

The Bible no Refuge for Slavery.

(Continued.)

2. Hebrew servants were bought with money and it is admitted on all hands, that they were not chattel slaves.

(1.) If thou buy a Hebrew servant, six years shall he serve; and in the seventh year he shall go out free for nothing.

Ex. xxii. 20.

(For the meaning of bond- servant see hereafter on verses 44-45.)

The man is clearly bought in the sense of Jewish law, and yet he clearly owns himself again on the seventh year and makes his own appropriation of himself thereafter. This buying men, instead of proving American slavery, would overthrow the whole system if incorporated into the slave code. For slaves are held by right of the Mosaic law they should have the privileges of that law.

"If thy brother by thee be waxen poor and be sold unto thee, then thou shalt not compel him to serve as a bond-servant.

Lev. xxv. 39. (For the meaning of bond-servant see hereafter on verses 44-45.)

The comment of Dr. Adam Clarke on the text is so peculiar that I will introduce it. Of a man's selling his daughter the Dr. says, "This the Jews allowed no man to do but in extreme distress—when he had no other saleable or unemployable left, even to clothes on his back; and he had this privilege only while she was unmarried. It may appear strange that such a law should have been given; but let it be remembered that servants could not exist, at the utmost, only to six years; and that it was nearly the same in some cases of apprenticeship among us, where the parents bound the child for seven years, and have from the master so much per week during that period."

Where is the wonder that such a statute should have been given, if the code, of which it is a part, contained and enforced the system of chattel slavery, after the American model? The law must authorize the conceptual sale of somebody's daughters, not for six years, but life long, to contain anything like American slavery, and it is no wonder to me, that a man should be authorized to sell his own daughters, rather than another man's daughters. I am not sure that the Dr. is right in saying that the sale was only for six years. He no doubt grounds this upon the second verse which concerns men-servants, but it is said of the daughter sold as above, she shall not go out as the servants do, which was at the end of the sixth year.

As to what Dr. Clarke says of its being like an appren-ticeship, if the remark was made of bought servants in general, I have no doubt it would be much nearer the truth, than to suppose it was like American slavery. But I believe he has entirely mistaken the design and spirit of the statute regulating the sale of daughters, as above, and will now state my humble opinion of the text. I believe the sale of daughters named in the text, was exclusively for wives. It is true the language is, "If a man sell his daughter to be a maid-servant, but was no doubt at the same time sold as a prospective wife of the purchaser or his son. According to Dr. Clarke, the sale was allowed only while the daughter was unmarried, and only in cases of extreme poverty. Of course such sales would take place only among the poorest of the laboring classes; and such purchases would be made, as a general rule, only by the laboring classes, as the rich would seek wives for themselves and sons among the rich.

As the daughter sold belonged to the laboring class, and was sold to a purchaser of the laboring class, she must be expected to labor both before and after the sale. She is then sold as a maid-servant, but is sold at the same time as the prospective wife of the purchaser or his son. She is an approved wife on trial, and hence the expression, "if she please not her master who hath betrothed her." He buys her unmarried, and she serves a few years and becomes a woman; she is not free to go where she please, but will answer for a wife and the design of the law is to preserve for just this case. He has not yet married her, or the case would fall under the law of divorce. There are two cases provided for as follows:

(1.) "If she please not her master who hath betrothed her to himself," that is the purchaser, a provision, proves that, in the eye of the law, to purchase, was to betroth. It is taken for granted that he who has purchased a female under that law, had betrothed her. To betroth is to contract, in order to a future marriage. If after he has thus purchased, that betrothed, she pleases him not, if he find she will not make him such a wife as he thinks he needs, he shall let her be redeemed; that is, her father may buy her back, or any of his friends that may desire her, may redeem her by paying what he gave for her, after deducting a fair proportion for what she may have earned as a servant. He shall, have no right to sell her to a strange nation, but only to take the price he paid for her as a redemption by his friends.

(2.) In case she had been betrothed to his son, and the son did not like her, when she became marriage-able, the law provides for her protection. The father is held responsible to treat her as a daughter, and the son to discharge to her all the duties of a husband, and if this be not attended to, she shall go out free without money. That is, the purchaser shall not be
entitled to receive back the money he paid for her, but she shall be free without being redeemed.

19. The reason for selling persons, without making chattel slaves of them. They were bought with money, without being chattels persons, as are the slaves of this country, and therefore the fact of selling and buying under the Moslem law, does not prove that such persons are slaves. In that case, if the law of property is to be made the rule of what is property, and the other is not; and if the one is now right, because it was pronounced under the law, the other must be.

It has been shown that Hebrew servants could be held only for the period of six years. To this rule there is one exception which should be noticed of some importance. This exception reads as follows: 

"If you buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing."

"If he be taken by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:"

"Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl: and he shall serve him for ever."

On this provision I remark:

1. It was clearly intended for the benefit and protection of the servant, and not for the master’s benefit. It confers no benefit whatever upon the master. It gives to the master, the right of retaining the wife and children in a given case, but it does bestow a discretionary power upon the servant. It is this, the servant sells himself for six years, and no more—six years shall he serve, and in the seventh he shall go out free—but the law gives the servant the power to extend the contract at the end of the sixth year, to, “for ever,” as our translators have rendered it, but which I suppose means to the Jubilee. The law, however, does not provide for this case unless he wish for it, unless he wishes to stay, is compelled to retain it. Thus it is seen that the law is all on the side of the servant, and does not look much like American slavery.

2. The provision is clearly to protect the servant against being separated from his wife and children, in the case where the master has the right of retaining them. This is in the case the master has given him a wife. This wife might be the master’s daughter, for which the servant may be supposed not to have paid the customary dowry. Or the wife may be a Hebrew maid-servant and be given to the servant having one, two, three or four of the six years, yet to serve before she can go out. Or, what is more probable, the wife may be a servant from the Gentiles, a proselyte, bound to serve until the Jubilee. In either event of the marriage, the law gives to the servant power upon the servant. It is this, the servant sells his own liberty, does not give the least countenance to slavery. He may smite his servant with a rod, because the law provides for his punishment, and he may smite his servant with a rod, because the law provides for his protection of the servant, and not for the master’s benefit. This principle is introduced into American slavery, and it is often misunderstood in its true meaning.

3. The servant is declared to be the master’s chattel, that the servant may smite his servant with a rod, that he die, and provides for his punish- ment. This is in case the master has given him a wife. This wife might be the master’s daughter, for which the servant may be supposed not to have paid the customary dowry. Or the wife may be a Hebrew maid-servant and be given to the servant having one, two, three or four of the six years, yet to serve before she can go out. Or, what is more probable, the wife may be a servant from the Gentiles, a proselyte, bound to serve until the Jubilee. In either event of the marriage, the law gives to the servant power upon the servant. It is this, the servant sells his own liberty, does not give the least countenance to slavery. He may smite his servant with a rod, because the law provides for his protection of the servant, and not for the master’s benefit. This principle is introduced into American slavery, and it is often misunderstood in its true meaning.

4. The servant is declared to be the master’s chattel, that the servant may smite his servant with a rod, that he die, and provides for his punish- ment. This is in case the master has given him a wife. This wife might be the master’s daughter, for which the servant may be supposed not to have paid the customary dowry. Or the wife may be a Hebrew maid-servant and be given to the servant having one, two, three or four of the six years, yet to serve before she can go out. Or, what is more probable, the wife may be a servant from the Gentiles, a proselyte, bound to serve until the Jubilee. In either event of the marriage, the law gives to the servant power upon the servant. It is this, the servant sells his own liberty, does not give the least countenance to slavery. He may smite his servant with a rod, because the law provides for his protection of the servant, and not for the master’s benefit. This principle is introduced into American slavery, and it is often misunderstood in its true meaning.

5. The servant is declared to be the master’s chattel, that the servant may smite his servant with a rod, that he die, and provides for his punish- ment. This is in case the master has given him a wife. This wife might be the master’s daughter, for which the servant may be supposed not to have paid the customary dowry. Or the wife may be a Hebrew maid-servant and be given to the servant having one, two, three or four of the six years, yet to serve before she can go out. Or, what is more probable, the wife may be a servant from the Gentiles, a proselyte, bound to serve until the Jubilee. In either event of the marriage, the law gives to the servant power upon the servant. It is this, the servant sells his own liberty, does not give the least countenance to slavery. He may smite his servant with a rod, because the law provides for his protection of the servant, and not for the master’s benefit. This principle is introduced into American slavery, and it is often misunderstood in its true meaning.

6. The servant is declared to be the master’s chattel, that the servant may smite his servant with a rod, that he die, and provides for his punish- ment. This is in case the master has given him a wife. This wife might be the master’s daughter, for which the servant may be supposed not to have paid the customary dowry. Or the wife may be a Hebrew maid-servant and be given to the servant having one, two, three or four of the six years, yet to serve before she can go out. Or, what is more probable, the wife may be a servant from the Gentiles, a proselyte, bound to serve until the Jubilee. In either event of the marriage, the law gives to the servant power upon the servant. It is this, the servant sells his own liberty, does not give the least countenance to slavery. He may smite his servant with a rod, because the law provides for his protection of the servant, and not for the master’s benefit. This principle is introduced into American slavery, and it is often misunderstood in its true meaning.

7. The servant is declared to be the master’s chattel, that the servant may smite his servant with a rod, that he die, and provides for his punish- ment. This is in case the master has given him a wife. This wife might be the master’s daughter, for which the servant may be supposed not to have paid the customary dowry. Or the wife may be a Hebrew maid-servant and be given to the servant having one, two, three or four of the six years, yet to serve before she can go out. Or, what is more probable, the wife may be a servant from the Gentiles, a proselyte, bound to serve until the Jubilee. In either event of the marriage, the law gives to the servant power upon the servant. It is this, the servant sells his own liberty, does not give the least countenance to slavery. He may smite his servant with a rod, because the law provides for his protection of the servant, and not for the master’s benefit. This principle is introduced into American slavery, and it is often misunderstood in its true meaning.

8. The servant is declared to be the master’s chattel, that the servant may smite his servant with a rod, that he die, and provides for his punish- ment. This is in case the master has given him a wife. This wife might be the master’s daughter, for which the servant may be supposed not to have paid the customary dowry. Or the wife may be a Hebrew maid-servant and be given to the servant having one, two, three or four of the six years, yet to serve before she can go out. Or, what is more probable, the wife may be a servant from the Gentiles, a proselyte, bound to serve until the Jubilee. In either event of the marriage, the law gives to the servant power upon the servant. It is this, the servant sells his own liberty, does not give the least countenance to slavery. He may smite his servant with a rod, because the law provides for his protection of the servant, and not for the master’s benefit. This principle is introduced into American slavery, and it is often misunderstood in its true meaning.

9. The servant is declared to be the master’s chattel, that the servant may smite his servant with a rod, that he die, and provides for his punish- ment. This is in case the master has given him a wife. This wife might be the master’s daughter, for which the servant may be supposed not to have paid the customary dowry. Or the wife may be a Hebrew maid-servant and be given to the servant having one, two, three or four of the six years, yet to serve before she can go out. Or, what is more probable, the wife may be a servant from the Gentiles, a proselyte, bound to serve until the Jubilee. In either event of the marriage, the law gives to the servant power upon the servant. It is this, the servant sells his own liberty, does not give the least countenance to slavery. He may smite his servant with a rod, because the law provides for his protection of the servant, and not for the master’s benefit. This principle is introduced into American slavery, and it is often misunderstood in its true meaning.
THE LAW IN THE CROSS.

Ver 5. The law is holy, and just, and good. But how is it that the law is holy, just, and good? The law is holy, just, and good because it was given by the Holy Spirit of God, who is the author of all righteousness.

Ver 7. He became obedient unto death, even the death of the cross. The death of the cross is the greatest expression of obedience that could be demanded of any creature.

Ver 8. The law in the cross, and glorify his name for these. Let them praise the name of the Lord. The cross is the greatest expression of the glory of God.

Ver 10. The righteousness of God is revealed in the law. The law is not a thing in itself, but it is a means of showing what righteousness is.

Ver 12. The righteousness of God is revealed in the law of faith. The law of faith is the only means by which we can be justified before God.

Ver 14. The righteousness of God is revealed in the cross. The cross is the greatest manifestation of God's righteousness.

Ver 16. The righteousness of God is revealed in the gospel. The gospel is the power of God unto salvation, and the righteousness of God is revealed in it.

Ver 18. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 20. The righteousness of God is revealed in the gospel. The gospel is the power of God unto salvation, and the righteousness of God is revealed in it.

Ver 22. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 24. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 26. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 28. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 30. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 32. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 34. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 36. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 38. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 40. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 42. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 44. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 46. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 48. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.

Ver 50. The righteousness of God is revealed in the gospel of Christ. The gospel of Christ is the only means by which we can be justified before God.
do not reach beyond dear self. They are faceable and quiet, and very kind and happy unless they are called upon to help even where help is needed. What they have in store for the special benefit of their loved self. When they look back upon life to see where they have imitated Him who was rich, yet for our sakes become poor, that we through his poverty might become rich, they can find no such good works in their history. And when the books in heaven shall be opened, and a careful search be made for this record of such works, none can be found. And when the reward shall be given every man according as his work shall be, there will be none for this class unless they reform and become like the first. If they remain where they are now, we would not give a three-cent postage-stamp for their entire interest in the kingdom of God.

3. The state of the third class is still worse. They are not only of no use to the church, but are a burden. They have to be harbored upon the shoulders of the first class, and their influence is often against the truth. Mournfulness, jealousy, fault-finding, and complaining against the first class for trying to do them good, is often their crime. Their condition is a fearful one. May God pity them, and gives them a heart to repent and reform, and be of the first class, that when the Lord comes and finds them doing right works appear in books soon to be opened, they may receive the reward of well-doing.

It is not too late for wrongs to be righted. The fountain is still open for washing from sin and uncleanliness. The plan of saving sin from sin is simple. Let the half-hearted and lukewarm sons fully to Christ's love and correction, and suffering for Christ's sake, and the waters of salvation, in all their gushing fulness, will flow over them, their vile natures will be changed, they will receive a moral fitness for the coming glories of the kingdom of God.

But many of the second and third classes will never receive the reward of well-doing.


c. Lessons for Bible Students.

What then do we learn from these scriptures?


d. Comparison of the Old Testament and the New Testament. Why do you think the Old Testament was given to the Hebrews and the New Testament to the Christians? What is the difference between the two?


e. The two high honors of being spoken with God's own voice, and written with his own finger, are essential to the performance of good works, is undeniable.

Before leaving this subject it may be profitable to make a close application of it to every-day life. Reader, if you are to be regarded according to your works, how great a reward will yours be? As the things that you do are the stumbling blocks of the first class, you work in the sight of the people, and take up the burden of their sins and sorrows; hence you are to be regarded as the second class. The comparative degrees of reward which different persons may receive, we will divide the church into three classes:

1. Those who do the works of Christ and have no desire to please Christ. They do not take up the burden. They seek for truth and duty as for kid treasure, and pursue them joyfully for the truth's and Christ's sake. They are ever ready to bear burdens and lift up their hands; they are called the ones of Christ's humanity and humanity in and out of meeting. They are laborers, and when the portion of the might be given, great will be the reward of this class.

2. We get up an imaginary class, those who do no desire to please Christ, because Christ says, Lord says, He that is not for me is against me. But there seems to be such a class; those who feel no weight of the cross, no burden for souls. Their care does not reach beyond dear self. They are faceable and quiet, and very kind and happy unless they are called upon to help even where help is needed. What they have in store for the special benefit of their loved self. When they look back upon life to see where they have imitated Him who was rich, yet for our sakes become poor, that we through his poverty might become rich, they can find no such good works in their history. And when the books in heaven shall be opened, and a careful search be made for this record of such works, none can be found. And when the reward shall be given every man according as his work shall be, there will be none for this class unless they reform and become like the first. If they remain where they are now, we would not give a three-cent postage-stamp for their entire interest in the kingdom of God.

3. The state of the third class is still worse. They are not only of no use to the church, but are a burden. They have to be harbored upon the shoulders of the first class, and their influence is often against the truth. Mournfulness, jealousy, fault-finding, and complaining against the first class for trying to do them good, is often their crime. Their condition is a fearful one. May God pity them, and gives them a heart to repent and reform, and be of the first class, that when the Lord comes and finds them doing right works appear in books soon to be opened, they may receive the reward of well-doing.

It is not too late for wrongs to be righted. The fountain is still open for washing from sin and uncleanliness. The plan of saving sin from sin is simple. Let the half-hearted and lukewarm sons fully to Christ's love and correction, and suffering for Christ's sake, and the waters of salvation, in all their gushing fulness, will flow over them, their vile natures will be changed, they will receive a moral fitness for the coming glories of the kingdom of God.

But many of the second and third classes will never receive the reward of well-doing.

End
The Review and Herald

What position does the Sabbath commandment occupy
in these two tables?

What two passages show that the ten commandments
of themselves, form a complete code of moral
law?

Where were the tables of stone containing the moral
law deposited?

What was the top, or cover, of the ark called?

Was it called the mercy seat?

Was it a real, or shadowy, law that was deposited in
the ark?

What kind of an atonement must then be made for
the transgressions of the law?

Was the atonement, accomplished by the blood
of beasts under the typical dispensation, shadowy,
or real? [Shadowy; hence the necessity of the
real atonement by Christ, the great antitype of
the Saviour.

And to what law must this real atonement relate?

What must be the character of a law which demands
an atonement, that its transgressors may be
spared?

What should be remembered in relation to the fourth
commandment?

Don't Forget.

There are some points concerning the law of God,
which I find it very difficult for some of my friends to
remember. Their mind and imagination are so filled
up with sound ideas, such as, "end of the law," "not
under the law, but under grace," "the law was our
schoolmaster," "delivered from....the one word," "let no
man judge you," "let every one be fully persuaded
in his own mind," "the law is fulfilled in one word," "there
is no law," and the like, all in a state of chaotic confusion, that
there seems to be no room for anything else. If they can be persuaded
to remember and reflect upon the following points, it will
relieve them of their law-abolishing malady, and re-
store them to sanity.

1. During the Jewish age the ten commandments
were placed in the sanctuary, while the moral
law required that blood should be offered before
the ark in view of the fact that they were transgressors
of the law contained in the ark.

2. There was the real law of God in the ark, which
showed them their sins, and demanded a real
atonement; but the offering of the blood of beasts was
no real atonement—it could not take away sin—and hence
could only shadow forth the fact that Christ was to
shed his blood, and become the atonement for the transgressions
of that very and eternal law contain-
ed in the ark.

3. There can be no doubt that this is the law which
theaviour came not to destroy or subvert, and of
which he declared that one jot or tittle of it should
never pass away until heaven and earth pass.

4. It is this law of which Paul speaks in his letter to
the Romans.

5. This is the royal law of liberty which James affirms
the brethren are to be judged by. Chap. ii, 8-9.

6. The great original of this law is in "the true
tabeernacle" in heaven, while that in the "worldly
sanctuary" was a true copy of the original, certified
by Jehovah himself, in that law itself.

7. The original law remains in its place, beneath
the throne of God's mercy, as late as the sounding of
the seventh angel, of whom it is asserted, that in the
days of his voice, when he shall begin to sound the
migation, that he will be brought to his place as the
and the temple of God was opened in heaven, and there
was seen in his temple the ark of his testament." Chap.
xxi, 15-19.

B. It is the Sabbath of this law that was instituted
in Eden, before man fell, and which will be observed
"by all flesh" in Paradise restored. Gen. ii, 2, 3; Isa.
xxi, 22, 23.

If my friends will carefully consider these points, and be
half as desirous to claim the blessings of the
Sabbath, as they are to get rid of its obligation, it will
work a perfect revolution in their way of thinking,
and restore them to soundness of mind.

R. F. COTTRELL

Riot in Detroit.

The scene of more than savage and demoniac bar-
barity which occurred in the late riot in Detroit, com-
poret well with the description given in the inspired
record, of the character of men in the last days.

The riot originated in the fact that a man supposed
was to be a negro in them. One of the or which he
was sentenced to the State prison for life. While on
his way to the jail an attempt was made by a provoca-
tive, democratic mob, to wrench him from the hands of
those who collected near a house

The following instances of horrible brutality are cop-
ied from the Detroit Tribune and Advertiser:

HORRIBLE BRUTALITY.

Some of the scenes during the attack upon the house

of Lafayette street were of a most harrowing
and inhuman description. The negro infant, about
three months old, and, with it in her arms, she went to the
topper, to save her

Her presence seemed to make those

The acts of brutality of these rowdies are only
equaled by the Suyphos of India. Well may respect-
citizens blush, when boys, the sons of respectable
men, are seen taking an active part in a riot so
malignant in its nature.

A STRIKING ORUAGES.

In several instances last evening, houses were fired
while the inhabitants were in the midst of the work of
repentance and good works. They should not be
used as a beverage. To use it as a beverage would
keep up the appetite for it. Those who really need
warm drink, can use articles that are not prepared
for tobacco and tea, and which are more congenial to our
natures.

Again, when we are perplexed in regard to the pro-
priety of using tea or tobacco, we should keep on
the safe side, and see that our example does not encourage
the feeling of appetite for tobacco or tea, or for the
Review, which is a source of so much light,
and encouragement to the remnant, and by which we can keep
peace with the church, in the way of
holiness.

It is not necessary to show much an optional point. It
may be easily bought and consumed, and to the
ization of God's people in the past, and murmur not.

If we would overcome this appetite, we should avoid
that which would lead us to use the articles that lead
to the use of tobacco, or a cup of tea, we should have
decision enough to say, No. Here is where many have erred,
and have been overcome. A little decision here would
have made much trouble and perplexity. Tea should not be
used as a beverage. To use it as a beverage would
keep up the appetite for it. Those who really need
warm drink, can use articles that are not prepared
for tobacco and tea, and which are more congenial to our
natures.

The acts of brutality of these rowdies are only
equaled by the Suyphos of India. Well may respect-
citizens blush, when boys, the sons of respectable
men, are seen taking an active part in a riot so
malignant in its nature.

A STRIKING ORUAGES.

In several instances last evening, houses were fired
while the inhabitants were in the midst of the work of
repentance and good works. They should not be
used as a beverage. To use it as a beverage would
keep up the appetite for it. Those who really need
warm drink, can use articles that are not prepared
for tobacco and tea, and which are more congenial to our
natures.

The acts of brutality of these rowdies are only
equaled by the Suyphos of India. Well may respect-
citizens blush, when boys, the sons of respectable
men, are seen taking an active part in a riot so
malignant in its nature.

A STRIKING ORUAGES.

In several instances last evening, houses were fired
while the inhabitants were in the midst of the work of
repentance and good works. They should not be
used as a beverage. To use it as a beverage would
keep up the appetite for it. Those who really need
warm drink, can use articles that are not prepared
for tobacco and tea, and which are more congenial to our
natures.

The acts of brutality of these rowdies are only
equaled by the Suyphos of India. Well may respect-
citizens blush, when boys, the sons of respectable
men, are seen taking an active part in a riot so
malignant in its nature.
I U 126

The REVIEW AND HERALD

[Vol. xxi. .

again.” You can yet obtain the victory through our Lord Jesus Christ.

The following lines from S. Smith are appropriate:

"'Tis God who has made you, and God will send you through, if called upon by him, to do great things in the earth."

But fail not, we can overcome, and make our foes retreat.

An armor for us is prepared, with helmet and a shield, and the Lord will do for you what you cannot do yourselves. When the temptation presses upon you and threatens to captivate and overcome your appetites, remember the Lord in prayer, and ask him for exceeding grace. In doing this you will resist the temptation, obtain strength, and gain an experience that will be a blessing to you and to others. You will learn this lesson: that it is possible to help in time of need, and be enabled to comfort others with the comfort wherewith you are comforted of God.

D. T. BOUDEAU.

Why I Wrote as I Did.

A beloved and much-esteemed brother writes to me and asks me three questions: 1. Whether I wrote an article for the Review, signed, An Elder. 2. Whether I had lived in the second or third century.—Sel. 3. Whether I write in a way that is essentially the same as it was written. But these people either know or are willingly ignorant that the Hebrew Bible can see for himself. Moreover there is a manuscript at Rome which is 1400 or 1600 years old, and another as old or older has recently been found in the Russian archives. This is our Judge. What is it to us if our brethren should cast down my soul, and why art thou disquieted with mine anxiety? For my soul is exalted above mine enemies: I will render thanks in the lofty Assembly.

To the Friends of Truth.

The High and Holy One will help, if we his aid implore, and asks me three questions: 1. Whether I wrote an article for the Review, signed, An Elder. 2. Whether I had lived in the second or third century.—Sel. 3. Whether I write in a way that is essentially the same as it was written. But these people either know or are willingly ignorant that the Hebrew Bible can see for himself. Moreover there is a manuscript at Rome which is 1400 or 1600 years old, and another as old or older has recently been found in the Russian archives. This is our Judge. What is it to us if our brethren should cast down my soul, and why art thou disquieted with mine anxiety? For my soul is exalted above mine enemies: I will render thanks in the lofty Assembly.

Christ as a Conqueror.

On the dire conflicts through which Jesus passed.

The wilderness tells of the conflict there, how Satan, three times discomfited, fled from the field of battle, and placed upon his brow a crown of victory. Gethsemane, the memory of the Son of man, as he bore the load of our sins, felt such power pressing down upon him, as to cause him to cry out, Be strong in him who is your wisdom, righteousness, sanctification and is a valuable witness of the general accuracy of our common English New Testaments. No one who carefully examines the subject, will have a reasonable doubt of our means of knowing what the Apostles and Prophets wrote, are, in the main, as good as we had if lived in the second or third century.—Sel.

Pain Not.

There is a deep feeling of dependancy prevailing the public mind at the present time; a certain fearful looking for of God’s judgments on the nations, and especially our own country. Well does the Boston Traveler say, “The age of violence has come upon the country, and that savage spirit which led to executions in the last century has again risen, and is not to be appeased by so much talk as to resist the pressure, and is a valuable witness of the general accuracy of our common English New Testaments. No one who carefully examines the subject, will have a reasonable doubt of our means of knowing what the Apostles and Prophets wrote, are, in the main, as good as we had if lived in the second or third century.—Sel.

Pain Not.

Be strong in him who is your wisdom, righteousness, sanctification and is a valuable witness of the general accuracy of our common English New Testaments. No one who carefully examines the subject, will have a reasonable doubt of our means of knowing what the Apostles and Prophets wrote, are, in the main, as good as we had if lived in the second or third century.—Sel.

We can only truly enjoy our merceas as we see in them the hand of a God of love.
Is. 41:10. The REVIEW AND HERALD. 197.

No. 167.

Extracts from Letters.

Bro. C. G. Holland writes from Palestine, Johnson Co., Iowa: Two years ago while on a visit to my brother's in Henry Co., of this State, myself and companions were brought to the knowledge of present truth by the preaching of brother M. Hill, and on our return we commenced to keep all the commandments. Soon after, a sister joined us being convinced by the Bible and the Review. We were persecuted some, but our trust in the Lord and went on our way praying that he would send some one to tell our story and neighbors the reason of the hope that we enjoyed, and gave them the books and papers to read, and thank the Lord, last Sabbath, at our little prayer meeting a brother came out boldly on the commandments and declarations of going with us to mount Zion. He had been a professor for many years. We desire very much to be put in working order with the rest of God's people, as there are now five of us and had a heart willing to receive the precious few discourses there would be others added to us.

Sr. M. Lowery writes from Tempkin, Mich.: I feel to bless the Lord that I was ever permitted to listen to the truth of the third angel's message; and that he inclined my heart to receive it. I am resolved, God being my helper, to strive earnestly to keep all the commandments of God, and expect to see the King of kings. I feel that my weakenss and unworthiness, but Jesus is worthy, and to him I would go, knowing that he will in no wise turn away any that come to him in sincerity feeling their need of his assisting grace. I feel that it is ever my duty to lay aside every weight and the sin that doth so easily beset me; to press forward that I may gain eternal life. I want to be among that happy throng whose names are written in the Lamb's book of life and who will come forth in glory with him when he comes to make up his jewels, and have a part in his glorious kingdom. It is now nearly a year since I was at Rochester, and my heart swells with gratitude to God for the glad news of present truth which he has brought to me. It is better to be near the altar and to be ready for translation. We as a people were very much cheered by the visit of Bro. D. Price, and while I am still a member of the church, I desire to have eternal life, and by the grace of God I am striving to live out the present truth. Although, when I look back on my past life, I can see where I have made many a crooked path, still I feel that I want to make all my wrongs right, that I may be able to stand when the Lord comes to make up his jewels.

Sister Emma J. Brose writes from Chesaning, Mich.: For some time past I have had a desire to say to the brethren and sisters through the Review, that I too am striving to keep the commandments of God and have not the treasure book the third angel's message, teaching that binding yoke of most sweet and willing bondage! See St. Paul, the bondman of Christ, going about service of the gospel, day and night. I feel stronger in the Lord and in the power of his might, was at Hillsdale. She continued a very active, faithful member of the church in that place, till her death. She leaves a companion and several little children to mourn her loss. The church also feel that one of their best members is gone, but they expect to meet her in the morning of the resurrection, when there will be no more death. We did not arrive in season to attend the funeral, which was on Friday. The relatives were at our meeting on the Sabbath, when we made some remarks on the necessity of our meeting, and how we should manifest our love to him. 1 John 4, 19.

BROTHERS AND SISTERS—A SABBATICAL CONSCIENCE is a serious evil in a believer's way; endeavor to obtain an enlightened, tender, and unbounding conscience as a gift from God. He giveth liberally, and upbraideth not.

Bro. R. P. Warner writes from Woodland, Mich.: We as a people were very much cheered by the visit of Bro. Byington and Loughborough in December last, and from that time to the present has been striving to heed the counsel of the true Witness, and get in a position where the Lord can work for us. We have had some of the best meetings since they were here that I ever attended. It seemed that the Lord was in our midst, filling the room with his glory, so that every one in the house felt that it was good to be there. Some took part in our meetings, who have never made a profession before, I feel encouraged to press my way on.

OBITUARY.

BRO. A. O. RAYMOND writes from Niles, N. Y.: Dear brethren and sisters in the Lord; feeling its privilege as well as a duty I seat myself for the first time to write a few lines for the Review which I highly prize.

Bro. J. F. Ballenger writes from Oneo, Ills.: We are an organized church of some seventeen members, who are in unity of faith and bongs of love, waiting for the glorious appearing of the great God and our Lord Jesus Christ, who shall change those vile bodies and fashion them like unto his glorious body. We are ready to lend our hearts and hands and means for the advancement of the cause of present truth which we so much rejoice in, and are not ashamed to help bear the reproach of those engaged in this work. We have adopted the plan of systematic benevolence, and find it works well. The brethren are prompt in paying their tithes as large by the love of God—"For the love of Christ constrainteth us." Of that golden chain of perfect freedom that binding yoke of most sweet and willing bondage! See St. Paul, the bondman of Christ, going about service of the gospel, day and night. I feel stronger in the Lord and in the power of his might, was at Hillsdale. She continued a very active, faithful member of the church in that place, till her death. She leaves a companion and several little children to mourn her loss. The church also feel that one of their best members is gone, but they expect to meet her in the morning of the resurrection, when there will be no more death. We did not arrive in season to attend the funeral, which was on Friday. The relatives were at our meeting on the Sabbath, when we made some remarks on the necessity of our meeting, and how we should manifest our love to him. 1 John 4, 19.

BROTHERS AND SISTERS—A SABBATICAL CONSCIENCE is a serious evil in a believer's way; endeavor to obtain an enlightened, tender, and unbounding conscience as a gift from God. He giveth liberally, and upbraideth not.

Bro. R. P. Warner writes from Woodland, Mich.: We as a people were very much cheered by the visit of Bro. Byington and Loughborough in December last, and from that time to the present has been striving to heed the counsel of the true Witness, and get in a position where the Lord can work for us. We have had some of the best meetings since they were here that I ever attended. It seemed that the Lord was in our midst, filling the room with his glory, so that every one in the house felt that it was good to be there. Some took part in our meetings, who have never made a profession before, I feel encouraged to press my way on.

OBITUARY.

Draw in Hillsdale, Mich., March 4, 1888, of long prostrate, Louise J. Sappington aged thirty-five years, five months, and twenty-four days. Sister Samm embraced the truth under the labors of Bro. Waggoner, Bates, and Cornell, some five years since, when the tent was at Hillsdale. She continued a very active, faithful member of the church in that place, till her death. She leaves a companion and several little children to mourn her loss. The church also feel that one of their best members is gone, but they expect to meet her in the morning of the resurrection, when there will be no more death. We did not arrive in season to attend the funeral, which was on Friday. The relatives were at our meeting on the Sabbath, when we made some remarks on the necessity of our meeting, and how we should manifest our love to him. 1 John 4, 19.

SISTER P. M. McPherson of Wright, Mich., sleeps in Jesus. She died Feb. 21, leaving a husband and two daughters to mourn her loss. The church also feel that one of their best members is gone, but they expect to meet her in the morning of the resurrection, when there will be no more death. We did not arrive in season to attend the funeral, which was on Friday. The relatives were at our meeting on the Sabbath, when we made some remarks on the necessity of our meeting, and how we should manifest our love to him. 1 John 4, 19.

SISTER P. M. McPherson of Wright, Mich., sleeps in Jesus. She died Feb. 21, leaving a husband and two daughters to mourn her loss. The church also feel that one of their best members is gone, but they expect to meet her in the morning of the resurrection, when there will be no more death. We did not arrive in season to attend the funeral, which was on Friday. The relatives were at our meeting on the Sabbath, when we made some remarks on the necessity of our meeting, and how we should manifest our love to him. 1 John 4, 19.
Meeting in Wis.

Bro. Waters: We have commenced to build a meeting-house here, 30 by 38, and we want to be organized to relinquish the idea of giving another course of lectures this year. The work is going on as fast as we can. We want to go on with the house as fast as we can. In the name of the Lord, we want to be organized. We have commenced to build a meeting-house here, 30 by 38, and we want to be organized.

Note from Bro. Ingraham.

Bro. White: Since my last report I have given fourteen lectures in this place. The interest has been done quickly. There are many calls in that we are truly living in the last days and what isnant to mount Zion.

As follows:

- Law of God. The testimony of both Testaments, showing its origin and perpetuity, 10 cents.
- Punishment as taught in the epistles of Paul. .15 cents.
- Review of Seymour. His Fifty Questions Answered, 10 cents.
- The Kingdom of God; a Refutation of the doctrine of Christ's return by the destruction of the city of Jerusalem, 10 cents.
- The Two Laws and Two Covenants, .5 cents.
- 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 proles of eight ounces or more, those who order Pamphlets and Tracts to be sent by mail, will please send enough to pay postage. Orders to secure attention will be accompanied with the cost. Address Kansas James White, Battle Creek, Michigan.

History of the Sabbath, 10 cents.
- The Two Laws and Two Covenants, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.
- History of the Sabbath, 10 cents.