbandman returning from his fields in great surprise; the beasts gauging in wild consternation; every countenance seemed to gather blackness; yes, a dismal gloom, which filled the beholder with fear and astonishment, waiting with many anxiety for some event. In fine, the darkness was an atmosphere of terror.

The Boston Gazette says: "They were obliged to dine by the light of the candle. Such a phenomenon was never seen before now by the oldest person living."

A correspondent from Newport, May 28, 1790, remarked: "It is not recolected from history, that a darkness of such intensity and duration has ever happened in any part of the world, except the miraculous eclipse at the crucifixion of our blessed Saviour."

In a manuscript sermon by Rev. Elam Potter, N. A., on the dark day of May, 1790, delivered on the 28th of May, the author observes: "But especially I mention that wonderful darkness, on the 19th of May, last. Then, as in our text, the sun was darkened; such a darkness as probably was never before, since the crucifixion of our Lord. People left their work in the house and in the field. Travellers stopped; schools broke up at eleven o'clock; people lit up candles at noon-day; and the fire shone as at night. Some people, I have been told, were in dismay, and thought whether the day of judgment was at hand. The sun was veiled in darkness and night, also, was singularly dark. The moon, though, in the full, gave no light, as in our text."

The falling stars of 1833.

The Christian Advocate and Journal, Dec. 13, 1833, says:*

"It seemed as if the whole starry heavens had con- verged into a point, and there was a general simultaneous shooting forth with the velocity of lightning, to every part of the horizon; and yet they were not extinguished—thousands swiftly followed in the tracks of thousands, as oft as for the trees."

A converted Papist wrote: "It was, indeed, owing to this very doctrine (praying for souls in purgatory), that I saw the beautiful meteoric shower which occurred Nov. 18, 1833. I had been taught to make the last moments of life a preparation for the eternal state. I see in, on the very bosom of departed souls, and being aware, when the meteoric shower lighted up the heavens, the work of crowning myself begun; but very soon the use of both hands could not suffice, for the starry shower was so rapidly on that it became impossible to keep up. The consequence was, that the whole family was called up to see a wonder which excited no little fear in all us."*  

The Canadian Messenger says: "They fell each one from its own starting point, in lines conform- ed to the arching sky, as if they followed the outline of one vast umbrella, overshadowing the beholder. All was darkness to the eye that looked up, unlike the riped fruit, which drops from the tree directly to the ground. They flew, they were out, they were hurried from their place like the wind from the trees, until the last being a sudden burst of loudness, the stars burst away, and floods madly toward the ground."

The Hard Problem.

"There never was since the world began a problem so difficult as the following, and which has perplexed the American believers at this time." So says one who was born with blinded soul to the so-called millennium theory. The ideas which had been advanced were no new sentiments. I had been familiar with the stereotyped phraseology in my childhood, and which my parents jerryed somewhat discordantly, it was only by the help of present truth that I had been enabled to see how utterly futile and unscriptural they were. But now it struck me with new force; and as I drank in the import of the words above quoted, I fell to reasoning: At last one was ready to admit that it was a "hard problem." And no wonder: for he was forced to see and confess, "That Elohim sits in the temple, and that great and wonderful characterize our people; that hostile camps of brothers of one land found enemies at each other with such bitter hate that strange a sentiment can live between them;" or infusing in the closer conflict, our land is jealously guarded with brothers' blood. No wonder it is the faith of "American believers," at least that portion of them who are trusting in the American churches, dignified as the royal governor of the gospel of Christ, to renovate this fallen, sinful world. No wonder it is a prob- lem, hard for such a faith to solve; for well it may be, in the face of all the scriptures that disproves it, aside from the stubborn facts and proofs of men's degeneracy.

Then why not open your eyes and see that the faith of the higher harmonies?

It must needs be, "that the Scriptures be fulfilled," is the only way one can account for this persistent clinging to an unfounded dogma, by persons possessing clear, practical good sense in understanding other things. Why need a vail rest over the understanding in reading the word of God, except it be that so few read it with sufficient discrimination to break the spell of a fancied early training. Alas! that manlike all so impossibly interpose themselves behind the raptures of prejudice, thus resisting all arguments and the stern logic of passing events, they will reiterated and endorse the sentiment, as not long since I heard one, in an outburst of puerile eloquence, "I will never no, never till the latest hour of my breath, give up the idea that this sinful earth is to be revoca- ted, and lifted to millenary purity by the gospel of Christ!" I flung mentally and, repeat it now: If you never will, you never will! But may not Jesus now be saying of such, as he said while upon earth of the scribes and Pharisees, "Let them alone; they be blind leaders of the blind;" even though they would blind them as arrogance. "Are we blind also?" "Are we blind also?"

As ever, yours,

M. W. HOWARD.

Meine, N. Y., June 6th.

The Mother's Influence. —The solid rock which forms the edge of the chisel, bears forever the impress of the tool and the score, received long, long since, when it had become hardened by time and the elements. If we truck back to its fountain the mighty torrent which fertilizes the land with its copious streams, or sweeps over it with a devastating flood, we shall find it dripping from the distant hills. So, too, the genial feelings and affec- tions that enrich and adorn the heart, and the mighty passions that sweep away all the barriers of the soul into the continent of the bosom in the sheltered retirement of home. "I should have been an atheist," said John Randolph "if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my hands, and caress and kiss me to say, "Our Father which art in Heaven."

Way of Life.—Many people labor to make the narrow way wider. They may dig a path into the bush, but the way of life will remain a narrow way to the end. —Oval.

Sublime.—One of the sublime things in the world is plain truth. —Bucher.
"Sabbats the Sabbath question."

Review of T. M. Preble.

(Concluded.)

Preble.—"Two Objections Answered."—The first is founded on Matt. xxiv, 20; "But pray ye that your flight be not in the winter, neither on the Sabbath day." The Sabbatarian contends that by this passage the Saviour required the disciples to abide by the Sabbath law at that time, surely. But we shall see.

Two distinct things Jesus told the disciples to pray for. That they "should not be taken in the morning," is the subject of the first passage, and that they "should not be taken in the evening," is the subject of the second passage. The former is in connection with the siege and fall of Jerusalem, we think he never made himself acquainted with a few facts connected with the siege and fall of Jerusalem; and when they, the disciples, should think that the Roman army would be so near and to be so near to them, they would be afraid to leave Jerusalem at any time, because they feared they would find it compassed about by the Roman army; and when they, the disciples, were so near that they might perhaps be forced to leave Jerusalem, they would have a perfect right to leave Jerusalem, without God's permission, reason, and that is, that he thus spake out of sacred regard for the Sabbath. For, in his tender care for his people, he would have pursued him upon that day, as under less exciting circumstances they had, a few days before, gone out several miles to attack him upon the Sabbath. And now Christ and his followers, to live in the mountains. If the Sabbath was the Sabbath of peace, if the Sabbath was the Sabbath of rest, if the Sabbath was the Sabbath of the Lord."

But before the Saviour's signal, he suddenly withdrew it, as Josephus says, "without any reason in the world." This was the moment of flight for the disciples, and mark how the providence of God opened the way for those in Jerusalem. But after the Sabbath had closed, according to Jewish law and custom, the disciples would be free, as Josephus says, "without any reason in the world." Thus, it is seen that on the eve of the disciples' flight the Saviour's signal, he suddenly withdrew it, as Josephus says, "without any reason in the world." This was the moment of flight for the disciples, and mark how the providence of God opened the way for those in Jerusalem.

But when the robbers perceived this unexpected departure of Jesus, they said, "Why have you thus cast out of Jerusalem, as the two disciples?" And now Christ and his followers, to live in the mountains. If the Sabbath was the Sabbath of peace, if the Sabbath was the Sabbath of rest, if the Sabbath was the Sabbath of the Lord."

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No. 71.

THE REVIEW AND HERALD.

58.

follow the teachings of the old dead 'schoolmaster' instead of following the Living Jesus! They thus give countenance to the system for taking away sins on the basis of the blood of the beast, and thereby all the promises of the Old Testament are made void. 'Hold the Lamb of God, which taketh away the sins of the world.' John i, 29.

Reply.—When Eld. P. commenced his articles and extracts from the book of the dead 'schoolmaster,' he had but an open field. He would be able to go through with them without descending to the contemptible practice so common with a certain class of our opponents, of appealing to the prejudice of narrow minds, by heaping slurs upon the writings of the authors whom they seem to have not succeeded. The intense desire to give the 'visions of women' at least one thrust, before closing his argument against the Sabbath, overcame him, and hence this exhibition of his true character, and the complete failure of all his explanations, is clearly possible for the opponents of the law of God, to write as long as they want against the Sabbath, without betraying the spirit spoken of in Rev. xi, 17. At least we have yet to see an article where this in one part or another unmistakably crops out. The text referred to says that the dragon was cast out, and went to make war with the remnant of the church 'which keep the commandments of God, and have the testimony of Jesus Christ.'

There are those who are constantly watching for just such things as Eld. P. has here thrown out, and great is their glee when they can find a morsel over which to mock. But it seems he has not succeeded. The remark appeared in the Crisis from the pen of Eld. P. than the Millennial Harbinger announced in a most jubilant strain that Eld. Preble had written through the pages of the Millennial Harbinger the spirit of the Sabbath, and the visions of E. O. White. So soon did this one remark against the visions become expanded into a series of articles! We hope Eld. P. will not feel flattered at this appreciation of his efforts. We would think the reader will open up to the nature of the work in which he is engaged.

But again the 'old dead schoolmaster' is brought on to the stage and a new application made of his mortal remains. This time he is set forth to represent 'the visions of women!'

Preble.—The Contrary. The objector may ask, why there is such a contrast between my present views and those advocated by me when I observed the seventh day to be the Sabbath. As strong ground has been taken by the objector, that the visions of E. O. White are drawn from the Bible. The answer is obvious. In my former argument, in fact, I have insisted that the objector has like the visions of E. O. White, the testimony of Jesus Christ is defined in chap. xix, 10, to be 'the spirit of prophecy.'

In conclusion I now propose to all Sabbath-keepers, as I have spoken once more upon the subject of the Sabbath, that if they think my present position to be a wrong! It has in all probability been the case, and I will just say, without bigotry or vanity, that if they desire, and will preserve a right spirit of inquiry, I will, by the Lord's permission, meet him at any proper time and place, and we will have an open discussion upon the subject in question, meet him at any proper time and place, and we will have an open discussion upon the subject in question.

Reply.—With this closing paragraph, a reviewer, of course, has not much to do. Sincerely believing his object is set forth to represent 'the visions of women!'

Preble.—The Contrary. The objector may ask, why there is such a contrast between my present views and those advocated by me when I observed the seventh day to be the Sabbath. As strong ground has been taken by the objector, that the visions of E. O. White are drawn from the Bible. The answer is obvious. In my former argument, in fact, I have insisted that the objector has like the visions of E. O. White, the testimony of Jesus Christ is defined in chap. xix, 10, to be 'the spirit of prophecy.'

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be good he would be able to do, we would that he might return to his first love, and again take up his position in the church.

Says the apostle, "Rebuke not an elder, but interest him as a father." In the spirit of this injunction, Eld. P. will suffer us to address a few words to him.

We fear, Eld. P., that you do not realize the nature of the work in which you are engaged. It is a negative work, and the question of the skeptic and infidel, which is tearing down, not building up. And you well understand that it is vastly easier to hurl an objection here and there against any system than it is to present another and superior system. Such, Eld. P., and we say it with all kindness, is the Opposition to the seventh day Sabbath, both in its present and in its past, and to the seventh day Sabbath, whether it form the type of no-Sabbath, or of a first day Sabbath. It consists principally in throwing out objections, one text here and another there, which is supposed to nullify our system. For the infidel can deface or ruin the stately edifice, which it has cost a hundred men can build; and it requires only a few hours' labor to bring the ruins of the church in the house of her pilgrimage, in Paradise, where the faithful slept, that the church was gathered there among the blessings of the great restitution, and the prophet prophesied of a thousand years of comfort, and the mightiest efforts of art, to rear. Such, Eld. P., and we say it with all kindness, is your situation, and it is the situation of our Reply to your Remarks, we have manifested in your tract of 1845: "Truth is what I am trying to show our fellows. She said her father was killed in the first battle of Fredericksburg, and there was now no one in the neighborhood to whom we could apply for help. I gave them what I had in my overcoat, and left them enjoying themselves.

Report of the Committee for the Month of June.

Our hundred and seventy-four new subscribers have been added to our list during the month of June. The following statement shows the result of the labor of the various committees, giving the names of the members reporting and the number of subscribers sent in by each:


Three each. S A McPherson, T D Vasrora, Louis Mann, A Dalugan, A C Fairfield, L O Ostrander.

Four each. W H Stewo, M W Neal, H Bingham, N Fuller.

Eight. Isaac Sunborn.

Although the numbers of subscriptions in the present report falls a little below that of last year, we are not discouraged, as we are having a gradual increase, which if kept until the close of the volume, will bring our list up to five thousand.

Now is the time to work. There never was a better time to obtain subscribers than the present—sufficiently plentiful, and worth about forty cents on the dollar in gold. We still offer the Review at $1 a year to those who take it for subscription. I stop near a village to feed my horse and refresh myself. The very effort to please them, if impossible, produces only play-things? We take him for our Saviour. And while endeavoring to keep the law of God, we rely upon the merits of Christ's atoning blood for the forgiveness of our sins. And the more we love him, the less consistent can we make it appear that by obeying the law of the Father, we thereby contradict or trample under foot the atoning work of the Son. In contrast with the lack of harmony involved in the opposition to the Sabbath, look at the few following harmonious facts connected with the view we hold of this sacred institution.

1. The Sabbath was given to man in Eden, ere he had fallen from his innocence.

2. A law so observance was given to Adam, and as he stood in Eden, of course for all his posterity.

3. When the moral law was given to the world in tangible form, we behold the Sabbath, in its very bosom, the golden key to bind together the two tables of the decalogue.

4. God declared to Israel that he would take the Sabbath commandment above all others to be the badge or sign of his loyal people.

5. We see the Sabbath, with the other nine commandments, everywhere kept distinct from the ceremonial law, which regulated, not obedience to God, but the way to approach unto him for pardon.

6. And when Christ came and introduced a new and better way of approach to God, he was careful to hold up the law of his Father, unchanged in the slightest particular, as still the great rule of restitute, and the condition of the soul that would enter life, said he to the young man, keep the commandments. And he then pointed to the decalogue to show him to what commandments he referred. And the way of approach beyond this present evil world, beyond the reign of corruption and error, beyond the dominion of sin and sinners, when he looks forward to a new earth reposing in untold loveliness as if it were a new heaven, he gives us a final view of the Sabbath is that glorious and eternal state: "For as the heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your name and your seed's name." And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all the Lord's soon coming; or when you laid your hand upon his head, and said, "Bub, do you love the Lord Jesus?"

We can now answer that question. We do love him.

Let the nothingness of such positions should with an unsparing mind of the reader or hearer, and shake his confidence which reigns in this species of infidelity; bolstering this negative work is so easily accomplished, it is not surprising that it is so easily counteracted; as it is well known that an ob-
as in costly apparel? It is so in toys and play-things. Give your children plain food, plain dress, and a few play-things, and they will be far happier—if they are taught that Pa and Ma think it best than if they were spent on them.—Mrs. M. E. German.

Letters.

Bro. Taylor:

Bro. White: The second Sabbath in the month (June) I was with the church at Kirkville. Although few in number, they are not discouraged. They love the truth, and are trying to live it. They feel their weight and importance, sustain their Sabbath meetings, and are keeping pace with the work. I think I can safely say that the few that are left are doing as well as when the numbers were more.

Last Sabbath and first day I was with the church in this city. It is a very small church, but here are 47 members. They would be whole-hearted in the glorious work of the last message. They are not yet organized. They carry out the a. m. system, and with one exception their testimonies are good and to the point. They will soon be out of his sight, if they keep on walking in the light of the commandments of God and the faith of Jesus, which I trust they will do, for it is the sure and only way to Zion.

C. O. TAYLOR.

Verona, N. Y., June 28, 1864.


Bro. White: I have been distributing some of our publications, and talking to my friends for the blessing of the brethren. The coming of the Saviour is near at hand. Some are interested; others scoff and say, "Where is the promise of his coming?" The most prominent and best educated member of the Bible class declared that the coming of the Saviour is near at hand. I have been distributing some of our publications, and trying to show my friends that the Kellogg, the Kellogg principles, are keeping pace with the work. I think I can safely say that the few that are left are doing as well as when the numbers were more.

I have, of late, passed through some (to me) severe trials; for it is foreign to our nature to be downtrodden. I have been distributing some of our publications, and trying to show my friends that the Kellogg, the Kellogg principles, are keeping pace with the work. I think I can safely say that the few that are left are doing as well as when the numbers were more.

JOSEPH BATES.

From E. Jones writes from Dryden, Mich.: May it be to me a source of comfort that this fellowship of the apostle speaks, with both the Father and the Son, by keeping his commandments and the faith of Jesus.

From S. Winchel writes from Cooleyville, Minn.: I know that Jesus loves, and I also know something of what it is to suffer for the testimony of Jesus, and for keeping the seventh day. I am thankful that I was on hand in the Bible some years since. I love to hear of the near coming of our Saviour. And when I read the comforting letters in the Review, I have often felt that I would be good to be a witness for God.

From S. M. Sutherland writes from Newton, Mich.: The Lord has bestowed great blessings on me in answer to prayer, and I would acknowledge it to all of prodigious faith, to invite them to prayer and faithfulness; for unto us is the promise given, "And whatsoever we ask receive of him, knowing that he that asked it receiveth of him that same of whom he asked."
Explanation.

Since the publication of that portion of "Both Sides of the Sabbath Question," contained in No. 5, present volume, we wish to state that Eld. P. appeared to have drawn out his articles to a great length in consequence of our decision to publish them entirely, we have received from him a letter stating some facts in the case, which entirely exculpate him from any such design; which facts we are happy to lay before the readers of the Review. They are these:

1. The delay of several weeks in his articles, after we commenced our review, was made at the Office of the Crisis, not by Eld. P.

2. His entire article was written and sent to the Crisis Office before our reply was commenced.

3. It was sometime after this before he received the Review which contained the announcement of our reply.

4. The division of his "number four" into three articles was not made by Eld. P., but at the Crisis Office.

5. It was sometime after this before he received the Review which contained the announcement of our reply.

6. The delay of several weeks in his articles, after we commenced our review, was made at the Office of the Crisis, not by Eld. P.

We are happy to present facts which so effectually exculpate him from any such design as to have an article before the public in a wrong light from any remark of ours.

S. B. OWEN.

You have read the History of the Sabbath with very little care, if you still think that no command existed for the observance of the Sabbath for twenty-five hundred years from creation, or that we cannot keep the Sabbath because the world is round, or that there is no good reason to have the Sabbath, before the public in a wrong light from any remark of ours.

Note from Bro. Van Horn.

Bro. White: We have spent three Sabbaths in this place, a little more than two weeks, and have given twenty-two lectures. The people are interested in what we have been telling them, and some are inclined to believe it is true. We have been trying to present the truth to them, and feel to praise the Lord for all his goodness to us.

Yesterday (Sunday) we called upon all who were convinced that the seventh-day Sabbath was binding upon Christians in this dispensation, to manifest it by rising to their feet. Twenty were. When the question was reversed, four people took this expression of the people in order to decide whether to stay with them longer, or to remove to some other place. We have decided to stay another week. We trust the this church will either be present on this occasion, or represent themselves by Reuben Baker.

PREVORENCE permission, I will meet with the church in Covington, Mich., Sabbath, July 15, and with the church at Parkville, Sabbath, July 22.

Jno. BRINTON.

The next quarterly meeting of the church at Hundred Mile Grove, Wis., will be held July 33. It is hoped that the scattered brethren and sisters of this church will either be present on this occasion, or represent themselves by Reuben Baker.

BROTHERS at Lovest's Grove being very busy building a house of worship, it is thought best not to hold Quarterly Meeting there on the 16th and 17th of July.

Also the meetings which were to have been held at Portage July 9 and 10, have been deferred till the 6th and 7th of August.

OSHO CON. COON.

Note from Bro. Bates.

Bro. White: Since my last report, I have visited the churches at Shelford, Sti., Mich., June 9 and 10, and held two meetings with them. A goodly number of the church from St Charles met with us and received a blessing from the Lord.

June 16-20 held six meetings with the church in Orange, Iowa. On the 20th, from Portland and Fortuna came to the meeting and were much strengthened. Especially sweet and cheering was the season in attending to the ordinances of the Lord's house. As I stood in my last, so also in the above named meetings, I am happy to learn that the interest is increasing with unbelievers to hear and learn more about our position.

J. D. VAN HOEK.

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The Review and Herald.

BAYLIS GREEK, MICH., THIRD-DAY, JULY 18, 1864.

Downfall of Hoops.

Our lady readers will receive with surprise the news that the day of hoops is past. The Empress Eugenie inaugurated the movement, and of course all the female world followed suit. Already the most distinguished and fashionable ladies of New York have appeared upon the street without hoops, and have everywhere elicited admiration at the grace and beauty of their attire, and wonderment how such ungainly articles could ever have been tolerated. We state above the authority of the N. Y. Ledger in an editorial. We suppose however, we must "wait for the waggon" a year or two longer, before the fashion reaches this part of the country.—S.

Some professors pass for very moek, good-natured people till you dissaply them. They resemble a pool or a pond: while you let it alone, it looks clear and limpid; but if you stir toward the bottom, the rising sediments soon discover the impurities that lurk beneath.—Tobadily.

Appointments.

Meetings in Ohio.

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