When thou seem'st sinking 'neath the tempter's power;
He too was tried and tempted, and he knows
And cheer thee in the long and toilsome day.

Go and till Jesus,
Go and tell Jesus,
Will keep thee in the straight and narrow way,
Go and tell Jesus,
He will not chide thy tears; "He wept" when here.

Thou hear'st the parting word from lips so dear:
Will calm thy doubts and wipe away thy tears,

Prisoners of hope, we are called now, and we patiently abide the restraint, because we know that the Lord is near, and our deliverance is at hand. Soldiers and fearful sufferings for the gospel's sake. It does not relax the sinews of the soul in despondency, as a continual inspiration amid all their exhausting labors and sufferings. It does not relax the sinews of the soul in despondency, but labor unweariedly that his long-suffering mercy may swell the number of voices out of every kindred of tongues and every tribe, nation, and tongue and people, and nation, which shall join in the hour of final triumph in the holy ascription, "worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." That hour is no dream to please an idle fancy in silent reverie and private isolation; it is a reality to inspire the heart with all energy in the active labors which Christ has appointed for his Church.
Luck and Pluck.

These are common words, and suggest a common subject. We are common men and women, and wish to take a common view of it.

Since we were boys and girls we have heard of luck. Our heroes are of some good fortune, and some bad fortune, and some happened ill, without any particular cause; or, in other words, certain things chanced to be as we wished, while other things chanced to be contrary to our desires, undirected by any steady and unvarying law.

The word luck is suggestive of a want of law. This idea has passed into many common proverbs, such as these: "It is more by hit than by good wit;" "It is as well as luck;" "It is chance or accident;" "It is a game of chance;" or, the World a Pantheon, there might be such a thing as luck. But while from the particle to the globe, from the animal to the archangel, there is not a being or a thing, a file of offices, a fortune, or a mask, without a demand of eternal law and order, we cannot see how such a game of chance as the word luck supposes, can be admitted into any owner of the great world.

What is luck? A lottery? A hazard? A crook of a gambler? A blind man's-buff among the laws? A ruse among the elements? A trick of dumb Nature? Has any scholar defined luck, any philosopher explained its nature, any chemist shown us its elements? Is luck that strange, inscrutable materiality that does all things among men that they cannot account for? Is so, why does not luck make a fool speak words of wisdom? An ignoramus utter lectures on philosophy, a stupid dull write the great works of poetry and prose: a double-fingered dummy create the beauties of art, or an untutored savage the wonders of mechanics?

If we would go into a country where the sluggish farm is covered with the richest grains and fruits, and where industry is rewarded only with woods and brambles; where the drunken looks sleek and beautiful, and the sober man starves; or, make a trip, from the Word of God, to the archangel, there is not a being or a thing, a file of offices, a fortune, or a mask, without a demand of eternal law and order, we cannot see how such a game of chance as the word luck supposes, can be admitted into any owner of the great world.

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Straining after Popularity.

This lack of hearty shows itself in our day, in straining after popularity. One is truly popular by the force of his talents, and the favor of his people; and there is a wide difference. One is simple and solemn; the other is magnificently affected. The one impresses by his thought; the other by his manner and words. His being natural and easy is the good, not with which he presents and applies Divine truth; the other by his newspaper notices, his quaint subjects and texts, his odd illustrations. The one wins by his language; the other, admirers of himself. The one attracts by the solemnity and power of his words. The other is magniloquent and affected. The one impression from Christ; the other, admirers of himself. The one words must be as in the making and earning. He who calls to him, and he will find no time to wait for, or complain of, luck.—Dr. Guthrie.

Meditate upon the promises of God. The promises derive power and substance from the root and principle from which they spring. There are so many beams of Christ, the Sun of Righteousness, and impart a light which discovers his excellence. They are the crystal streams of that river of life which proceeded out of the presence of Christ. "Hark ! water in times of drought never fail, but with their overflowing satisfy the thirsty, with their cooling virtue allure the heat of the wearied, and with their sweetness cheer and revive the drooping and dejected spirits. They are precious objects of "precious faith," as the apostle says (2 Pet. 1. 1). True it is, that the quickening influence and virtue of the promises reach every grace of the Spirit. By them hope is kept alive against the attacks of the world, the flesh, and the devil; by them the soul is sustained under all difficulties, holiness is perfected, love is inflamed, and a blessed fear of God is preserved. But yet all this is not done by the immediate intercourse those graces have with the promises; but by the intervention of faith, which first feeds upon them as the manna of the gospel, and then communicates the sweetness and virtue that they receive from them in a suitable manner to every other grace. As the root first sucketh up and transmitth the juice and sap from the earth, of which it makes a fruit; so the first grace is hid in the mine of the promise, and so we come to the juice and sap from the earth, of which it makes a fruit; so the first grace is partaker of any virtue and influence of promise, which first feeds upon them as the manna of the gospel, and then communicates the sweetness and virtue that it receives from them in a suitable manner to every other grace. How many and are the lessons taught us by the history of the church, and the great evils arising from the apostles the vilest of men? And how, even now, in Germany, the lowest infidelity is decked in the robes of the throne; the business of the court is stopped; the clouds break; and she finds, as we have seen, that her beauty is not sufficient to obtain the favor of the monarch, that he may catch sight of the beautiful woman, and brave courage, the set at a poor sinner's feet. Away, then, with fears and dejection and conceptions. The promises are of no use or comfort to us until they are meditated upon. For as the roses hang from the tree of life, and present their fragrance and happiness, so the promises are flowers, growing in the paradise of Scripture; and when they are meditated upon, they yield the sweets of the soul, and make it most odoriferous and pleasant. The in-...

**Queen Esther's Entrance.**

Within the palace, without the throne-room of Shushan, Queen Esther stands. She who entered the palace's presence as one of her subjects, is now there a queen! She stands there with her jeweled foot upon the grave. She is the only one who has everything to make life attractive. Hers is a beauty of life; she stands there with her jeweled foot upon the grave. She is the only one who has everything to make life attractive. Hers is a beauty of life; she needs no one but herself to give her pleasure and comfort. She has everything that makes life sweet.

What wilt thou, Queen Esther? is but an echo of the promises of God. The promises derive power and substance from the root and principle from which they spring. There are so many beams of Christ, the Sun of Righteousness, and impart a light which discovers his excellence. They are the crystal streams of that river of life which proceeded out of the presence of Christ. "Hark ! water in times of drought never fail, but with their overflowing satisfy the thirsty, with their cooling virtue allure the heat of the wearied, and with their sweetness cheer and revive the drooping and dejected spirits. They are precious objects of "precious faith," as the apostle says (2 Pet. 1. 1). True it is, that the quickening influence and virtue of the promises reach every grace of the Spirit. By them hope is kept alive against the attacks of the world, the flesh, and the devil; by them the soul is sustained under all difficulties, holiness is perfected, love is inflamed, and a blessed fear of God is preserved. But yet all this is not done by the immediate intercourse those graces have with the promises; but by the intervention of faith, which first feeds upon them as the manna of the gospel, and then communicates the sweetness and virtue that they receive from them in a suitable manner to every other grace. As the root first sucketh up and transmitth the juice and sap from the earth, of which it makes a fruit; so the first grace is partaker of any virtue and influence of promise, which first feeds upon them as the manna of the gospel, and then communicates the sweetness and virtue that it receives from them in a suitable manner to every other grace. How many and are the lessons taught us by the history of the church, and the great evils arising from the apostles the vilest of men? And how, even now, in Germany, the lowest infidelity is decked in the robes of the throne; the business of the court is stopped; the clouds break; and she finds, as we have seen, that her beauty is not sufficient to obtain the favor of the monarch, that he may catch sight of the beautiful woman, and brave courage, the set at a poor sinner's feet. Away, then, with fears and dejection and conceptions. The promises are of no use or comfort to us until they are meditated upon. For as the roses hang from the tree of life, and present their fragrance and happiness, so the promises are flowers, growing in the paradise of Scripture; and when they are meditated upon, they yield the sweets of the soul, and make it most odoriferous and pleasant. The in-...
The Review and Herald.

VOL. XXII.

ISSUE XVI.

THE SABBATH.

QUESTION. Would it be right for a Sabbath-keeper to rent a house, or farm, or a mill to be used on the Sabbath?

ANSWER. It is a pleasure to notice these questions which arise from a conscientious desire to correctly observe the Sabbath.

The design of the fourth commandment is to secure to the people of God rest and freedom from worldly care in connection with the peculiarities which would endanger the quiet of the Sabbath, and be liable to take the mind from sacred subjects, is not in harmony with the great object of the Sabbath.

Hence all within our gates should yield to the claims of the Sabbath law.

But the prices of these books at the present high price of labor and stock, are lower than ever at any time, and I hope that all who look favorably upon the enterprise, of furnishing with good reading, these homes which are destitute, and adding to their own libraries suitable Sabbath reading, will help sustain it. In about four weeks, we will furnish the first 84 pages in either of the above named forms. Those who order first, will be served first.

Lessons for Bible Students.

During the period embraced in the record of the book of Acts, who were upon the stage of action?

What was the character of the church during this time?

When we leave the period embraced in the inspired history, does this state of things continue?

Lessons for Bible Students.

When the first day of the week this "stated day" was?

What are the questions to be decided by this testimony?

The Sabbath.

What was the character of the church during this time?

As grievous wolves were then to enter the church, are they apostolic character admitted?

What is the next document that claims our attention?

How does Dr. Cumming speak of the fathers of the church?

Can the first day Sabbath be sustained by the first of the week this "stated day" was?

Can it find its origin in apostolic times?

Can God accept fables in place of his truth?

What is the next document that claims our attention?

The Sabbath.

What was the character of the church during this time?

What is the next document that claims our attention?

How does Bower say that we should treat tradition?

Can it find its origin in apostolic times?

What is the next document that claims our attention?

When did the first simplicity of the church disappear?

What is the next document that claims our attention?
The REVIEW AND HERALD.

I. SIN OUGHT TO BE PUNISHED.  

Jesus speaks of the existence of a supreme being, who deny the existence of a supreme being; but lack the declarations of the great principles of justice. Is it not

the idea of a God of even partial justice? The idea is alike repugnant to reason and to reverence. God must be strictly, infinitely just. I do not ask you to consider whether they might not be sufficient to prove to any that moral wrong is loathsome? by reason of the filthiness of his iniquity and justice, satisfied to see virtue trodden under foot? or how they are within the limits of a moral system? Are not our convictions of wrongs proofs to ourselves of our amenability to such a system?—Is it not

Can any one dispassionately reason and reflect on this subject, and accept the idea of a God of even partial justice? The idea is alike repugnant to reason and to reverence. God must be strictly, infinitely just. I do not ask you to consider whether they might not be sufficient to prove to any that moral wrong is loathsome? by reason of the filthiness of his iniquity and justice, satisfied to see virtue trodden under foot? or how they are within the limits of a moral system? Are not our convictions of wrongs proofs to ourselves of our amenability to such a system?—Is it not

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IV. 
What the Governor Must Do in Granting
Pardon

He must do one of the following things:

1. Disregard the strict claims of law and justice. But this, of course, is evil in its tendency, giving license to crime, and favoring lawlessness, rather than restraining it, which latter remains as the true object of govern- ment. This, indeed, is the very thing we have all the time been guarding against. We cannot admit this, being dangerous to the government. Because if the claims of the law may be disregarded in one case, they may in many—they may in all; and then govern- ment is at an end. And if the executive sets the example of disregarding the claims of the law, it will show that he does not regard the strict claims of the law, and others may thereby be led to follow his example, as they may well; and the result is the same—lawlessness and anarchy. And all this from following the example of the lapses of the transgressors. This is a very serious matter, and we believe should be considered; the very thing that is, in the highest sense, abhorrent to this. Only one way remains, that I can perceive, by which pardon may be granted without trampling on justice, and endangering the government: that is to

2. Make an abettion to the law by voluntary substitution. If the substitution be voluntary, so that the sub- stitute be satisfied, and the full penalty of the law be enforced, so that the law and justice be satisfied, all the above objections must be removed.

I hope to approximate it. The interests above referred to are never harmonized in human governments. In these, if the prisoner is punished less than the penalty indicated by the law, the dignity is deprived just as much of its due. In such case justice is not reconciled or vindicated; it is suspended. All must see at a glance that the means herein proposed alone obviates all difficulties. Let us further examine its effects.

3. The Governor pardons. This is a prerogative that

may, under proper restrictions and conditions, be safely exercised. Therefore we must accept this as the only alternative; as the only means whereby the sin- ners may be discharged from the infinite consequences of their offenses. By examining the foregoing points it will be per- ceived that the acts of abolishing the law, and pardoning the transgressor, cannot in any case be united. One will destroy the other. This will be further seen by answers to the following questions: What are the conditions under which pardon may be granted? and how will the government (which must ever be the first and chief concern) be affected thereby? Therefore it must be considered that the act of pardoning, in any case, would be a mere farce to offer a pardon to those whom the government had no power to punish. It would be a mere farce to offer a pardon to those whom the government had no power to punish.
Bro. D. Curtis writes from Robinson, Ill.: I love the truths advocated in the Review. It has been about six years since I was convinced that the seventh day was the Sabbath, and of other truths connected therewith. I am now eighty years of age. I have been so long for many years that I am unable to hear any preaching, so the Review is all the preaching that I have and it is truly a welcome messenger.

I hope the time will soon come when God's people will be free from the power of the enemy; when we can lift up the hand at the same hour and with one mouth glorify God. I ask the prayers of God's children that I may prove faithful unto the end and at last receive a crown of life at his right hand.

Bro. E. H. Roberts writes from DeForest, Mich. About five years ago I listened to a few sermons from Bro. Loughborough in Parkville in St. Joseph county in this State. Since then I have not heard but one or two discourses of any kind, but my conscience smote me and told me to seek the Scriptures and see if these things were so. I listened to them, and it will probably be asked what the result is. It is this: that I am no longer venenating the first day of the week but keeping the Sabbath of the Lord. I have tried to count the cost. I see eternal life and happiness hold out as the reward to them that believe the word, I have been led to pray that our churches, while I see on the opposite, death and misery as the reward to those that seek the deceiving things of this world which at further may cause but a few hours to be spent in the fulfilling things of earth but found it not. I am trying now to find in the appointed ways of the Lord, and with God's remnant people tread the almost deserted path of the truth. I have sought happiness in the fading things of the world and found nothing. I am trying now to find it in the true gospel. The Review makes its cheering visits to me from week to week, my heart is made to rejoice in the coming of the dear brethren and sissers therein. It is now two years and four months since I commenced keeping the Sabbath of the Lord, and I feel to praise his great and holy name that he has enabled me to understand things out of his law. I feel to-day to give God all the praise, and will try to be more faithful in the future and great and marvelous has been his dealings toward me. In the hour of affliction he has been my strength. When there has been no arm to save, or eye to pity he has interfered in our behalf, and has heard our petitions. Eternal life is of more value than every thing else. There is nothing to compare with it. There is nothing that can stand in the way of works of God. "Great and marvelous are thy works, Lord God, Almighty, just and true are thy ways, thou King of saints. Who shall fear thee O Lord and glorify thy name for thee only art the Holy one." I feel a hungering and thirsting after righteousness and a great desire to prepare to stand in the try-time. which awaits God's children. I think the time is coming and now it is when we need on the whole armor of God, that we may be able to resist all the fiery darts that the enemy may hurl at us.

The Review and Instructor are pretty much all the preaching we have.

Sister E. A. Brown writes from Cherry Grove, Minn.: As the Review makes its cheering visits to me from week to week, my heart is made to rejoice in the coming of the dear brethren and sissers therein. It is now two years and four months since I commenced keeping the Sabbath of the Lord, and I feel to praise his great and holy name that he has enabled me to understand things out of his law. I feel to-day to give God all the praise, and will try to be more faithful in the future and great and marvelous has been his dealings toward me. In the hour of affliction he has been my strength. When there has been no arm to save, or eye to pity he has interfered in our behalf, and has heard our petitions. Eternal life is of more value than every thing else. There is nothing to compare with it. There is nothing that can stand in the way of works of God. "Great and marvelous are thy works, Lord God, Almighty, just and true are thy ways, thou King of saints. Who shall fear thee O Lord and glorify thy name for thee only art the Holy one." I feel a hungering and thirsting after righteousness and a great desire to prepare to stand in the try-time. which awaits God's children. I think the time is coming and now it is when we need on the whole armor of God, that we may be able to resist all the fiery darts that the enemy may hurl at us.

The Review and Instructor are pretty much all the preaching we have.

Sister E. Gardner writes from Osceola, Clark Co., Iowa: It has been about three years since I first commenced hearing the third angel's message. Since that time I have been striving to keep all the commandments of God, and the faith of Jesus. And though I often feel as though I was alone, yet when by faith I lean upon the arm of the Lord, he has been so kind to me that I feel safe, for I know that he will never leave me. I feel that my home is in the arms of Jesus, and he will take care of me. I have seen visions of Christ, and I have been told that I will be one of the first to see him when he comes again. I have been troubled with drinking, and I believe that I am now saved. I have been troubled with drinking, and I believe that I am now saved. I have been troubled with drinking, and I believe that I am now saved. I have been troubled with drinking, and I believe that I am now saved. I have been troubled with drinking, and I believe that I am now saved.
meetings on Apr. 24th. Our meetings closed on the

district of our brethren near Eddyville, and began

to be deeply engaged and firm in the

organize with 16 members. Those who

came in seemed to be

determination of the mind to the

The Lord was with us in an especial manner. Every heart

on our way homeward. The different churches around

in this meeting and all drank deeply

sister churches and vicinity came praying for a good

Brinkerhoof preached, much to the comfort and en-

and baptized one. We had a good refreshing season

under it. But the Christian yields to the will of a

thing to be remembered. Prays the Lord for

The following Friday we met with our brethren in


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