

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. XXII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 9, 1863.

No. 2.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

"And went and Told Jesus."

MATT. XIV. 12

*Go and tell Jesus, weary sin-sick soul;
He'll ease thee of thy burden, make thee whole:
Look up to him; he only can forgive:
Believe on him, and thou shalt surely live.*

*Go and tell Jesus, when your sins arise,
Like mountains of deep guilt, before your eyes;
His blood was shed, his precious life he gave,
That you might mercy find and pardon have.*

*Go and tell Jesus, in temptation's hour,
When thou seem'st sinking 'neath the tempter's power;
He too was tried and tempted, and he knows
All our deep sorrows, and he feels our woes.*

*Go and tell Jesus, thou who feel'st the need
Of some strong arm; he'll give thee strength indeed—
Will keep thee in the straight and narrow way,
And cheer thee in the long and toilsome day.*

*Go and tell Jesus, when the hand of death
Enters thy home, and with the faltering breath
Thou hear'st the parting word from lips so dear:
He will not chide thy tears; "He wept" when here.*

*Go and tell Jesus, when thou too must part
With earthly scenes, and with a trembling heart
Cross the deep ocean, lying cold and dark;
He will uphold thy steps and guide thy bark.*

*Go and tell Jesus; he'll dispel thy fears,
Will calm thy doubts and wipe away thy tears,
Will take thee in his arm, and on his breast
Thou may'st be happy, and forever rest.*

Longing for the Advent.

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 of Christ are, we know, standing in our armor and enduring all needful hardships, for we know it is the time of conflict and suffering now, but the victory is sure, the enemy cannot prevail; and we can wait till the appointed hour, when he shall reign whose right it is to reign, Lord of lords, and King of kings, and our voices with "the great voices in heaven" shall swell the triumph-song, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Who feels not the inspiration of such a bright hope? Who can help longing and praying, when he regards his own personal experience, or looks out upon the throes and convulsions of this disordered and unquiet world around him, for that hour, so long prophesied and waited for, when all that is incomplete shall attain its perfection, when every discord shall be resolved into harmony, every holy desire find full satisfaction; and our faith, which to the children of the world appears as an offense or a folly, shall be justified in the sight of the whole world? Who can help breathing, when he reads

the glorious prophecies yet to be fulfilled, and the precious promises yet to be realized, and studies the signs of the times which seem to declare the ripening of the divine counsels, the earnest supplication that the Lord may soon come and bring his mediatorial work to its sublime consummation?

But it is sometimes feared that there is danger in the indulging of this bright expectation. Its tendency is thought to make us careless or impatient; to damp our zeal in Christian enterprise, and give us over to day dreams and idle reveries. And doubtless the danger is not wholly a fictitious one. There may be those who in their conduct and language have given too great occasion for the suspicion. But it is a danger which lies near every great truth. The grandest doctrines of our faith have close beside them the most dangerous errors. They may all be perverted to the falsest issues. But they stand as truths still, not to be gainsayed or concealed because the weak sinful heart misconstrues or distorts them. They are the good seed of the kingdom, though after it is sown, the enemy comes and sows his tares with it. So with the hope and longing for the appearance of the Lord, the danger which lies close beside it, is a quietness which falls into listlessness, or idle fancies which lead to sad delusions. The history of the doctrine abundantly proves its besetting dangers. But it is not for that reason to be abandoned or neglected. It must not be displaced from its true position in the teaching of the Christian Church. The comfort and inspiration which it breathes cannot be disregarded in the rightly dividing of the word of truth. It forms as we have seen a large element in the Apostle's doctrine. It wrought in them as a continual inspiration amid all their exhausting labors and fearful sufferings for the gospel's sake. It was in their stern admonitions against all sluggishness, and in their earnest appeals to the believer's constant zeal in proclaiming everywhere the unsearchable riches of God's grace while it is a day of salvation. It was a bright and joyful hope, as they offered it, only to the diligent laborers in the vineyard of the Lord. Wearied they might be, and saddened under the pressure of their burdens, bruised and wounded in their long strife with the adversary, and sometimes quite cast down at the apparent fruitlessness of their most faithful labors. Still they must occupy till he comes, knowing that he will surely come, though he tarry, for his promise is—"Behold, I come quickly, and my reward is with me to give to every man according as his work shall be." How can it be that they who are most under the power of this hope should now be the most efficient agents in the service of Christ and his Church? They can rest who see no vision beckoning them forward, to whom all things remain the same as when the fathers fell asleep, who feel no interest in the unfolding signs of the times, and make a mock of all ardent hope and earnest enthusiasm. They may perceive no occasion for zeal. They may keep aloof from all active enterprises in the cause of the gospel, and smite off all appeals to their sympathetic co-operation. They may be for no movement, no aggression, no advance or forced marches, saying, "There is no haste; the Lord delayeth his coming." But it cannot be so with those who are inspired with the vision of the things that shall be, and are "looking for that blessed hope and the glorious appearing of the great God

and our Saviour Jesus Christ." All Christian enterprises interest them. All labor in the service of their Master is dear to them. They love to see the army break up its encampments and go forward to the new conquests in the name of the Lord. It is from their lips and hearts that the prayer is breathed with deepest fervor and desire, "Thy kingdom come, thy will be done on earth as it is in heaven." And though the Lord still delay and no voice heralds his coming, they know that it is because his work is not yet finished, the number of the redeemed not yet complete, the hosts not all gathered. It is in mercy that he tarries; and they must not only watch to be themselves ready but labor unweariedly that his long-suffering mercy may swell the number of voices out of every kindred 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 seclusion; it is a reality to inspire the heart with all energy in the active labors which Christ has appointed for his Church. It does not relax the sinews of the soul in despondency for the little already accomplished, but braces them to the utmost for the much yet to be effected. The most efficient workmen for Christ's sake and the gospel's, from the Apostle's day to our own, are those who watch and pray most earnestly for his coming again in all his glorious majesty. Blessed will be those whose lamps are trimmed and burning! They shall enter with him to the supper; and then, the door will be shut. Right and true, then is the constant longing for the second advent of our Lord. Well does one write, "Nature and grace alike proclaim a glorified Messiah as indispensable to complete their appointed course. Nature, through all her regions cries aloud for him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience long despised, her sublime testimony to the Creator, so long questioned or overlooked. But what is even this to the demand of grace for the coming of him, who is "our Saviour?" If the whole creation groaneth and travaileth in pain for the manifestation of the sons of God, what shall be the desires of the Sons of God themselves? What shall be their ardor to realize that "liberty of the children of God," of which so great things are spoken; to behold their own lowliness glorified in the glory of the man of Nazareth; their humble labors recognized by the approval of God, their persevering faith vindicated, their hope consummated, their charity brightened into a reward eternal and infinite? They rejoice to think, that as a humiliated Redeemer came first to point us the path of humiliation, so must a glorified Redeemer point us to the path of glory; that the Captain of our salvation, who bore the cross in front of his army of believers, must come to teach them also how to wear the crown. It is by the recollections of the marvels of his mercy that he would attract us to see in his appearing, the advent of one, who, if mighty to avenge, is yet mightier to save; and thus in every heart and soul to move the prayer with which, as if to bind them both forever in our thoughts, the volume that records the First advent closes, anticipating, desiring, beseeching the Second: "Even so, come, Lord Jesus!"—*Church Monthly.*

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 fathers and mothers talked of good luck and bad luck, of lucky and unlucky days. What was meant we did not exactly understand, nor is it probable they did; but the most vivid impression conveyed was, that things *happened* so and so; some happened well 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 laws.

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 good wit;" "It is as well to be born lucky as rich;" "Fortune is a fickle jade;" "Risk nothing, win nothing;" and more of a similar import, all ignoring the grand rule of law, and resting on the atheistical idea of *chance*.

Our fathers were good, religious people, and did not mean to foster atheism when they talked about luck, and gave a half-way assent to its godless reality. If the universe were an infinite chaos; if order had no throne in its wide realm; if universal law were a fable of fancy; if God were a Babel, or the world a Pandemonium, there might be such a thing as luck. But while from the particle to the globe, from the animalcule to the archangel, there is not a being or a thing, a time or an event, disconnected from the great government of eternal law and order, we cannot see how such a game of chance as the word *luck* supposes, can be admitted into any corner of the great world. Luck! What is it? A lottery? A hap-hazard? A frolic of gnomes? A blind-man's-buff among the laws? A ruse among the elements? A trick of dame Nature? Has any scholar defined luck, any philosopher explained its nature, any chemist shown us its elements? Is luck that strange, nondescript unmateriality that does all things among men that they cannot account for? If so, why does not luck make a fool speak words of wisdom; an ignoramus utter lectures on philosophy; a stupid dolt write the great works of music and poetry; a double-fingered dummy create the beauties of art, or an untutored savage the wonders of mechanism?

If we would go into a country where the sluggard's farm is covered with the richest grains and fruits, and where industry is rewarded only with weeds and brambles; where the drunkard looks sleek and beautiful, and his home cheerful and happy, while temperance wears the haggard face and eats the bread of want and misery; where labor starves, while idleness is fed and grows fat; where common sense is put upon the pillory, while twaddle and moonshine are raised to distinction; where genius lies in the gutter, and ignorance soars to the skies; where virtue is incarcerated in prison, while vice is courted and wooed by the sunlight, we might possibly believe that luck had something to do there. But where we see, as we everywhere do in our world, the rewards of industry, energy, wisdom, and virtue, constant as the warmth in sunlight or beauty in flowers, we must deny *in toto* the very existence of this good and evil essence which men have called *luck*.

Was it luck that gave Girard and Astor, Rothschild and Gray, their vast wealth? Was it luck that won victories for Washington, Wellington, and Napoleon? Was it luck that carved Venus de Medici, that wrote the "Æneid," "Paradise Lost," and "Festus?" Was it luck that gave Morse his telegraph, or Fulton his steamboat, or Franklin the lightning for his plaything? Is it luck that gives the merchant his business, the lawyer his clients, the minister his hearers, the physician his patients, the mechanic his labor, the farmer his harvest? Nay, verily. No man believes it. And yet many are the men who dream of luck, as though such a mysterious spirit existed, and did sometimes humor the whims of visionary cowards and droans.

Many are the young men who waste the best part of their lives in attempts to woo this coy maid into their embraces. They enter into this, or that, or the

other speculation, with the dreamy hope that luck will pay them a smiling visit. Some go to California, or Australia, or the "Far West," or to the Torid or the Frigid Zone, or some wondrous, away-off place, with no fair prospect or hope of success from their own energies and exertions, but depending almost wholly on a gentle smile from capricious luck. Poor fellows! they find that luck does not get so far from home.

Some less daring and more lazy loiter about home, drawl around town, or loll through the country, whose only trust or expectation is a shuffle of luck in their favor. They know they deserve nothing, yet with an impudence hard as brass they will pray to luck for a "windfall," or "fat office," or a "living," and foolishly wait for an answer. These are the men that make your gamblers, your house thieves, your counterfeiters, your gentlemen loafers. They are not the men that originally mean any harm. But they believe in luck, and their trust is in luck, and they are going to have it out of luck some way. They despised meanness at first, perhaps, as much as you and I do; but somebody told them of luck, and they believed, and lo! they got duped. Little by little they went over to meanness, waiting all the while for a shake of the hand from luck.

Some of the believers in luck, of more moral firmness, dally with all life's great duties, and so do about the same as nothing, and eat the bread of disappointment. They do a little at this business, and luck does not smile. They do a little at that, still luck keeps away. They do a little at something else, they hear not a foot-fall from luck. And so they fritter away time and life. These are the do-littles. Hard-working men they are frequently. It is with them as though they had started to go to a place a thousand miles distant, leading to which there are many roads. They set out at full speed on one road, go a few miles, and get tired, and so conclude to turn back and try another. And so they try one road after another, each time returning to the starting-place. In a little while it is too late to get there at the appointed time, and so they mope along the road they happen to be on till the day is over.

There is a bad philosophy in the world. Our boys are full of it; our young men are its victims; our middle-aged men have not outgrown it, and our old men cannot make themselves believed on it. It is the idea that the good which man needs, comes, or may come, some other way than by wise application and hard industry.

Besides the moral evil and intellectual stupor which come upon the men who adopt this philosophy of luck, their lives are embittered by constant forbodings of evil, clouds overshadow them; blue spirits of evil gather around them; they occasionally have strange fits of laughter, and at times enjoy a delirious happiness, when their natures break away from the cold load of doubt that is laid upon them. But they soon go back to the speculating, dreamy mood; they know not the joy of the man who trusts in his own good right arm; they know not the peace of him whose ambition is to earn his bread by the sweat of his brow; they feel not the exultation of him whose life is a constant series of victories over the impediments which oppose his progress. The exuberance of the honest laborer's spirits is not in their hearts. Again, their philosophy breeds dishonesty within them. They crave a good they do not earn; they pray to luck to give them what does not belong to them; their whole inward life is a constant craving wish for something to which they have no just claim. It is a morbid, feverish covetousness, which is very apt to end in the conclusion, "The world owes me a living, and a living I'll have," and so they go out to get a living as best they may. They fancy that every rich and honored man has got his good by some turn of luck, and hence they feel that he has no special right to his property or his honors, and so they will get either from him if they can. They look upon the world, not as a great hive of industry, where men are rewarded according to their labors and merits, but as a grand lottery, a magnificent scheme of chance, in which fools and idlers have as fair a show as talent and labor.

In my humble opinion this philosophy of luck is at the bottom of more dishonesty, wickedness, and moral

corruption than anything else. It sows its seeds in youthful minds just at that visionary season when judgment has not been ripened by experience nor imagination corrected by wisdom. And it takes more minds from the great school-house of useful life, and more arms from the great workshop of human industry, than any other one thing to which the mind reverts. It is a moral palsy, against which every just man should arm himself. The cure of the evil is found in pluck.

It is not luck, but pluck, which weaves the web of life; it is not luck, but pluck, which turns the wheel of fortune. It is pluck that amasses wealth, that crowns men with honors, that forges the luxuries of life. I use the term pluck as synonymous with whole-hearted energy, genuine bravery of soul.

That man is to be pitied who is too fearful and cowardly to go out and do battle for an honest living and a competence in the great field of human exertion. He is the man of luck, bad luck. Poor fellow! He lost his luck when he lost his pluck. Good pluck is good luck. Bad pluck is bad luck. Many a man has lost his luck, but never while he had good pluck. Men lose their luck by letting their energies eke through bad habits and unwise projects. One man loses his luck in his late morning naps, another in his late evening hours. One man loses his luck in the bar-room, another in the ball-room; one down by the river holding the boyish fishing-rod, another in the woods chasing down the innocent squirrel. One loses his luck in folly, one in fashion, one in idleness, one in high living, one in dishonesty, one in brawls, one in sensualism, and a great many in bad management. Indeed bad management is at the bottom of nearly all bad luck. It is bad management to train up a family of bad habits, to eat out one's living, and corrupt his life. It is bad management to drink liquor, and eat tobacco, and smoke, and swear, and tattle, and visit soda-fountains, and cream saloons, and brothels, and live high, and chase after the fashions, and fret, and scold, and get angry, and abuse people, and mind other people's business, and neglect one's own. It is bad management to expose one's health, or overtax one's powers, and get sick, and take drugs to get well; to be idle or extravagant, or mean, or dishonest. All these things tend to bring that evil genius which men call bad luck.

But notwithstanding all these species of bad management, if one has genuine pluck he can reform. The man of energy can quit his drams, and hold his temper, and direct his life by the maxims of common sense.

Moral courage is the right arm of reform. True reformers are men of pluck. All men should be reformers. Life, when properly understood, is one great work of reform. Reform is but another word for improvement, progress. Progress is life's business, life's duty, life's end. Luck is not progress. It is getting to the end without the journey; it is getting rich without making money; it is getting honors without deserving them; it is having good things without knowing how to use them. Such luck is an evil. It is no luck. Indeed, there is no luck. Life's great good is wrought out, aye, wrought on, the anvil of industry. We cannot cheat Providence of its rule. Life is a vineyard, and men are rewarded in it for what they do and deserve. Talent and labor gauge the pay. Fortunes are *made*, not *won*. Wealth and honors are not a fortune. Give them to a youth and he knows not how to use them. They will prove his ruin. Steal money, steal a million of dollars, and lock it up in your coffers, and with it you steal a curse. You will be poorer than before. No man knows how, or can know how, to use stolen money well. There is no receipt-book or commercial regulation in the universe by which it can be disposed of to profit. It must be a losing game. Wealth is not good, money is not a blessing. The good lies in knowing how to use it. Honors are of themselves of no avail. They are not a good. The good is in knowing how to wear them. Where wealth and honors come unearned and undeserved, they are not a good, nor can they be. They are an evil, and work a terrible ruin. An edged tool in a mechanic's hand is a good thing; but in the hand of the unskillful it is a danger. A steam-engine in the hand of its master is a useful machine; but to one

who knows not how to use it, it is an instrument of death. The generous and noble horse, under the care of his groom, is a most useful animal; but the man unused to such creatures had better let him alone. So it is with the things men covet in this life. They are blessings only as they are wisely used. The good they confer is not in themselves, but in the using. To use them is the thing to learn. This can be learned no way except by patient application in their attainment and use.

The rule is, to learn how to use wealth, we must make it; to learn how to wear honors, we must earn them; to learn how to enjoy pleasures, we must create them. Out of ourselves the good comes. The fountain is within us. If we would drink the water we must draw it from the well. If we would have statury, we must carve it; if we would have fame, we must do something to secure it. If we would live well in life, we must do well. If we would conquer, we must fight. Labor is the price of success. He who has pluck to labor, and labor wisely, has naught to fear. Men may be what they would be, and have what they would have, if they only will. All lies in the resolute will. The stalwart arm and the determined soul will work out life's greatest good. Good is in work. Not in the thing made or earned is the good, so much as in the making and earning. He who does the most is truly the wealthiest man. In activity is our bliss.

Idleness is death; activity is life. The worker is the hero. Luck lies in labor. This is the end. And labor the fruit of pluck. Luck and pluck, then, meet in labor. Pleasure blossoms on the tree of labor. Wisdom is its fruit. Thrones are built on labor. Kingdoms stand by its steady props. Homes are made by labor. Every man of pluck will make him one, and fill it with the fruits of industry. In doing this, he will find no time to wait for, or complain of, luck.—*Ways of Life.*

Straining after Popularity.

THE lack of piety shows itself in our day, in straining after popularity. One is truly popular by the force of his talents, and the fervor of his piety; another, because he seeks it as a main end. Between these there is a wide difference. One is simple and solemn; the other is magniloquent and affected. The one impresses by his thoughts; the other by his manner and words. The one attracts by the solemnity and power 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 converts to Christ; the other, admirers of himself. The one preaches boldly the doctrines of the cross; the other withholds or modifies them lest they should offend, and blunts every arrow lest it should penetrate, emulous only of the reputation of a popular preacher!

How many and sad are the lessons taught us by the history of the church, as to the great evils arising from an unconverted ministry! How sadly the Jewish church suffered from false prophets! It was an unconverted apostle that betrayed the Lord of Glory! For how many ages were the boasted successors of the apostles the vilest of men? And how, even now, in Germany, the lowest infidelity is decked in the robes of the ministry; and in England, the merest worldling, because second or subsequent sons of the gentry, are promoted to church benefices; and how, in communions regarded as evangelical, an unsanctified ministry are prostituting the order and ordinances of God's house to the purposes of superstition, and to the supplanting of a spiritual by a formal and ritual religion.

Piety, then, is the first great, essential element of a true minister of the Gospel. Without this, a preacher is but a sounding brass and a tinkling cymbal. He is a minister only in the technical sense of the word.—*Dr. Plumer.*

"Look Well to Your Faith."

HE that has the faith of Christ, has all; he that wants it, has nothing. Well might our Lord say: "This is the work of God, that ye believe on Him whom He hath sent." It secures the heart for God

through Jesus Christ, and that secures the whole man; all his thoughts, all his words and actions; forming the whole of his conduct for life upon a perfect, a most infallible pattern. This, then, is the direction to which every Christian must turn his mind. Look well to your faith.

Beware of starving your faith, by neglecting to lay in proper provision. Faith comes by hearing and hearing by the word of God. What the word holds forth and conveys through faith into the heart, viz., the grace of God in Christ, is the only support of the soul. Wherefore, as new-born babes desire the sincere milk of the word, that ye may grow thereby." "And let the word of Christ dwell in you richly, in all knowledge and spiritual understanding." It is the Spirit of Christ indeed, which alone can kindle and maintain this Divine flame; but it is the Christian's business to lay the fuel ready.

Beware of poisoning your faith. And this may be done, either by perverse principles or practices. Both commonly go together, and mutually contribute support to each other. The milk of the word must be sincere, i. e., without mixture, in order to give nourishment; for every mixture gives it a poisonous quality.

Beware of spoiling your faith by suffering it to be idle. Exercise is as necessary in the spiritual life, as in the natural. By faith the Christian lives, and of course, he only lives so far as faith is kept in constant exercise. Just so much activity and exercise as there is, so much is there of faith; and whenever it ceases to act, the Christian ceases to live. The seed of life may be in him; but life consists in the exercises of life. At the same time we must beware of attempting to live, that is, to exercise faith, or any other grace, but in strength derived from the Spirit of life.

Queen Esther's Entrance.

WITHIN the palace, but without the throne-room of Shushan, Queen Esther stands. They who enter the king's presence unsummoned do it at the peril of their life; and resolved in a good cause to dare the penalty she stands there with her jeweled foot upon the grave. A noble spectacle! not so much for unrivaled beauty—still less for the splendor of her apparel, as for the resolution to venture life, and either save her nation or perish in the attempt. In her blooming youth, in the admiration of the court, in the affections of her husband, in her lofty rank, in her queenly honors, she has everything to make life attractive. Hers is a golden cup, and it is foaming of pleasures to the brim. But her mind is made up to die; and so, with a silent prayer and "If I perish, I perish," on her lips, she passes in, and now stands mute and pallid, yet calm and resolute, outside the ring of nobles, to hear her doom. Nor has she to endure the agony of a long suspense. Her fate, which seems to tremble in the balance, is soon determined. No sooner does the monarch catch sight of the beautiful woman, and brave and good as beautiful, whom, he had raised from slavery to share his bed and throne, than her apprehensions vanish. The clouds break; and she finds, as we often do with Christ, that her fears have wronged her Lord. Instantly his hand stretches out the golden scepter; the business of the court is stopped; the queen! the queen! divides the crowd of nobles; and up that brilliant line she walks, in majesty and in charms that outvie her gems, to hear the blessed words: What wilt thou, Queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

What wilt thou, Queen Esther? is but an echo of the voice which faith catches from the lips of Jesus; and the whole scene presents but a dim, imperfect image of that which heaven presents when the gate rolls open, and angels and archangels making way for him, a believer enters with his petitions. Was that beautiful woman once a slave? So was he. In her royal marriage was lowliness allied to majesty? So it is in his union, by faith, with Jesus Christ. And as to her royal apparel, the diadem, the cloth of gold bedecked with sparkling gems, in which her maids have attired their mistress, why, in the righteousness that clothes, and the graces of the Spirit that adorn him, the believ-

er wears a robe which wins the admiration, not of men's but angels' eyes, and shines even amid the glories of a city whose gates are made of pearls and whose streets are paved with gold. To the half of his kingdom, the Persian promised whatever his queen might ask: and generous, right royal was his offer; it helps us by its very meanness, as a molehill at the foot of a mountain, as a taper's feeble yellow flame held up against the blazing sun, to form some estimate of the boundless grace of our Lord Jesus Christ. Half his kingdom! He offers nothing by halves. His promise is illimitable. All mine is thine. Confining his generosity neither to kingdoms, nor continents, nor worlds, nor heaven itself, he lays the whole universe at a poor sinner's feet. Away, then, with fears and cares! There is nothing we need that we shall not get, nothing we can ask that we shall not receive. It pleased the Father that in him should all fullness dwell. Transferring divine wealth, if I may so speak, to our account in the bank of heaven, and giving us an unlimited credit there, Jesus says, "All things, whatsoever ye ask in prayer, believing, ye shall receive."—*Dr. Guthrie.*

The Promises of God.

THE promises derive preciousness from the root and principle from which they spring. They are so many beams of Christ, the Sun of righteousness, and impart a light which discovers his excellency. They are the crystal streams of that river of life which proceeded out of the throne of God and of the Lamb, (Rev. xxii. 1), whose waters in time of drouth never fail, but with their overflowing plenty satisfy the thirsty, with their cooling virtue allay 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 styles it (2 Pet. i. 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 in its expectation of good, patience is supported under 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 which these 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 it receives from them in a suitable manner to every other grace. As the root first sucks the juice and sap from the earth, of which it makes a concoction, and then sends forth a digested nourishment to the several branches and fruit that hangs upon the tree; so both the radical grace of faith distribute to other graces that strength and life which it is partaker of from Christ and his promises. As we have nothing from God but we receive by and through Christ: so no grace is partaker of any virtue and influence from Christ but by the intervention of faith.—*Spurstone's "Wells of Salvation Opened." A. D. 1654.*

MEDITATE upon the promises of God. The promises are flowers, growing in the paradise of Scripture; meditation, like the bee, sucks out the sweetness of them. The promises are of no use or comfort to us till they are meditated upon. For as the roses hanging in the garden may give a fragrant perfume, yet their sweet water is distilled only by the fire; so the promises are sweet in reading over, but the water of these roses—the spirit and quintessence of the promises—is distilled into the soul only by meditation. The incense, when it is pounded and beaten, smells sweetest. Meditating on a promise, like the heating of the incense, makes it most odoriferous and pleasant. The promises may be compared to a golden mine, which then only enricheth, when the gold is dug out. By holy meditation we dig out that spiritual gold which lies hid in the mine of the promise, and so we come to be enriched. *Cardan* saith, there is no precious stone but hath some hidden virtue in it. They are called precious promises" (2 Pet. i. 4). When they are applied by meditation, then their virtue appears, and they become precious indeed.—*Watson's "Saint's Spiritual Delight." A. D. 1657.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 9, 1863.

JAMES WHITE, EDITOR.

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?
J. BURBRIDGE.

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 upon the seventh day. Any arrangement of secular matters 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.

With this view of the subject, we do not see how those who conscientiously reverence the Sabbath of the fourth commandment, can take those into their houses as boarders who labor on the seventh day. In most cases boarders coming in for their meals, would require that attention upon the Sabbath which would disturb the quiet upon that day which was designed to be secured to the people of God.

Again, if a brother rents a shop to a Sabbath-breaker which is on the same village or city lot on which he lives, he and his family may often have their minds called from the sacredness of the Sabbath by circumstances connected with the business of that shop. Hence all within his gates should rest. Or if he rents the home farm, or any part of it, to a Sabbath-breaker, those within his gates are liable to have their minds caught away from the heavenly to the earthly by the usual stir of ploughing and sowing, driving and carting, reaping and threshing. If a special contract be made not to have labor performed on the home premises on the seventh day, then in most cases Sabbath disturbances are prevented.

But suppose the home, or farm, or mill is not connected with the Sabbath-keeper's place of residence and he rents either for one year and puts it from his control, and is in no way disturbed by the labor that is done on the farm &c during that time we do not see that he violates the great principle of the Sabbatic institution.

Sabbath Readings.

Mrs. W., assisted by Sister A. P. Patten, is publishing a series of tracts with the above title, for youth and children. She has a vast amount of moral and religious reading which she has been collecting during the past fifteen years, from which she is selecting and compiling these tracts. They are coming from the press at the rate of about one hundred pages a week. These will be held for sale in three forms, namely:

First, in 16 page tracts, at \$2.00 per hundred.

Second, six tracts bound in paper covers, making a pamphlet of one hundred pages, at 10 cents, postage, 2 cents.

Third, twenty-four tracts bound in one volume, in muslin, at 50 cents, postage, 8 cents.

Some have the idea that the enterprise contemplates furnishing Sabbath-school libraries. This cannot be done for two reasons: First, 3000 copies of only fifty-two paper covered pamphlets, one for each Sabbath in the year, would cost \$7280, which is a larger sum than can at present be invested in such reading. Second, a few hundred copies of each would supply all our Sabbath-schools. No, this Sabbath reading is designed for every family. All our friends must be liberal in supplying their families, and their neighbors, or the enterprise will be a losing one. Those who print for the million can sell at lower prices and get rich, while those who in the humble path of unpopular truth publish, have limited circulation, and consequently higher prices in order that sales may equal expenses.

But the prices of these books at the present high prices of labor and stock, are low, very low; and we hope that all who look favorably upon the enterprise of furnishing with good reading, those homes which are destitute, and adding to their own libraries suitable Sabbath reading, will help sustain it. In about four weeks, we can furnish the first 384 pages in either of the above named forms. Those who order first, will be served first.

Lessons for Bible Students.

LESSON XVI.

(History of the Sabbath, pp. 193-216.)

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?

What did Paul forewarn the church should take place after his departure?

As grievous wolves were then to enter the church, are we authorized to receive the testimony of any man, merely because he lived in, or near, the days of the apostles?

In what texts is there an explicit prediction of a great apostasy in the church?

Upon what does the Romish church pride itself?

Can it find its origin in apostolic times?

But is its apostolic character admitted?

Can anything become good which was in itself evil at its origin?

What great falsehood illustrates this?

Can God accept fables in place of his truth?

Do the pages of ecclesiastical history show the fulfillment of the predictions of the New Testament respecting this great apostasy in the church?

When did the first simplicity of the church disappear?
p. 197, top.

At what time was image-worship introduced into the church?
p. 198, top.

What did Paul say of the mystery of iniquity in his day?

What shall be said of those who go to this period to correct their Bibles?

How does Bower say that we should treat tradition?

What is the only rule of faith and practice for Protestants?

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

What is said of those who were really fitted to be luminaries of the age in which they lived?

What was the character of those who occupied their time in preparing treatises?

What does Dr. Clarke say of the fathers?

Treating of them in his life, what language does he use?

What does E. Pagitt testify that the church of Rome has done to the fathers?

What instance can be given from the Bible to show the unreliable nature of tradition?

How many rules of faith embrace the whole Christian world?

What is the rule of the man of God?

What is the rule of the Romanist?

Can the first day Sabbath be sustained by the first of these rules?

What rule then do those adopt who advocate the sacredness of the first day of the week?

To adopt the first rule is to acknowledge what?

By adopting the second what do we acknowledge?

Can any argument or suggestion be offered in favor of Sunday which will not apply with equal force, and to its fullest extent to the other holy days appointed by the church of Rome?

THE FIRST WITNESSES FOR SUNDAY.

What does Mosheim state respecting the first century?

In contradiction of this what does Neander say?

In what century did Mosheim write?

In what century, Neander?

These writers are dependent upon the testimony of others to prove their statements; and what are the only documents to which they can refer?

What are the questions to be decided by this testimony?

As for the New Testament does that contain any appointment for Sunday worship?

Does the example of the church of Jerusalem contain anything of the kind?

Does the New Testament then support the statement of Mosheim?

What does the epistle of Barnabas say in behalf of first-day observance?

What eminent authors present unanswerable testimony that this epistle is a forgery? pp. 207-209.

What is the next document to be considered? p. 210.

What does Pliny say of the Christians in his province? Is it certain, or can it be decided from the epistle, which day of the week this "stated day" was?

Does it, then, prove anything in behalf of Sunday-observance?

What is the next document that claims our attention?
p. 211, bottom.

What is Ignatius represented as saying about the Sabbath and Lord's day?

What do first-day writers of high authority acknowledge in regard to these epistles of Ignatius?

Do those which some admit as possibly genuine, include this epistle to the Magnesians, from which the quotation for Sunday is made?

How happens it that this epistle speaks of a day at all?

What authors speak expressly of the doubtful character of these Ignatian epistles? pp. 212, 213.

What eminent author shows that the word day is inserted by fraud? p. 214, bottom.

Instead of "Lord's day," what should it read?

What eminent writers confirm this statement of Kitto's? Give the sum of this argument?

Whose testimony then is correct, Mosheim's or Neander's?

"Lie not against the Truth."

For a few weeks past these words have rested with weight upon my mind, and more than once have I asked myself the question, am I obeying this injunction? Am I living out the truth in all its principles? Or am I lying against it?

We stand out before the world as monuments—as specimens of what the truth can do for its adherents. The truth is sanctifying in its influences. The Saviour prayed, "Sanctify them through thy truth, thy word is truth. Jno. xvii, 17. We, as a people, profess to have come out of Babylon, to have stepped out on the truth. We profess to know and practice more truth than do the churches around us. Now the question is, Does the truth which we have, that they have not, make us better than they?

To illustrate. If we have twice as much truth as the Methodists have, we should live that much nearer to God than they do. If we do not we are saying that that truth which we have, that they have not, is worth nothing, or, that naturally we are not so good as they, for it takes twice the amount of truth to keep us near to God, that it does to keep them.

A man has a horse which he thinks is a good one. So has B. But B. claims, that although his horse is in no better order, can travel no faster, or draw no heavier load than A.'s yet his horse is the best, because he eats twice the amount of oats daily that A.'s does. Reader which of the horses would you prefer? Would you not say that the one, that could be kept in the same condition, and do the same amount of work on the small amount of food, was the best horse! Then how is it with S. D. Adventists who are feeding upon more than twice the amount of good wholesome Bible truth that others have? Should it not bring us that much nearer to God? And if it does not, is it not demonstrative evidence that we are that much harder to keep than others? Is there not at least some danger that while we are contemplating the beauty and harmony of the "present truth," we shall in a measure forget the spiritual past, and say "I am rich and increased with goods and have need of nothing!" For myself I fear. Would that the Lord would roll upon us a solemn sense of our responsibility as the ones with whom the last solemn message of mercy is entrusted.

Our Saviour said, "Ye are the light of the world." Matt. v, 14. It is impossible, that infidels should be convinced of the divinity of the Christian religion, by reading the Bible. They do not appreciate or believe

it. Hence, the Bible can only make an indirect impression upon them: that is, through the church.

But if the people of God are half-hearted, what is the impression made upon the minds of infidels? They conclude at once, that these are specimens of Bible believers—of what Christianity can do for those who adhere to it, and become disgusted with professed Christians, and think they are disgusted with the Bible. How often in my short experience have the lives of professed Christians been held up before me, and I have been tauntingly asked to point out the difference between the church and the world! Why is this? Does the Bible fail to make men better? or is it because men lie against the truth?

May we be found among those who are "sanctified through the truth," that when our King comes and gathers his jewels, we may belong to that righteous nation, which have kept the truth, and have the privilege of entering in. Isa. xxvi, 3.

MOSES HULL.

"Turn Ye, Turn Ye"

In mathematics we have points, lines, angles, courses and distances, all of which are used in surveying and navigation, and are necessary in order to determine the relative position of places. In morals and religion also, as well as in mathematics, the mind clearly recognizes the above primary principles. Every action has a point or place of beginning and a certain direction. The man who gets wrong, will if he continues, surely end wrong. And the necessity of turning is found in the fact that the right point or course has been left. The point where a treasure is lost or dropped is the place to find it. Wandering will not regain it.

Men seek to be happy. They want truth on their side; and they want to accomplish their designs. Yet to turn round and retrace their steps when going wrong or astray is a cross. And the doctrine of repentance, however crossing to the carnal mind, is a moral necessity growing out of the fact that "all we like sheep have gone astray; we have turned every one to his own way." We are wrong. We have left God and the truth. We have altogether become filthy. Now if we regain what has been lost, if we would know the truth and be free, we must turn back to God, to the place of beginning. Repentance is turning again to the right point, is giving up our wills for the will of God. Man rebelled in claiming that which belonged to God, in arrogating to himself that which God never gave but prohibited, in trying to exalt self in opposition to the law of God. The doctrine of repentance therefore says, Turn back; give up; yield. Yea every lesson of Christianity from A to Z, teaches to deny self and serve the Lord. If men will persist in straying away, and wandering without hope and without God in the world, why of course they can in spite of all the pleadings of mercy and the wooings of love and charity.

God loves man, yet he does not, neither can he, sufficiently to save him in his sin. Such would not benefit man. God does not grant pardon to the impenitent; that would do him no good. Angels rejoice over sinners that repent; and religion even in its most extended and benevolent form cannot rejoice in iniquity but in the truth. The fact is, man has sinned; hence the language, "Cease to do evil, learn to do well". Again, "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."

Some there are who teach that the law of God was all abolished, nailed to the cross, taken out of the way. Such a sentiment is a monstrous absurdity alike dishonoring to God and false. What! Would God give his only begotten Son to redeem man from the curse of a broken law when the same blow that sacrificed his Son killed the law also!

Christ magnified the law and made it honorable by keeping it to the least and last jot and tittle, and by being made a curse for us, suffering the just for the unjust that he might bring us to God. Christ came expressly to seek and save that which was lost. He came to show men the way of life by turning them back to God and the truth.

It was the disobedience of one that brought misery and death into our world. It was sin, the transgress-

ion of just laws that insulted and offended God. And it is obedience, that renders him gracious toward man.

It was the sin of one man that shut us from the tree of life, and it is the obedience of another that opens the way of salvation to us. The law teaches us not to stray from God. The gospel finds us astray and seeks to turn us back to God. Does the gospel then make void the law? Certainly not.

Does it teach that we may continue in sin that the favor of God may abound? Assuredly this cannot be.

What then are we to do? Why repent! Turn back to God and live. We are to exercise repentance toward God and faith in the Lord Jesus Christ. Repentance toward God, because it is against him we have wickedly sinned, and faith in Jesus because he is the remedy that God has provided for us. Yea he is the life the truth and the way. Turn ye, turn ye, for why will ye die, oh ruined sinners.

E. GOODRICH.

Edinboro, Pa.

The Moral System.

I now propose a question which the reckless and the heedless may pass by without particular notice; but the thinking and the candid will admit to be one of immense interest. Will these aspirations, this innate sense of justice, ever be gratified? That they are not, that they cannot be gratified in the present state, need not be argued. Is my moral nature, my sense of right and justice, satisfied to see virtue trodden under foot? to see the libertine mocking over the grave of blighted hopes and a broken heart? to see the priceless treasure of virtuous purity, around which cluster the fondest hopes of earth, sported with as a mere toy of little worth? to see honest toil sink unrequited, and hide itself in squalid poverty and a pauper's grave? to see the vain rolling in wealth accumulated by fraud and oppression? to see vice exalted to the pinnacle of fame? to hear the praises of him whose very presence is loathsome by reason of the filthiness of his iniquities? and when words fail to express the horrors of such and kindred evils, must I smile complacently and say, This is right; in this my soul delights? But this is but a mere glance at the facts as they exist, as they have existed, and are likely to exist in this present state. Is it possible that these aspirations, these discriminations of right and wrong, were placed within our breasts to be mocked—to look and long in vain? Is it possible that the Supreme One, who has so nicely arranged the material world, and subjected it to certain laws, has placed moral balances in our hands to no purpose? that we are to long for, but never see, a vindication of the great principles of justice? Is it not rather reasonable to conclude that he has a moral government, and that our moral sense is evidence that we are within the limits of a moral system? Are not our convictions of wrongs proofs to ourselves of our amenability to such a system?

The very fact that we discriminate between moral and natural laws, as I have shown that all men do, is a recognition of the fact that there is a moral government. Thus, to look above Nature—to acknowledge God as a moral Governor, is necessary, to be true to our own natures—to the convictions planted in every breast. In this great truth our aspirations find rest. Here our sense of justice takes refuge; for a government is a system of laws maintained, and the very idea of a moral government leads us to look forward to a vindication of the right principles or laws now trampled upon. Why should we pronounce upon the nature or demerit of human actions, if there is no accountability for those actions? Our feelings of responsibility (the movings of conscience) are but the expectation of a great assize, in or by which injustice, fraud, and every wrong, will be requited, and down-trodden virtue and injured innocence be exalted and vindicated. This is, indeed but a legitimate deduction from the propositions established, and in this we find a sure vindication of the divine government in regard to the anomalies of the present state.

We find some, even among those who acknowledge the existence of a supreme being, who deny the existence of moral wrong; but the reasonableness of their denial I cannot perceive. It is founded mostly on the alleged inability of man to act except in a given line.

But here again we find them false in their theory, and uniformly so. They will, as readily as others, sit in judgment upon, and condemn, the actions of their fellow-men. They will blame any for encroaching on their rights. But it were surely the height of folly, the grossest injustice, to blame one for doing what he cannot avoid. And how unreasonable to think that God bestows a moral sense, and plants within us the monitor of conscience, to lead us to do right, and yet compels us to do wrong. We count the man immoral and degraded who disregards the distinctions of right and wrong: what then could we think of a God who would frame a system wherein these distinctions could not be preserved? And yet such is the case, if man has no freedom to act. We all acknowledge the difference between right and wrong, as principles; that it is right to regard our neighbor's life as property; and hence, he that disregards them does wrong. And all are conscious that the wrong we do is of ourselves; and no one ever seeks to throw it back to any other cause until his moral sense is perverted by selfishness and false reasoning.

Akin to the above position is the oft-repeated idea that God is so loving, so kind, that he will not mark to condemn our aberrations from duty. This is contrary to, and of course a denial of, the declarations of scripture. But let me ask the objector, laying the Bible aside, Where is your evidence that God so loves us? You surely do not learn from nature that love is the sole attribute of Deity. How came you by the idea that the Deity must possess love? Reflect on this. Whence do you derive your conceptions of love, and of its necessity in the divine character? Can you tell? Your only answer must be that they are intuitive; that you owe this conception to your own consciousness. You have, in a degree, an innate knowledge of the moral fitness of things; and according to this you clothe the Deity with such attributes as your moral sense determines to be fitting to him.* But in the idea above advanced you are only partially true to your higher nature; partially just to your own consciousness, in awarding to Deity only love. For I affirm that our consciousness, our self-judgment of the moral fitness of things, gives us as definite and clear conceptions of justice as of love. All the propositions established in this argument tend to this point. We are apt to lose sight of justice, and to exalt love.† This is quite natural with all who have any sense of wrong (and who has not?), for we feel the need of love or mercy, and are ever willing or anxious to screen ourselves from justice. But in this, as before remarked, we do violence to our moral sense, to gratify our selfish feelings. 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 should choose to be annihilated rather than to possess immortal existence in a universe governed or controlled by a being of almighty power, but lacking justice.

But the thought is humiliating that a word of remark is necessary to prove to any that moral wrong exists. What! must I stop to reason with a man, a human being, with all his faculties in exercise, to prove to him that it is wrong to commit adultery, to murder, or to steal? To argue the question seems to insult the sense of mankind. The real question is how to dispose of the evil with which we meet; how to rescue criminals from the awful consequences of their violations of the law of Him who is infinitely just. I do not ask you to consider whether they might not be suffered to escape by suspending justice, or how they might stand before a being of partial justice; but how they are to stand when justice is maintained and vindicated on the scale of infinity. Let us consider the principles of government, and the means necessary (and possible) to restore the transgressor to favor.

I. SIN OUGHT TO BE PUNISHED.

In considering this I claim a clear distinction between mere consequences and penalties. I speak of

*By this I do not intend to admit that the skeptics of our day derive their present knowledge of right from nature, though they may have this. Raised amid Bible influences, they are indebted to it, though they deny its authority. But I think they can be safely met on any ground they may, with any appearance of reason, claim.

†Many professed Bible believers manifest the same tendency. It is a great perversion of the gospel system. God is infinite in every perfection.

this because so many disregard it. The penalty gives force to the law, and without it law is a nullity. No matter what consequences may result from the violation of law, the criminal is not punished till the penalty is inflicted. We might find many cases in our courts where the accused has suffered consequences more severe than the punishment which the law inflicts; but the judge cannot regard these—his office is to see that the penalty prescribed by the law be inflicted. He who violates the law risks the penalty and the intermediate consequences. In behalf of the affirmation that the transgression of the law ought to be punished, I offer the following reasons:

1. *It injures the subjects of the government.* One great object of government is the good of the subjects. The imprisonment of the thief, the robber, the murderer, answers a double purpose, punishing the crimes, and preventing their further preying upon our property and our lives. The same law that restrains the evildoer, secures the rights of the well-doer. Hence, every violation of the law of a government is an invasion of the rights of the subjects thereof. Its tendency will be more clearly seen if we imagine for a moment that the law be disregarded by not only one, but by many, or by all. Then all rights, all safeguards, would be trampled down, and the objects of government entirely defeated. This, of course, is the tendency of every transgression.

2. *It brings contempt upon the government.* At this time (1863) the force of this can be appreciated, while thousands are offering their lives to save our government from reproach. They well know that if the government cannot maintain respect, it cannot maintain its authority. Hence, all the evils referred to in the preceding reason are involved in this.

3. *It insults and abuses the Creator and Governor.* So blinding is the influence of sin that men despise the authority of God, and insult him daily, without any apparent compunction. All violations of law are insults to, and abuse of, authority. Every individual has rights in his own sphere, and there is no right more sacred than that of the Supreme authority to claim the respect and reverence of the subjects. And if the Governor be not respected, his government cannot be; and if that be not respected, of course the rights of the subjects under it will not be. Consider again, if this example was followed by all—by all the intelligences of the universe; if all the men on earth and all the angels in heaven should unite in abusing and insulting the God of heaven, his government would be turned into one vast field of anarchy, and individual rights would no longer be recognized. No one could consent that God should suffer such a state of things to continue without making an effort to reclaim the government, and to maintain and vindicate right laws. Of course all agree that sin ought to be punished.

II. CAN THE SINNER BE CLEARED?

This question is of the greatest importance, and I hope all will examine it with care. I think the sinner cannot possibly be cleared, unless one of the following things takes place:

1. *The law be trampled upon with impunity.* This, of course, should not be permitted, for reasons given above; and we may say, will not be permitted if the Executive has a proper sense of right and justice to himself and to his subjects, and requisite power to enforce his authority. But the divine attributes must be a sufficient guarantee to guard this point.

2. *The law be abolished.* But this would be an acknowledgment of weakness or error on the part of the government rather than evidence of wrong on the part of the transgressor. Or if the law was not acknowledged to be wrong, nor the government in error, the case would be equally bad, presenting the pitiable spectacle of a government abolishing a good law to accommodate a bad subject—one of rebellious tendencies. This would not be restraining sin; it would be rather favoring or licensing sin, and justifying the sinner in his evil course. And it would have a tendency to bring in all the evils of anarchy and ruin that we have considered as the unavoidable results of destroying governmental authority. Such libels I dare not throw on the government of God; and consider myself safe in declaring these suppositions inadmissible.

3. *The Governor pardon.* 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 sinner may escape from the punishment of his crimes.

By examining the foregoing points it will be perceived that the acts of *abolishing the law*, and *pardonning the transgressor*, cannot in any case be united. One would be a nullity if both were attempted. 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?

III. PARDON SUPPOSES OR RECOGNIZES

1. *The guilt of the condemned.* This is evident. To pardon an innocent man would be preposterous.

2. *The power of the government.* This is equally evident. To pardon is to remit a penalty which might be inflicted. It would be a mere farce to offer a pardon to those whom the government had no power to punish.

3. *The justice of the law transgressed.* This is nearly parallel with the first proposition, and like it, evident; for, to pronounce a man *guilty* is to say that he has done wrong. And if a violation of law be wrong, the law violated must be right. An unjust law is, in a moral view, a nullity. When a law is found to be unconstitutional, or a nullity, the prisoner under it is not pardoned; he is released from false imprisonment; and such release is of justice, not of mercy. But pardon is of favor. Thus it is clear that the justice of the law is acknowledged in the article of pardon. Now as pardon supposes the guilt of the prisoner, the power of the government, and the justice of the law, in all these it honors the government and vindicates its integrity.

But there are other principles involved. The act of pardon recognizes the *claims* of law, by recognizing its *justice*. Thus far it honors the government. But the question still remains, Are those claims *satisfied* as well as acknowledged? According to a plain truth before noticed, the sinner ought to be punished; justice imperatively demands it. How then can pardon be granted, and *strict justice* administered? In this case there will arise two conflicting interests; one of sympathy for the accused, leaning toward mercy; the other, strenuous for the integrity of the government, leaning toward justice. How can these principles be reconciled? Can both parties be satisfied? Here is a difficulty; and this will lead us to notice the conditions or restrictions under which pardon may be granted with safety. For an indiscriminate, unconditional pardon is dangerous to the government. Closely examining this subject we find

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 must remain the true object of government. This, indeed, is the very thing we have all the time been guarding against. We cannot admit this, it 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 government 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 highly regard the strict claims of the law, and others may thereby be led to follow his example, or all may; and the result is the same—lawlessness and anarchy. And all this from following the example of him who occupies the throne of justice! The very thought is, in the highest degree, abhorrent. 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 satisfaction to the law by voluntary substitution.* If the substitution be voluntary, so that the substitute be satisfied, and the full penalty of the law be inflicted, so that the law and justice be satisfied, all must be satisfied—all conflicting interests and feelings must be reconciled. Let no one say, to oppose this, that such is not the case when pardon is granted in human governments; for these are imperfect, and instead of conforming strictly to justice, they can only

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, then the law is deprived just so 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.

J. H. W.

(To be continued.)

Quarterly Meetings in Wisconsin.

BRO. WHITE: We have just closed our quarterly meeting of the 16th and 17th. We had a refreshing time, if the testimonies of Brn. and Sisters can be relied upon. We were very much disappointed in not meeting Bro. Ingraham according to his appointment. But we had the presence of the great Shepherd. Jesus condescended to meet with us, and that to encourage and cheer us on in his cause. The cause is rising in this place. The Brn. begin to see the necessity of order, and they begin to take hold of it in earnest. May the Lord help us to right ourselves up and take our proper place in the church and in the cause.

At the close of our meeting, two were added to the church by baptism; two others by vote, others intend to unite with us soon. The brethren here are willing to bear their proportion of the expense of running the tent and the other expenses of the cause. May the Lord prosper them in so doing. We would be happy to meet with any of the preaching Brn. who may see fit to come this way.

Yours in hope of eternal life.

Mauston, Wis.

T. M. STEWARD.

Letters.

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

From Bro. Penoyer.

BRO. WHITE: Being fully established that the seventh day is the Sabbath of the Lord, I feel it duty as well as a privilege to help sustain those who advocate such a doctrine. Brn. Cottrel and Andrews came here last winter and held forth some precious truths. Quite a number were moved, but few dare come out and confess it. The strong ties of sectarian influence seem to be quite sufficient to drown men in perdition.

The speedy return of our Lord and Saviour has been a most precious truth to me for about twenty years. I can say with my whole heart that I love it dearly. I can see at one glance that the prophecies of Daniel and John teach a great movement on the subject just prior to the event, so that both wise and foolish virgins will be fully manifest; that the good servant will be giving meat in due season, and the evil servant will dispute every inch of ground and instruct the people that the Lord delays his coming, but such teachers are as wells without water, clouds carried with a tempest, and such as are ever learning and never able to come to the knowledge of the truth. But praise the Lord, what is darkness to some is a great light to others. Let us all be diligent that we may be found of him in peace.

Yours in love.

C. PENNOYER.

Lockport Niagara Co. N. Y.

From Sister Brown.

BRO. WHITE: I have often felt a desire to say a few words to the brethren and sisters through the Review, having so often been cheered by hearing from them.

When I read yours headed, 'The scattered flock,' I determined to try to bear some humble part in the work. I love the Review. It is nearly all the preaching I have had for a long time. He that loved to go with me to the house of prayer is now resting in the silent grave, and I have to depend upon others.

Last Sabbath I had the privilege of meeting with the Brn. and Srs. at Princeville. It was truly a privilege to me. At the commencement of the meeting Bro. Blanchard made a few appropriate remarks, then gave the time to the Brn. and Sisters. The time was well improved, and I believe all were blessed and strengthened.

To-day I met with them again and the Lord met with us by his Spirit. Every heart seemed to overflow with love.

I have had many trials and sorrows, but the Lord has not left me to bear them alone. He is my strength and my refuge, a present help in time of trouble, blessed be his holy name. I am striving to know and do my Master's will. Pray for me Brn. and Srs. that I may deal faithfully with the children committed to my care, that they may seek the Saviour in their youth and go with the remnant to Mount Zion.

Yours striving to overcome.

ALIDA BROWN.

Akron, Ills.

From Bro. Sawyer.

BRO. WHITE: In looking over some of the past Nos. of the Review I noticed the request had been made for brethren to write, not only ministers, but others, not write to fill up space, but write soul-stirring articles and testimonies of living Christians.

I wish to be alive. I wish to be awake and have an eye single to God's glory. I have had great reason to rejoice that my wife took a decided stand for the Lord. I love the ordinance of baptism as a distinguishing characteristic of the Christian. It was wisely appointed. To die to the world, then to be buried, to be willing to follow Christ into the grave. &c. All this makes an era in the true believer's course which weighs with much effect upon a gazing world. I bless the Lord for all his instrumentalities in the church. May I never again be so foolish as I have once been. O for humility which heeds the counsel of the true witness.

Yours in hope of a growth in grace.

JAMES SAWYER.

Coopersville Mich.

From Bro. Gerould.

BRO. WHITE: I thank God for the labors of Bro. Loughborough and Byington at the time of organization. But since that time Satan has been permitted to come in with his distracting influence to divide and scatter, and while in this state Bro. and Sr. Byington came to our help, and we are very thankful to God for their labors of love to us. There are some that have expressed their gratitude to God for what was done for us at that meeting. Some decided that they would come out and go with the people of God to Mount Zion. I hope that we shall learn by what we suffer, and be able to shun the devices of Satan and all be gathered into the Kingdom of our God. This is the prayer of your Bro. striving to overcome.

Yours in love of the truth.

LYMAN GEROULD.

North Brownville, Mich.

From Sister Curtis.

DEAR Brethren and Sisters: I have been trying to walk in the narrow way ever since I was fifteen years old. Embraced the Advent doctrine in 1842, and the Sabbath in 1851, I have passed through many trials. But out of them all the Lord has delivered me so far, praise his holy name. And I know he will be with me to the end; for his promises are sure. I feel as much as ever determined to press my way onward to Mount Zion. That is the first object of my life: to be prepared for the coming of my blessed Lord, for whom I have so long been waiting, the Lord has blessed me much in bringing my children one after another into the truth. Three of them are now walking with me in the narrow way. The Lord has been very good to me for which I want to serve him more faithfully than ever.

Your sister in hope of eternal life.

AMANDA M. CURTIS.

Richmond, Iowa.

From Bro. Darling.

BRO. WHITE: For the encouragement of the lonely ones I would say that after patient waiting, we now realize that which we hoped would come. We are privileged with hearing a course of lectures on present truth by Bro. Bostwick. This region is but thinly settled therefore the congregations are not large, but the interest is good, and though some seem to say, My farms my merchandise &c., yet these are those who are deeply interested and give every evidence of a de-

termination to know and obey the truth. Meetings are held in two districts and there is a call from a third which will doubtless be answered in due time. I could name several places and communities where a hearing might be had. We think southern Minn. a favorable field for labor.

We listened to a discourse last evening on the two laws. It rejoiced us to have the law of God exalted to its true position. The testimony in its favor was plain and clear. O, God speed on thy message is the prayer of my heart.

E. W. DARLING.

Beaver, Minn. May, 26, 1862.

Extracts from Letters.

Bro. J. Hebner writes from Pottersburgh, St. Clair Co., Mich.: My desire is as strong as ever to be an overcomer at the appearing of our Lord and Saviour Jesus Christ. I am fully persuaded that his coming is near, even at the door, and I truly desire that we who profess to believe in the last message of mercy now going to the world, may be faithful and endure to the end. I am fully persuaded that God is doing up his last work spoken of by the prophets and apostles and his Son, that should come to pass in the last days. My heart beats in unison with all the saints. O could I but hear one of God's messengers preach the truth it would be a source of joy to me. I would that the Lord would send some of his messengers this way. I think there could be a little church raised up here. May God direct some of his saints this way is my sincere prayer. There seems to be a good many in this place who are anxious to hear the truth. Could any of the messengers come this way we would do all we could for them.

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 reading the testimonies of the dear brethren and sisters 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 opened my eyes to behold wondrous 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 for 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 compare with the wondrous 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 thou only art holy." Rev. xv. 3, 4.

I feel a hungering and thirsting after righteousness and a great desire to be prepared to stand in the try-time that awaits God's children. I think the time is coming and now is when we need on the whole armor of God, that we may be able to resist all of 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 now been about three years since I first had the privilege of 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 strong arm of Him who is mighty to save, my prospect for heaven is brightened, and I can see with an eye of faith, the new Jerusalem prepared as a bride adorned for her husband. It has been a long time since I have heard a sermon by one of our people; yet I have not grown faint. My faith is just as strong as ever, and still grows brighter as I near the time when I expect to hail my Deliverer as he comes to free his people from the sorrows of this world. I have been a careful Bible-reader, ever since I was old enough to read; yet never knew till lately that I was continually violating God's law. And now when I read, and behold the signs fulfilling before our eyes, and the sin that boldly walks abroad in al-

most every conceivable shape, I think it is time that the people of God should work diligently. I hail with delight the weekly visits of the Review, and love to read the letters from the brethren.

Bro. D. Curtis writes from Rubicon Wis.: 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 deaf for many years that I have been 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 shall all be loosed from our infirmities that we may 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. L. H. Roberts writes from Deerfield, Mich. About five years ago I listened to a few sermons from Bro. Loughborough at 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 search the Scriptures and see if these things were so.

I have searched them, and it will probably be asked what the result is. It is this: that I am no longer veneration 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 held out as the reward to them that obey God's mild and wise commandments, while I see on the opposite, death and misery as the reward to those that seek the decaying things of this world which at furthest can last but a few short years. I have sought happiness in the fading things of earth but found it not. I am trying now to find it in the appointed ways of the Lord, and with God's remnant people tread the almost deserted paths of Him who was meek and lowly. I mean to live out the present truth though all men should turn against me. I believe that the wrath of God is soon to burst on the guilty sons of mortality, and sweep them away with devouring fire from off the earth.

Let me not be of that number, but rather of those who shall be able to stand.

Bro. A. E. Tallman writes from Bloomer Prairie, Wis.: I bless the name of my heavenly Father for light and understanding to walk in his ways, that when his wrath is poured out on this wicked world, I may have a shelter from the coming storm. There are some in this place who are looking for the Lord from heaven, but alas they have given up the commandments of God, and all is confusion with them. They have no influence on the wicked around them. Oh that they may see their error and turn and find pardon before it is too late. I have friends near and dear to me, and it is my prayer that they may be led to embrace the truth, and be saved. The Lord give me strength to overcome the besetments of my ways, and at last have an abundant entrance into his kingdom.

Obituary Notice.

FELL asleep in Deerfield, Minn., Apr. 15, 1863, little Rollie, youngest child of Washington and Olive Morse, aged 11 months and three days.

We yield him up with many tears,
Our fragile little one,
Yet strive to say amid our grief,
Oh God, thy will be done.

Evening and morn our hearts will go,
And linger neath the mould;
For one is gone—we miss him now,
The lamb of the dear home fold.

Now the chill wind sweeps drearily by,
And falls the vernal rain
But the fair young sleeper waketh not,
Nor wearily moans with pain.

Though gentle angels watch him now,
Not long will he thus remain;
For the Life-giver comes, then bright and fair
Will he spring to life again.

HARRIETT J. FARNUM.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 9, 1863.

Report from Bro. Snook.

ACCORDING to appointment I arrived in the neighborhood of our brethren near Eddyville, and began meetings on Apr. 24th. Our meetings closed on the 30th of Apr., resulting in much good to the church there. We organized with 16 members. Those who came in seemed to be deeply engaged and firm in the present truth. This little church has passed through much discouragement but yet stands grounded upon the rock of truth. We baptized one, and closed up with an excellent communion meeting, in which the Lord was with us in an especial manner. Every heart was melted down and all were nearer to God than ever before. We felt reluctant to part from these good brethren but parted in hope of meeting again.

May 8th accompanied with Bro. Brinkerhoof we met with the brethren of the several churches in the vicinity of Dayton and Richmond. Here we were happily surprised with a new meeting-house. The whole building 30x40 was erected and inclosed in good order in five days. We had six meetings on the Sabbath and on Sunday preached once and baptized five, and went on our way homeward. The different churches around were represented in this meeting and all drank deeply from the stream of love that flowed freely. It was a time long to be remembered. Praise the Lord for such good meetings.

The following Friday we met with our brethren in quarterly meeting at Fairview, the brethren from the sister churches and vicinity came praying for a good meeting. The Lord heard and blessed us much. Bro. Brinkerhoof preached, much to the comfort and encouragement of the brethren.

Sabbath, May 30, I spent with the church at Lisbon, and baptized one. We had a good refreshing season there. The cause is moving on here. Dear brethren let us be faithful and humble, that God may work with us and by us to the glory of his name, and our salvation. Amen. B. F. Snook.

Resignation.

The resignation of the stoic is the cold, cheerless submission of the mind to the unintelligent decree of an imaginary fate. The evil must be borne because it is inevitable, and it will do no good to fret and chafe under it. But the Christian yields to the will of a wise, holy, and benevolent God. "The Lord reign eth." There is no blind fate behind the throne, limiting and controlling his decisions. And his reign is universal. Nothing is so trivial, so casual, so contingent, so dependent on the voluntary agency of creatures, as not to form a part of his administration; whether it be the fall of an empire or the death of a sparrow, the martyrdom of a saint or the flight of an insect, it has its place in that grand plan by which he governs his immense kingdom. In every dark event, therefore the Christian bows and says, "It is the Lord, let him do what seemeth him good." He knows that the Judge of all the earth will do right, that he will make no mistake, will do his creatures no injury, and that in all his works and ways he is seeking the highest good of his intelligent universe. He is willing, therefore, to be in his hands, rejoices to commit all his interests to his disposal.

But this is not all. That glorious being who sits upon the throne is his God, reconciled to him though Christ and engaged by covenant and oath to bring him in safety through all the trials of life to the rest above. Nay more—he assures him that all things shall work together for his good.

Appointments.

Appointment for Minnesota.

THE Lord willing we will hold a general meeting with the brethren of Minnesota at Oronoco, Olmstead Co, the 20th and 21st of June. Meeting to commence at ten o'clock, Sabbath morning. We hope to see a few at least from every church in the State, especially

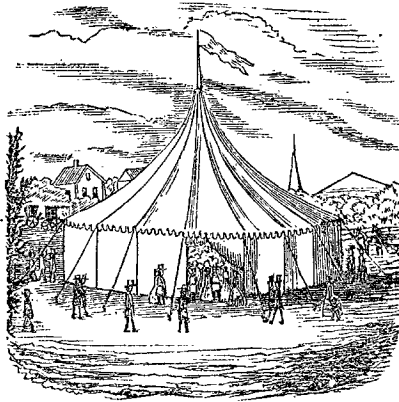
as we expect to labor awhile therein. Come brethren and bring in your requests for meetings.

ISAAC SANBORN.
B. F. SNOOK.

PROVIDENCE permitting I will meet with brethren in the south-east part of this State [Minnesota] at Bro. Merry's the last Sabbath and first-day in June. We hope to see Brn. Chapman and Erb, at this meeting, and hope that all others that can, will come. JNO. BOSTWICK.

THE Church in Convis will hold their Sabbath meetings at Bro. Wm. Smith's, the first Sabbath in each month. This notice is given that Brn. from Marshall, Battle Creek, and elsewhere, may know where to meet with the Brn. at these times. This arrangement will be permanent until further notice. The hour of meeting is 11 o'clock A. M.

Tent Meeting.



THE Wisconsin and Ill. Tent will be pitched at Rockton, Illinois Sabbath and first day June 13, 14. WM. S. INGRAHAM. T. M. STEWARD.

Business Department.

Business Notes.

A. G. Long: We have been sending the Review regularly to Jesse Pines, at Liverpool, Pa. The P. O. address of Josiah Hebner is Pottersburg, St. Clair Co., Mich.

RECEIPTS.

For Review and Herald.

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

- Mrs. E. Eaton 0,25, xxii, 7. T. F. Emans 1,00, xxiii, 1. W. H. Laughhead 1,00, xxiii, 1. J. A. Laughhead 2,00, xxiv, 1. D. Warren 2,00, xxiv, 1. A. Fife for Sarah M. Olmstead and E. L. Quimby each 1,00, xxiv, 1. H. White 0,60, xxii, 1. H. J. Ruthrauff 1,00, xxiii, 1. P. Kellogg 1,00, xxii, 1. H. H. Bramhall 2,00, xxiv, 1. E. Penoyer 1,00, xxiii, 1. R. H. Brown 1,00, xxiii, 1. D. G. Dickinson 2,00, xxii, 14. Edward Lobdell 4,00, xxvi, 1. L. J. Burroughs 1,00, xxiii, 1. D. J. Burroughs for D. Burroughs 0,50, xxiii, 1. J. P. Kellogg 1,00, xxiii, 1. S. M. Kellogg 1,00, xxiii, 1. T. E. Morey 1,00, xxiii, 1. J. W. Raymond 1,00, xxii, 13. D. Dewey 2,00, xx, 17. Mary Fairbanks 1,15, xxiii, 1. C. A. Ingalls 1,00, xxiii, 1. A. O. Thompson 1,00, xxiii, 1. Lucy Royce 2,00, xxii, 4. J. I. Shurtz 1,00, xxii, 9. R. O'Brien 2,00, xxvi, 4. A. Hurd 1,00, xxiv, 1. J. Far-num 1,00, xxiii, 1. W. S. Higley, jr. 2,00, xxi, 1. C. Farr 1,00, xxii, 1. L. Kellogg 1,00, xxiii, 1. C. P. Buckland 1,00, xxiv, 7. S. M. Stockwell 1,00, xxiii, 1. A. Lamb 2,00, xxiv, 1. Mrs. M. Hale 2,00, xxiv, 1. Dolly Clarke 1,00, xxiii, 1. G. Both 2,00, xxiv, 1. J. P. Miller 2,00, xxiv, 1. A. P. Patten for L. C. Patten 1,00, xxiv, 1. R. Godsmark 1,00, xxiii, 1.

Cash Received on Account.

J. W. Raymond \$1,25. W. H. Brinkerhoof \$25. Ohio Conference Committee \$12. J. H. Waggoner \$3.

Books Sent By Mail.

T. M. Steward \$2,37. W. W. Giles 63c. A. Driscall 30c. Geo. Stringer 30c. H. H. Bramhall 65c. D. G. Dickinson \$1. M. M. Nelson 10c. T. E. Morey \$2,40. S. N. Haskell 25c. J. H. Waggoner 82c. D. T. Shireman \$1. Bruce Graham \$1. S. Sharp \$1,20. J. G. Cheal 60c.

Missionary Fund.

Mary Hale 50c.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with prices and postage rates. Includes titles like 'History of the Sabbath', 'The Bible from Heaven', 'The Three Angels', etc.

ONE CENT TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Law of God, by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word—Personality of God—The Seven Seals—The Two Laws.

TWO CENT TRACTS. Dobney on the Law—Infidelity and Spiritualism—Mark of the Beast—War and the Sealing—The Institution of the Sabbath.

Bound Books.

Table listing bound books with prices and postage rates. Includes titles like 'The Hymn Book', 'History of the Sabbath', 'Spiritual Gifts Vol. I', etc.