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AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Daily Duties.

Do the duties of to-day,
The duties plainest, nearest;
Duties done shall smoothe thy way,
And chase the clouds thou fearest.

Do the duties of to-day,
Nor faint with brooding sorrow;
Duties drive distrust away,
And gild with hope the morrow.

Do the duties of to-day,
To heaven's high throne they bind thee,
Bear them upward on thy way,
Nor let them lag behind thee.

Do the duties of to-day,
In God for strength confiding;
Make his promises thy stay,
Beneath his wing abiding.

Do the duties of to-day,
Whoe'er may frown or chide thee;
Duties done are garlands won,
Whatever griefs bestride thee.

Do the duties of to-day,
Though thanklessness requite them;
Patient duties win the day,
'Gainst grievous wrongs, to right them.

Do the duties of to-day,
Though plaudits fail to greet thee;
Toilsome tasks shall pass away,
And rich rewards shall meet thee.

—Principia.

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.

"If thou buy a Hebrew servant, six years shall he serve; and in the seventh he shall go out free for nothing." Ex. xxi, 2.

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. If 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, thou shalt not compel him to serve as a bond-servant. Lev. xxv, 39. (For the meaning of bond-servant see hereafter on verses 44-46.)

"If a sojourner or stranger wax rich by thee and thy brother by him wax poor, and sell himself unto the stranger and sojourner by thee, or to the stock of the stranger's family." Verse 47.

A man is here spoken of as selling himself, but that is not now the point. Also a distinction is made be-

tween a Jew thus sold, and a bond-servant, in the 39th verse, but that difference is not now the question, but shall be attended to in its place. The only point is that Jews were bought and sold under the Mosaic law, in the sense of buy and sell in the language of that law. This the texts above quoted clearly prove. But Jews could not be chattel slaves, for two reasons. First, the Jubilee set every one of them free. "Ye shall proclaim liberty throughout the land unto all the inhabitants thereof." Lev. xxv, 20. "He shall be with thee, and shall serve thee unto the year of Jubilee, and then shall he depart from thee, both he and his children with him." Verses 40, 41. Secondly, every Jew had a right in the soil, and must be returned to its possession and enjoyment at the Jubilee. "In the year of this Jubilee ye shall return every man to his possession." Verse 13. "Ye shall return every man unto his possession, and ye shall return every man unto his family." Verse 10. The point is then clear that no Jew could be a chattel slave, in the sense of American slavery, for the two reasons that all were free the seventh year, or at farthest every fiftieth year, and all at the same time were returned to a freehold estate. The argument then stands thus:—Jews were bought and sold for money; but Jews could not be chattel slaves after the pattern of American slavery; and, therefore, the simple fact that servants were bought with money, does not and cannot prove the existence of chattel slavery.

3. Wives were bought for money, or in exchange for other commodities, and yet it would not be regarded as sound to argue from thence that they were chattel slaves, or the absolute property of their husbands, in our sense of property. I will open this argument with a remarkable statute on the subject.

"And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

"If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her to a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

"And if he hath betrothed her unto his son, he shall deal with her after the manner of daughters.

"If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

"And if he do not these three unto her, then shall she go out free without money."—Ex. xxi, 7-11.

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 goods, either movable or immovable left, even to the clothes on his back; and he had this privilege only while she was *unmarriageable*. It may appear strange that such a law should have been given; but let it be remembered that this servitude could extend, at the utmost, only to six years; and that it was nearly the same as in some cases of *apprenticeship* among us, where the parents *bind* 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 constant sale of somebodies' daughters, not for six years, but life long, to contain anything like American sla-

very, 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 men-servants do, which was at the end of the sixth year.

As to what Dr. Clarke says of its being like an apprenticeship, 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 own 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 she 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 case 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 man who buys her, or of his son. She is an apprenticed 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, and he finds she will not answer for a wife and the design of the law is to provide 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 is made to protect her. The manner in which this is introduced in connection with the sale, without explanation, 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, thus betrothed, she please him not, if he find that 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 her friends.

(2.) In case she had been betrothed to his son, and the son did not like her, when she became marriageable, 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.

Here then are provisions for selling persons without making chattel slaves of them. They were bought with money, without being chattels personal, as are the slaves of this country, and therefore the fact of selling and buying under the Mosaic law, does not prove that slavery existed under that law. But the object of quoting the above text has been to prove that wives were bought, and this it proves beyond doubt. That I have not mistaken the law, in supposing the sale was a betrothing of the female sold, is clear from the fact that in other cases female servants went out at the end of the sixth year, as is seen from Ex. xv, 12-17. From these references it is clear that according to the general law, female servants were released at the end of the sixth year, but in the case under consideration, it is said they shall not go out as the men servants do; in the place of this another provision is made, founded upon the ground that they are betrothed.

But there is other proof that wives were bought. Jacob bought both his wives of Laban their father. Gen. xxix, 18-27. David purchased Michal, Saul's daughter to be his wife. 1 Sam. xviii, 27. Shechem son of Hamor the Hivite, wished to purchase Dinah, Jacob's daughter for a wife, and offered any price they should demand. Gen. xxxiv, 11, 12. Hosea bought a wife and paid for her, part in silver and the balance in barley. Hosea, iii, 2. Boaz said, "Ruth the Moabitess have I purchased to be my wife." Ruth, iv, 10. The word *purchased*, is rendered *bought* in the margin.

Enough has been said to show that it was a common thing to purchase wives, that they were bought with money. The evidence that slavery existed is the fact that servants were bought with money, but wives were also bought with money from which it must follow either that the fact that servants were bought does not prove that they were slaves, or else the fact that wives were bought must prove that they were slaves. If servants were slaves because they were bought, then wives were slaves because they were bought. If wives were not chattel slaves, though bought with money, then servants were not necessarily chattel slaves because they were bought with money. If a wife could be bought with money without becoming a chattel slave, then buying with money does not constitute or prove the existence of chattel slavery, and the argument in proof that slavery existed, founded upon the fact that servants were bought with money, must fall to the ground. It must be true that servants were not slaves *because they were bought*, or else that wives were slaves *because they were bought*. If the ground be taken, as a last resort to support slavery, that such wives as were bought with money, were the absolute property of their husbands, and were so regarded and treated in that rude state of society, nothing will be gained. As the object is to prove that American slavery is right, the argument can be sound only upon the ground that what was practiced and tolerated then, must be right now. If all the facts alleged were admitted, viz., that chattel slavery did exist under the Mosaic code, it would not prove American slavery right, only upon the ground that what that code allowed is now right. But that code allowed parents to sell their daughters for wives and therefore such a practice must be right now. To make any argument good, we have got to take with it, all the consequences which necessarily follow from the premises. If servants were chattel slaves because they were bought, wives were slaves because they were bought. If it is right now to buy slaves because slaves were bought under the Mosaic law; it must be right to buy wives now because wives were bought under the Mosaic law. And if it be right now to hold persons in chattel slavery because it was done under the Mosaic law, it must be right not only to buy wives, but also to hold them as chattel slaves, because it was practiced under the Mosaic law. Some of the lords of creation may be ready to admit all these consequences, and be glad to have it so, yet the better half of humanity will be so unanimous in repudiating the doctrine, that the argument, carrying with it such consequences, cannot be sustained. If then it would now be regarded as a violation of the principles of the Gospel for parents to sell their daughters for wives, and for men to buy wives for themselves and sons to be owned as personal

chattels, there is no proof in the Mosaic law, that American slavery is not a violation of the principles of the Gospel. If the one was practiced under the law, the other was; and if the one is now right, because it was practiced 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 as of some importance. The whole provision reads thus:

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

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

"If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's and he shall go out by himself."

"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." Ex. xxi, 2-6.

On this provision I remark:

1. It was clearly instituted for the benefit and protection of the servant, and not for the master's benefit. It confers no right, no discretionary power upon the master, save 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 master has no power to hold him another day, if he wishes to leave at the end of the sixth year; he has no power to turn him away; if the servant wishes to stay, he is compelled to retain him. Thus it is seen that the law is all on the side of the servant, and this 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 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, 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 of these cases, it would be doing violence to the marriage relation, to send the servant away without his wife and children, and hence the law provides that the servant may demand an extension of the contract of his servitude "for ever," that is, as I understand it, to the Jubilee. Let but this provision be introduced into American slavery, and let the separation of husbands and wives, parents and children be thus interdicted, and it will soon destroy the whole system. How strange it is that what would overthrow the whole system of slavery if introduced and enforced, should be relied upon for its support!

3. Whatever may be thought of the law under consideration, in all other aspects, it is certain that the service is voluntarily entered into, on the part of the servant, after trying it six years, and this destroys all analogy to American slavery. The procedure of boring the servant's ear with an awl, is merely a prescribed form of recording the testimony in such cases, and has no bearing on the main point at issue. I will not criticise upon the words "for ever," which I suppose mean unto the Jubilee, as this will come up for consideration hereafter in connection with another text.

The next resort to slavery is to the following provision of the law.

"If a man smite his servant or his maid, with a rod, and he die under his hand; he shall surely be punished. Notwithstanding, if he continue a day or two, he

shall not be punished "for he is his money." Ex. xxi, 20, 21.

This law does not institute or establish slavery, or any kind of servitude. It merely refers to it, for the purpose of settling a rule of jurisprudence, applicable in peculiar cases. It assumes the fact that there are masters and servants, but it does not establish, legalize or justify the relation, but it provides for the administration of justice between the parties in a given case. The only proof which the text can be supposed to furnish in support of slavery, must depend upon two circumstances. The fact that the master presumes to smite the servant with a rod, and the fact that the servant is declared to be the master's money. These two points need examination.

Does the fact that the law presumes that a master may smite his servant with a rod that he die, prove that the servant is a chattel slave? Surely not. There is no proof that the smiting is in any sense authorized or justified by this or any other law. Smiting itself is not justified, even if it be not unto death. The laws of our slaveholding states authorize masters directly to punish their slaves, but no such liberty is given in the Scriptures. We challenge the production of the first text which authorizes a master to inflict corporal correction upon a servant. Parents are required to correct their children. This principle is contained in all the following texts. Deut. viii, 5; Prov. iii, 12; xiii, 24; xix, 18; xxiii, 13, 14; xxix, 15-17; Heb. xii, 7-9. While the scriptures are so full and explicit on the subject of the correction of children by parents, there is not one text which requires masters, or even authorizes them to punish their servants. Again, the law provides that parents, who have a son whom they cannot govern, may hand him over to the public authorities to be judged and punished, but there is no such provision for masters, who have disobedient servants. See Deut. xxi, 18-22. The punishment of servants is without lawful authority and is always unlawful. If it be supposed that the fact that it is made punishable for a master to kill his servant with a rod, renders it lawful to beat him with a rod, provided he does not kill him; the reply is, that the same mode of reasoning will prove it lawful for men to fight, provided they do not kill or disable each other. The 18th and 19th verses provide for a case where two men strive together, and one smites the other with a stone or his fist. Will it be contended that the striving is thereby rendered lawful? Certainly not. No more is it rendered lawful for a master to beat his servant with a rod, because the law provides that he shall be punished if he kills him while doing so.

The fact then that the scriptures take it for granted that a master is liable to get in a passion and smite his servant that he die, and provides for his punishment, does not give the least countenance to slavery.

But "he is his money." This doubtless is regarded as the strong hold of slavery. All that is necessary for me to prove is that it does not necessarily involve chattel slavery, and this will be easily accomplished.

1. The statute is a general one, including all classes of servants, many of whom it has been seen, were not and could not be chattel slaves. The 26th and 29th verses are of the same general character. If a man smote out the eye or the tooth of a servant, he was free. These laws protect all kinds of servants, Hebrew servants as well as others. It has been shown that Hebrew servants were bought with money, and of course, it was just as true of these that they were the money of their masters as of others. As the text affirms of a Hebrew servant as clearly as of any other, "he is his money," and as a Hebrew servant could not be a chattel-slave, the text affirms that he is money who cannot be a slave, and therefore it cannot prove those to be slaves of whom it affirms.

2. The language is most clearly figurative, and can be literally true only in a sense which divests it of all proof of chattelship.

"He is his money." All money in those days was gold or silver. But the servant was neither gold or silver, and was not money. A literal translation would strengthen this view. The expression, "he is his money" literally translated would read, "his silver is he." But a servant is not silver, is not money, but

flesh and blood and bones, body and soul. What then is meant by the expression? Simply this, he has cost the master money, the master has the value of money in him, and loses money's value by his death. But this is true of all servants bought with money, or whose wages are paid in advance, and therefore the expression cannot prove that the servant said to be the money is a chattel slave.

3. The obvious intention of the whole statute, as well as of that particular clause, requires no such construction, but the end is reached just as clearly and forcibly without involving the chattel principle.

The design of the general statute is to secure the condemnation of the master in case of willful murder, and thereby furnish greater security to the servant; as well as to secure the master against being put to death as a murderer when no murder was intended.

It is not to be inferred that the killing is to be punished as an inferior crime, because the killed is a servant. The translation perverts the sense. The word, *nakam* translated *punished*, should be rendered *avenged*. It is not the master that is to be avenged, but the servant's death, which under the circumstances necessarily means that the master shall be put to death as a murderer. This word, though it occurs repeatedly in the Old Testament, is translated *punished* in no other text, but is generally translated *avenged* and in a very few instances, to take vengeance or to revenge. The word is thus defined in Roy's Hebrew and English Dictionary: "*Nakam*. 1. He recompensed or paid; 2. avenged, revenged, cut off, as murderers; 3. vindicated, advocated, as the cause of another." The object of the statute is to secure such execution in one case, and to prevent it in another.

If the master smite his servant with a rod, and he die under his hand, the death shall surely be avenged. The instrument is a rod, not an axe. A man might kill with an axe, without intending it, but not with a rod. If the servant died under his hand, and a rod only was used, the proof is positive that he meant to kill him, and must have done it willfully and by protracted torture. Though a man might be likely to take some more fatal instrument, if he meant to kill, yet the fact that he did kill with such an instrument, is proof positive that he meant to kill, and the avenger is authorized to smite him as a murderer.

But suppose the servant does not die under his hand, but continues a day or two, then his death shall not be avenged. And why? Because the evidence is not clear that he meant to kill him. He did not kill him on the spot, as he would most likely have done had he designed to take his life. Moreover it was only a rod with which he smote him, and this is presumptive evidence that he did not mean to kill him; had he designed his death, he would have been likely to select a more fatal instrument than a rod with which to smite. Finally, "he is his money;" that is, he has a monied interest in him, and loses the worth of money by his death, and this is an additional proof that he did not mean to kill him. The design of this statement, "he is his money," is to show that the master's monied interest was against his killing the servant, that he lost money by his death, and this is just as clear in the case of a Hebrew servant bought with money, who could not be a chattel-slave. The monied argument is good in the case of any servant, whose wages are paid in advance, and as that kind of service was common, the idea of chattel slavery is not in the least involved. It is no part of the design of the text to create, legalize or justify the right of property in man, but merely to use the fact of a monied interest in a man, as collateral evidence that murder was not intended, and this object is secured as well without the assumption of chattel slavery as it is by resorting to that terrible position. It need only be remarked that the law in question provides only for the case, as a public offence. There can be no question that the servant, in case of abuse or injury, might appear in the court against his master, and receive justice at the hands of the judges, in an action for private damages.

(To be continued.)

A CHRISTIAN may be happy in trouble; he is safe in danger; goodness and mercy follow him all the days of his life.

The Law in the Cross.

THE representation is continually made, in our sermons and religious writings, of a hostile and exclusive opposition between the law and the gospel. The law, with its rigorous, impossible, and hopeless claims, is the spirit and injunction of the Old Testament; the gospel, with its mercy, forgiveness, and easy salvation, is only and wholly the teaching of the New Testament. Says a recent writer, in setting before ministerial students what should be the matter of their preaching: "The law must be preached. It is indispensable to the authority and cogency of the pulpit; but not so much the law as the gospel; chiefly, the cross of Christ."

Now the objection, and it is very decided, is against the notion, implied if not intended, that there is no exhibition of the law in the cross of Christ. We believe in the "law-work," as the fathers called it, in the conviction and conversion of men. We most earnestly believe in it, to the full depth and extent of Paul's experience in the seventh chapter of Romans. There is all too little of it in the preaching and conversions of the present day. Too many Christians are still-born. They do not come with a pang and a cry, and a new life that is positive and powerful. But the place from which to portray this "law-work," and the place in which to experience it, is not Sinai. It is Calvary, before the cross and the Crucified. Fearful and majestic as was the giving of the law amid the thunderings, and lightnings, and quakings, and trumpet-blasts of Sinai, it was vastly inferior to the execution of the law on Calvary, with its rent vail, and earthquakes, and darkened sun, and awful cry of the forsaken Christ. We do not need to lead the sinner from the Old Testament to the New, to effect in him the successive experiences of penitence and love. All may be done here in presence of the cross. Nay, all must be done here, for neither sorrow for sin, nor love for the Saviour, are ever born except in sight of him who died for sin, that he might save the sinner. Law and grace each find their clearest utterance from the cross, and every statement of both Testaments is in complete harmony with this. Take what expression you will in the Bible, of terror or of mercy, of the severity, or of the goodness, of God, and it points for explanation and fulfillment to the sacrificial death of Jesus Christ. The law of God is seen in the cross as it is seen nowhere else, and such is the only representation warranted by any part of Scripture.

1. The extent of the law is seen in the cross. No one could convince Christ of sin. The great adversary had nothing in him, not in his most secret thought or latent desire. The temptation of the wilderness and the agony of Gethsemane, could not for an instant shake, to the slightest degree, the steadfast obedience of his soul. The ordeal of crucifixion, when all his sufferings culminated, and the baptismal waters went over his head, was equally powerless to turn him from the commandment which he had received of the Father. "He became obedient unto death, even the death of the cross." Otherwise the holy Spirit could never convince the world of righteousness. Clearer than in precept reiterated to the thousandth time, does this example show us the extent of the law in its requirements upon us. God is no respecter of persons. His commandment is exceeding broad. In every instant of time, to every slightest impulse and every most transient thought, the demand is for spotless purity and perfect obedience. The least failure, even in the most trying moments, would have marred Christ's work and accomplished his condemnation before God. The least failure does as much for us. Stand before the cross and think of this. Christ was without sin. He died, the just for the unjust, that he might bring us to God.

2. The immutability of the law is seen in the cross. If exception from its rigor and full extent were possible, it must have been in favor of the Son of God. But God spared not his only Son. "Being found in fashion as a man, he humbled himself and became obedient unto death." To think of exemption for any one else is the highest presumption. Nor is there alone this universality. The law that demanded the obedience of Christ, makes the same demands upon us. He was

made of a woman, made under the law, the same law under which we are, and from which he offers to redeem us. It is immutable and impartial. Men may think it dead, that somehow, through the infirmity of man or the indifference of God, its claims are weakened or vacated. The cross most conclusively refutes this fatal unbelief. Here is God's only Son, without blame and most righteous in himself, set forth as the way of God's great mercy and love to man. But he must endure the last penalty, and exhaust the last curse of the law, because as man's substitute he is made man's sin—to redeem from the curse and penalty which man has incurred. Let no one think of mutation in the precepts or exactions of the law in his behalf, if there was no mitigation of the original and full demands in behalf of such a sufferer.

3. The severity of the Law's penalty is seen in the cross. We have many illustrations of God's displeasure with sin—of his purpose and power to vindicate the law by executing the penalty. The branding of Cain, the drowning of the Old World, the burning of Sodom, the captivity of Israel, the smiting of Ananias and Sapphira, the fearful death of Herod—these and other such instances attest the repeated declaration, that God can, and will, punish for transgression. But they rather affect, so far as we can see, the temporal and physical well-being of men. They are suggestions, hints, examples to those who afterward shall live ungodly, proofs that the threatenings of spiritual and eternal undoing shall likewise be faithfully visited. But in the cross we see more than this. Christ passed beyond the horrors of temporal suffering, and became a curse, an offering for sin. Wrath to the uttermost came upon him, when it pleased the Lord to bruise him and put him to grief. The severity of the law's penalty is here shown as nowhere else, and the impenitent sinner can read his doom in the cross, as he shall himself feel it if Christ be not his Saviour. "It is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." Let us learn the meaning of these words from the cross, and may the lesson hasten our escape.

4. The righteousness of the law is seen in the cross. We are taught that the law of the Lord is perfect. The commandment is holy, and just, and good. But how is all this enforced in the death of Christ. He was led as a lamb to the slaughter, as a sheep dumb before her shearers, so he opened not his mouth. No complaint, no murmur, no withholding of his back from the smiter, or his cheek from him that plucked off the hair. The Father bruised him and made his soul an offering for sin, but still with filial trust and cheerful acquiescence, he committed his spirit to the Father's hand. Surely we shall be speechless, and have nothing to answer when God riseth up. If the exactions and penalties of the law, when met and borne in their full power, found no resistance or complaining in the divine sufferer, we must consent unto the law that it is good. The righteousness of its broad and all-comprehending requirements, and the righteousness of its awful sanctions, will be felt and confessed by us, though we be so criminal as to bear its eternal curse. If Christ found no fault with it when he became obedient unto death, even the death of the cross, no more can we. We may murmur now, and this is our ignorance and our sin, but very soon the time will come when we shall have nothing to reply against God.

O, Christian, O, sinner, see the grace and love of God in the cross, and glorify his name for these. Let them lead you to constant and hearty repentance. But see also the terror of the Lord—the rigor and righteousness and certainty of his law—and be persuaded and persuade others to flee from the wrath to come.—*Examiner*.

TRUE godliness is true and eternal riches, for it has the promise of the life that now is, and of that which is to come. Seek to be truly godly, and you are rich to all intents and purposes.

THE precepts of God's word are the offspring of eternal wisdom, wrapped up in eternal love, and should therefore be constantly admired and scrupulously obeyed.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 17, 1863.

JAMES WHITE, EDITOR.

The Saints' Reward.

AND, behold, I come quickly, and my reward is with me, to give every man according as his work shall be. Rev. xxii, 12.

In briefly commenting upon this text we will notice the following points:

1. These are the words of our Lord Jesus Christ. In fact, the entire book is the "Revelation of Jesus Christ." Chap. i, 1.

2. The expression, "I come quickly," probably marks the period from the time probation closes, as described in verse 11, to the second advent.

3. The declaration, "and my reward is with me," shows that the saints' reward is not given at death, but at the second appearing of Christ.

4. The saints will receive reward according to their works in this life. A short life of well-doing, attended with light afflictions, will meet the reward of a far more exceeding and eternal weight of glory, to be given at the second coming of Jesus Christ. Then the Master will say, *Well done*, good and faithful servant; enter thou into the joy of thy Lord.

The fact that the future reward will be according to good works in this life, does not in the least set aside the benefits of faith. The apostle says, "Yea, a man may say, Thou hast faith, and I have works. Shew me thy faith without thy works, and I will shew thee my faith by my works." James ii, 18. Faith cannot take the place of works, neither can works supply the place of faith. They go side by side. They must agree, and in the well-instructed, genuine Christian, they do agree. The amount of faith any man has is shown by his works. If his works are good and abundant, he demonstrates that he has a large amount of genuine faith. If a man professes much faith, and does not sustain his profession by good works, he gives the best of proof that he is either a hypocrite, or a blind fanatic. The man who flatters himself that he will come in possession of all the joys of everlasting life by faith only, soon becomes a fanatic. Talk to him of doing all the commandments of God, and probably he will tell you that he will when he feels it his duty to do so. And he who hopes to reap the reward of the righteous by his works alone, becomes self-righteous, and is in danger of rejecting the means of salvation through Christ.

Genuine faith, which always brings the sustaining power and comfort of the holy Spirit, is necessary to a life of good works. Well-doing, which meets the reward of eternal glory in the kingdom of God, is but the result of true faith; hence when we read the many sacred promises of the saints' reward according to their works, we understand that faith, which is indispensably necessary to the performance of good works, is understood.

But 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 rewarded according to your works, how great a reward will yours be? As perhaps we may indulge in some little calculation upon 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 thus show themselves Christ-like. They take no other pattern. They seek for truth and duty as for hid treasure, and pursue them joyfully for the truth's and Christ's sake. They are ever ready to bear burdens and lift at the wheel of the cause of Christianity and humanity in and out of meeting. These are laborers, workers, and when the portion of the saints shall be given, great will be the reward of this class.

2. Here we get up an imaginary class, those who do neither good nor evil. We say imaginary, because the 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 cause, no burden for souls. Their care

does not reach beyond dear self. They are peaceable and quiet, and very kind and happy unless they are called upon to help even where help is needed. What they have done has been for the special benefit of beloved self. When they look back upon life to see where they have imitated Him who was rich, yet for our sakes became 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 the 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 now are, 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 carried upon the shoulders of the first class, and their influence is often against the truth. Murmuring, 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 give them a heart to repent and reform, and be of the first class, that when the Lord comes to reward the saints, every one as their 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 uncleanness. The plan for saving men from sin is ample. Let the half-hearted and lukewarm come fully to Christ, love instruction and correction, and to suffer for Christ's sake, and the waters of salvation, in all their gushing fullness, 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 come fully to Christ. They are asleep to their condition, and will be offended when corrected and reproof. In love and pity we should do all we can to save them, but never should be dragged down from the high position of right action by their course. The lot of the faithful is to cheerfully labor on, toil on, suffer on, till the reward be given.

Lessons for Bible Students.

(HISTORY OF THE SABBATH, PP. 50-63.)

WHEN the voice of the Most High had ceased, what positions did Moses and the people take?

In the brief interview which follows, what three classes of precepts did God give to Moses?

In this interview the Sabbath is not forgotten; what does the Lord say in regard to it?

Of what does this scripture furnish incidental proof? How does it prove this?

What did Moses do when he returned to the people?

What response did the people make?

What did Moses then do?

After he had read the book of the covenant in the audience of the people, what response did the people again make?

For what was the way now prepared?

What was the signal honor now conferred upon the law?

Upon what day may we infer that the ten commandments were given? p. 51, note.

How long did Moses remain in the mount?

During these forty days what did God give to Moses?

When these things were ordained, and God was about to commit to human hands his law as written by himself, what mention is made of the Sabbath?

With what other scripture should this testimony be compared?

Do either of these scriptures teach that the Sabbath was made for Israel?

Do they teach that it was made after the Hebrews came out of Egypt?

Do they even seem to contradict those texts which place the institution of the Sabbath at creation?

What then do we learn from these scriptures?

Whenever the word Lord is found in the Old Testament in small capitals, to whom does it refer?

What is Dr. Clarke's testimony relative to the Hebrew verb, *kadash*, to sanctify? p. 54, note.

From what time did God set apart the Hebrews?

To what expressions relative to himself did this relation give rise?

What was it that set apart Israel from all other nations?

What was the most expressive sign that God could give them, that it was the living God that sanctified them?

Did the Sabbath derive its existence from being given to the Hebrews?

What was it, and upon what did it rest, when given to them?

What then constituted the Sabbath a gift and sign to that people?

Is it any more remarkable that the Sabbath which was made for man should be given to the Hebrews, than that God should give his oracles and himself to that people? [It only signified that to them was committed the office of preserving a knowledge of the true God and his worship, in the midst of a race, who, with the exception of themselves, had become wholly apostate.]

Did the Sabbath originate from the fall of man for six days and its cessation on the seventh?

If the fall of the manna did not originate the Sabbath, why was it given thus? [Thus the Sabbath regulated the fall of the manna, not the fall of the manna the Sabbath.]

As the Sabbath became a sign between God and Israel, did it thereby become a ceremony and a shadow? p. 56, note.

What considerations prove this?

It is objected that if the Sabbath is now binding, the penalty anciently affixed must now be executed, and the Sabbath-breaker must now be stoned; what shows the fallacy of this claim?

As a part of what code was it that the penalty of death was affixed to a violation of the Sabbath and the other commandments?

What did this infliction of the magistrate probably foreshadow?

By what decision did the Saviour suspend, for this dispensation, such penalties?

Did our Lord by this decision set aside the penalty of the law?

When and by whom will the real penalty of the law yet be inflicted?

What was the last act of the great Law-giver in the memorable interview of forty days with Moses on the mount?

When Moses came down from the mount, in what condition did he find the people?

What did he do with the tables of stone received from God, when he saw their idolatry?

What did Moses do to the people on account of their sin?

After he had inflicted retribution upon them, what did he next do?

What did God then promise him?

On what texts does this fact throw light? p. 58, note. Before Moses went up the second time to meet with the Lord, what was he commanded to do?

How long did this second interview last?

How did it end?

Ex. xxxiv, 28, speaking of this interview, says, "He wrote upon the tables the words of the covenant," &c.; to whom does the word, he, refer? p. 59, note.

What parallel case can be referred to, where the pronoun, he, does not refer to its nearest apparent antecedent?

What texts furnish positive testimony that God, and not Moses, wrote upon the second tables?

By what other name are the ten commandments sometimes called?

How did the writing on the second set of tables differ from that on the first?

The two high honors of being spoken with God's own voice, and written with his own finger, are enjoyed alike by all the commandments; but what other one does the Sabbath commandment alone possess?

What is suggested by the commandments' being given on two tables?

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?

Why 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 transgressors of that 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 Levitical sacrifices.]

And to what law must this real atonement relate?

What must be the character of a law which demands an atonement, that its transgressor 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 certain detached ideas, such as, "end of the law," "not under the law, but under grace," "the law was our schoolmaster," "delivered from . . . the law," "let no man judge you," "let every one be fully persuaded in his own mind," "all 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 restore them to sanity of mind.

1. During the Jewish age the ten commandments were placed in the ark of the covenant, while the ceremonial 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 facts that Christ was to shed his blood, and make a real atonement for the transgressions of that very and veritable law contained in the ark.

3. There can be no doubt that this is the law which the Saviour came not to destroy or subvert, and of which he declared that one jot or tittle of it should not pass away till heaven and earth pass. Matt. v, 17-19.

4. It is this law of which Paul speaks in his letter to the Romans. Chap. iii, 19. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Verse 31. Do we then make void the law through faith? God forbid; yea, we establish the law. Chap. vii, 7. What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

5. This is the royal law of liberty which James affirms that his brethren would do well to fulfill; the transgression of which in one point or precept is sin; and by which his brethren are to be judged. Chap. ii, 8-13.

6. The great original of this law is in the "true tabernacle" in heaven, while that in the "worldly sanctuary" was a true copy of the original, certified by Jehovah himself, in his own hand-writing.

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 mystery of God should be finished. Rev. x, 7. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Chap. xi, 15-19.

8. 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. lxvi, 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 scenes of more than savage and demoniac barbarity which occurred in the late riot in Detroit, comport 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 to be a negro had committed an offense for which he was sentenced to the State prison for life. While on his way to the jail an attempt was made by a proslavery, democratic mob, to wrest him from the hands of the officers, and kill him on the spot. Being defeated in this, they turned their rage, without reason or provocation, against the colored inhabitants of the city, wreaking their vengeance upon them in all possible ways, burning their dwellings and destroying their property. Some thirty-two houses were destroyed by the mob, and between thirty and forty families, forming an aggregate of not far from two hundred destitute men, women, and children, thrown upon the charities of the community. Many lives were lost.

The following instances of horrible brutality are copied from the Detroit Tribune and Advertiser:

HORRIBLE BRUTALITY.

Some of the scenes during the attack upon the houses on Lafayette street were of a most harrowing and inhuman description. Our reporter stood near a house when it was attacked by the violent mob, with all description of missiles. The occupant of the house—a young colored woman with her children—believing that the mob possessed some manly feelings, seized an infant about three months old, and, with it in her arms, she went to the door, imploring them to save her rude domicile. Her presence seemed to make them still more savage, and with yells, screeches, and horrid oaths, they rushed upon her. The child was taken from her arms, thrown a distance of fifteen feet upon the ground, kicked and beaten, while the mother received similar treatment.

The acts of brutality of these rowdies are only equalled by the Sepoys of India. Well may respectable 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 OUTRAGE.

In several instances last evening, houses were fired with the inmates in them. One of the most heart-rending cases was the cooper-shop on Beaubien street, near Lafayette, where a number of colored persons, male and female, had taken refuge. The building was fired, and as the flame leaped over the side, the terrified inmates tried to escape, and were driven back time and again. At one time a mulatto woman with a child in her arms came to the door, when some hell-bound wretch drew back an immense club to strike her down, but his arm was caught and the murder averted, but not until she had been seriously pelted with missiles of one kind and another. Finally, as the flame closed around the desperate inmates, they burst forth and were knocked down, shot at and beaten by the crowd, until they managed to escape to places of refuge—pelted as they ran. An old, gray-headed man was struck with a stick of cord wood, his head laid open, and he knocked senseless. Such outrages would have disgraced the kingdom of Dahomey.

Tobacco and Tea.

It is a matter of encouragement to God's people, that as far as organization and church order are adopted and carried out among us, tobacco and tea are being laid aside. It has often been proved, and the testimonies to the church teach, that these articles are injuri-

ous and expensive, and must be overcome in order that it may be said that we have cleansed ourselves from all filthiness of the flesh and spirit, and that whether we eat or drink, we do all to the glory of God.

If tea and tobacco are injurious to our health, as far as we use these herbs, we violate a principle of the sixth commandment, which says, "Thou shalt not kill." And let us remember that we profess to show a respect for all of God's commandments.

Again, if we see the light on this subject, and manifest more willingness to sacrifice our means in buying tea and tobacco, that we may satisfy an unsanctified appetite, than we do to promote the well being of our fellow-creatures and the glory of God, do we not show plainly that our affections are not limited to the real worth of things, and that we do not love God supremely, and our fellow-creatures as we love ourselves?

How plain it is that self, tea, and tobacco, etc., are idols, to which many bow and sacrifice. Some can afford to pay several dollars a year to satisfy their appetite for tobacco and tea; but they think they cannot give anything for the advancement of the cause of truth, for religious works, which they very much need, or for the Review, which is a source of so much light, comfort and encouragement to the remnant, and by which we can keep pace with the church, in the way of holiness.

It is not necessary to make lengthy remarks to show that with some a reform is necessary on this point, and that the appetite should be overcome. This appetite is not natural but artificial and injurious. In this respect it is like the appetite for spirituous liquors. Some feel worse for not using tea and tobacco. They have had these articles, and their nature demands them. While using them they have been stimulated, and have, perhaps, for the time being, lost the sense of pain; but they have not been really and permanently benefited. To say the least, the injury has been as great as the benefit, so that in reality no advantage has been gained.

If we would overcome this appetite, we should avoid that which would lead us to use the articles that feed it. Hence if a friend presents us a pipe, or a quid 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 save 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 with poison, and which are more congenial to our nature.

Again, when we are perplexed in regard to the propriety of using tea or tobacco, we should keep on the safe side, and see that our example does not encourage the use of and appetite for tea and tobacco, in others, and cause the good way to be evil spoken of. I prefer to deny myself even of that which might be a benefit to me, rather than to cause others, by my example, to do that which is not lawful.

The idea that there is a difference between tea and tobacco is not a sufficient reason why tea should not be overcome as well as tobacco. It will not do for us to excuse ourselves by saying that one sin is not so great as another. We must overcome every sin. A pure people will the Lord present to the Father at his coming; and now is the time for us to purify ourselves. If we lower the standard to suit the taste of one, why not lower it to suit the taste of another, and so on, till the work of reform stops among us? No, the standard must be raised, and God's people will rally around it.

The fact that the blessing of the Lord does attend those who follow the body in this reform, is good evidence that our position is correct. We truly sympathize with those who are trying to overcome, and would say to such, Be of good courage. Look at the sufferings of God's people in the past, and murmur not. Look at the trials and sufferings that Jesus endured that he might sanctify a people unto God, and remember that he can be touched with the feeling of your infirmities, and that his grace is sufficient. Limit not his power. Master your appetite, or it will master you. You have not yet resisted unto blood striving against sin. "If at first you don't succeed, try, try

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

The following lines from sister R. Smith are appropriate on this point:

"Tea, coffee, and tobacco, lay aside forevermore;
The High and Holy One will help, if we his aid implore,
He'll help to get the victory; and victory must be gained,
Or no resolve to break the hold will ever be maintained.

"Not victory for a single day, a week, a month, a year,
But victory that shall stand the test till Jesus shall appear,

A victory that will overcome inordinate desire
To gratify perverted taste, by habit made, entire.

"The conflict rages fiercely—here a victory, then defeat;
But faint not, we can overcome, and make our foes retreat.

An armor for us is prepared, with helmet and a shield,
And One who mighty is to save, is with us on the field."

Be as consistent in this matter as you would in other matters. See that you do all you can to help yourselves, and the Lord will do for you what you cannot do for yourselves. When the temptation presses upon you and threatens to captivate and overcome your appetite, then flee to the Lord in prayer, and ask him for overcoming grace. In doing this you will resist the temptation, obtain strength, and get an experience that will be a blessing to you and to others. You will learn the art of obtaining strength to help in time of need, and be enabled to comfort others with the comfort wherewith you are comforted of God

D. T. BOURDEAU.

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 designed it for him. 3. What my motive was in so doing, &c.

To the first interrogation I will say, I wrote that article. To the second question I will answer, that I wrote for the good of all to whom it might apply, myself coming in for a good share of it. To the third interrogatory I reply, that my motive was to glorify God, and be of some use to my fellow-men.

Now I must be permitted to speak a little on some few principles which nearly concern those writing for the Review, and those reading the same.

It is conceded by all that a writer, to be useful, must be practical; and to be practical, he must be observing, and he must of course be pointed. When you take your gun to shoot at a hawk, you intend to hit, else why shoot? So here, if a writer takes the time and expense of writing to do some good, and strike at the evils which afflict our race, he must take deliberate aim. No hunter will shoot at random, as he takes precious time, and as he wades the swamps in quest of game, and lays out his money for ammunition, he does not make a mockery of it.

Often I have had brethren in this vicinity accost me pleasantly about something I had written for the Review, which they could trace to some little affair, and they took so much pains to take it all in good part, that I loved them the more, and they have encouraged me to continue to point a moral the best I could, hit whom it would; and they knew that I as often reflected upon my own besetments as upon others'.

Now if I must cease to do this, I must (as far as I see) lay down my pen, for the whole plan and object of writing is with me frustrated.

When I have a hard struggle with the enemy, and gain the victory, I immediately feel like taking a sketch of it on paper; but I do hope brethren will consider that I do not write for my own, or their, amusement, but rather to discharge my duty.

Not a word of that article is intended for any one to whom it does not apply, but if any brother finds anything in this, or other articles, which applies to him, God grant to set it home.

We are all fallible, erring, weak; and he is our best friend who warns us most, if given in a right spirit, and with wisdom. O that we could feel that God alone is our Judge. What is it to us if our brethren should

even misjudge us for a time? God has promised to bring our righteousness to light. O, to come to him with our troubles; he can comfort the wounded heart. He wounds to heal.

Trust in him; do not allow Satan to cause thee to fret and grieve over fancied wrongs! Thy brethren love thee! God and angels love thee; but they will love thee more when thy heart is become like the jasper of the walls of the beloved city, transparent, so that his bright rays may shine through thy soul, reflecting its bright hues all around. Of one thing be assured, God is just; rest in him, and wait patiently; but be just with thine own heart. Condemn not thy brother hastily.

JOS. CLARKE.

To the Friends of Truth.

YE who by the help of the Lord,
Have set out for a world that is fairer,
Resolved, through the mercies of God,
In the kingdom of heaven to be sharer;
Who the light of his truth have received,
And with joy have rejoiced in its shining;
The sure word of his prophets believed,
Let your hearts now be daily refining.

Prepare ye yourselves for the test;
Give diligence unto your calling,
Make sure your election to rest,
Trust in God who can keep you from falling;
For soon He that cometh will come;
Yea, quickly he'll come and not tarry.
And we know that there then will be some,
Whom he to bright mansions will carry.

O let us with diligence run,
Ne'er once to the enemy yielding;
May we each till our work is well done,
The sword of the Spirit keep wielding.
Then when we have ended the strife,
And the truth from iniquity frees us,
Everlasting enjoyment and life—
We shall gain through the merits of Jesus.

M. E. DARLING.

Beaver, Minn.

Christ as a Conqueror.

OH! 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 the angels of God came and ministered unto Christ, and placed upon his brow a crown of victory. Gethsemane holds, in its memory, the scenes of strife enacted there, how that, in the first attack, the soul 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, "Father, if it be possible, let this cup pass from me"—how, again strengthened, the conflict again renewed, the multitude of sin, the sin of the whole world thrust upon him, again brought forth from the lips of the anointed, "Father, if it be possible, let this cup pass from me." Oh! the intense suffering of the Son of God in the garden, where, wrestling for our sins, he sweat, as it were, drops of blood. Yet, blessed be his name, He drank the cup, even to the bitter dregs; he conquered sin; and the angels again came and ministered to him, placing upon his brow another victor's crown. Calvary, too, can tell how the hosts of hell seemingly triumphed there, and rejoiced when it had bruised his heel, so that he was taken from the battle-field and laid among the dead. The garden near by, the garden of Joseph of Arimathea, can exultingly relate how, on the morn of the third day, though his enemies watched around his grave, he arose in power, conquered death and the grave, and how again the angelic host circling around him, cried to the vanquished, "O grave! where is thy victory? O death! where is thy sting?" And the mount of ascension can tell how he who left the courts of heaven as a warrior, returned thither as a conqueror, leading captivity captive, laden with the richest spoils, gifts for men even for the rebellious; and how the myriad of angels who conducted him to his scene of conflict, heralding his approach to earth in the noble strains, "Glory to God in the highest, peace on earth, and good-will to men," again led the mighty victor home, shouting, as they passed through the skies, the conqueror's praises, and crying, as they neared the Eternal City, "Lift up your heads, O ye gates, and the

King of Glory shall come in. Lift up your heads, O ye gates, even be ye lifted up ye everlasting doors, and the King of Glory shall come in." And then, as he passed up through the shining streets into the Father's presence, and there had placed on his head many crowns, tokens of many victories, and was seated upon the right hand of the Majesty on High, upon the throne of his power, heaven's arches rang as the morning stars sang together and all the sons of God once again shouted for joy.—"II." in *Evangelical Messenger*.

The Bible not Corrupted.

It is sometimes objected by skeptics, that the Bible has been through so many manuscripts and versions, that it is altogether uncertain whether it is essentially the same as it was written. But these people either know or are willingly ignorant that the Hebrew Bible—i. e., the Old Testament—is in the original language still, as is also the Greek New Testament. Neither of these have been corrupted by translation, for they are in the same tongue in which they were written. Neither is the English translation essentially different from the original, as anybody who can read Greek or Hebrew can see for himself. Moreover there is a manuscript at Rome which is 1400 or 1500 years old, and another as old or older has recently been found in the East by one of the best scholars in the world, in the employ of the Russian Government. Then, too, there is a translation of the New Testament into the ancient Syriac, made, perhaps written, fifty years after the death of the Apostle John, and widely circulated in Asia. This has recently been translated into English, 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 that our means of knowing what the Apostles and Prophets wrote, are, in the main, as good as if we had lived in the second or third century.—*Sel.*

Faint Not.

THERE is a deep feeling of despondency pervading 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 secession in the South is fast spreading over the North." A fearful crisis is upon us, and blood toucheth blood. It is natural that the apprehensions of Christians should be excited as well as those of worldlings. At such a time, instead of yielding to fear or despondency, it should lead them to stay themselves upon their God, and with the royal Psalmist to say, "Why art thou cast down O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God."

It is for such a time as this that our heavenly Father gave us his exceeding great and precious promises of support and protection. To His name should we flee as to a strong tower, making Him our only trust. We are clearly entering those days of which the Saviour informed us before they came, when it shall be as it was in the days of Noah and Lot. If we wish protection and deliverance, we must, like those men of God, live in communion with Him, and bring him nigh to us. Instead of despairing, we should, like the old prophet in his trials say, "The Lord is my portion, saith my soul, therefore will I hope in him." Few, who have not experienced it, can imagine the relief and strength the Christian receives by simple repetition of that passage in the spirit of confidence. "The Lord is my portion." How precious the words! Be strong in Him who is your wisdom, righteousness, sanctification and redemption. "Faint not, feeble tempest-tossed disciple." "It is your Father's good pleasure to give you the kingdom." Be dead to the world, to sin, to fear, dwelling in God and he in you. There is a plentitude of grace, and of protecting and saving power in him. Wait, I say on the Lord.—J. LITCH, in *Ad. Herald*.

We can only truly enjoy our mercies as we see in them the hand of a God of love.

Extracts from Letters.

Bro. C. M. Holland writes from Palesine, Johnson Co., Iowa: Two years ago while on a visit to my brother's in Henry Co., of this State, myself and companion were brought to the knowledge of present truth by the preaching of brother M. Hull, 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 we put our trust in the Lord and went on our way praying that he would extend his work. We tried to tell our friends 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 declared his intention 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 we think if Bro. Snook could come and give a few discourses there would be others added to us.

Sr. M. Losey writes from Tompkins, 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. O how I love the law: it is my meditation day and night. I feel my weakness 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 determined to make my calling and election sure; to lay aside every weight and the sin that does so easily beset me; to press forward that I may gain eternal life. I want to be among that happy throng whose robes are washed and made white in the blood of the Lamb. I want to be ready to meet him with joy, and to exclaim, Lo this is my God, I have waited for him; he hath become my salvation. O for a closer walk with God, for a firmer faith and a more entire consecration to him. O that I might grow in grace and in the knowledge of the truth. Pray for me that I may ever be a meek and humble follower of the blessed Jesus and finally stand with you on mount Zion.

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 faith of Jesus, that I may be prepared to meet Jesus when he comes to make up his jewels, and have a part in his glorious kingdom. It is now nearly a year since I began to keep the seventh day as a rest-day; and for some time I kept it merely as a rest-day, and because I believed it was the day which God commanded to be kept.

I never heard a Seventh-day Adventist preach until last June, when I had the privilege of listening to Bro. Bates. I had a heart willing to receive the precious words of truth, and a desire to keep all God's commandments. At that time I was teaching school, and expected, if I embraced the Advent doctrine, to be obliged to leave my school, as the officers were bitterly opposed to it. Satan also presented to my imagination what my feelings would be, should my then dear friends and youthful associates turn away from and forsake me, and what an appearance I should make without hoops, &c., with many other ideas calculated to keep me in his subtle power. For a short time I was divided between two opinions. Yet, thank the Lord, I was enabled to go forth, trusting in his grace to be sufficient for me, and I have found him a present help in every time of need. I would not now exchange the hope that I have in Christ for ten thousand worlds like this and all their momentary pleasures. No, I want something that will sustain me in a dying hour, should I be called to be laid away for a little season, or that will shield me from the seven last plagues, if I am permitted to live until that trying time. I feel to pray for the lonely ones scattered up and down the land, and would say to them, Take courage; we have but a short time longer to fight the enemy in this unfriendly world. Soon Jesus will come, and then, if faithful, we shall be permitted to remain forever in

his kingdom. Is not the prize worth striving for? I feel that it is.

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

How oft I have felt to rejoice, when I have read the soul-cheering letters from those who are striving to serve the Lord, and keep all of his commandments blameless. I feel thankful indeed for what the Lord has done for me. I feel thankful that I ever heard the voice of the third angel's message and had a heart to receive it, and I feel to rejoice in the light of present truth, and what the Lord is doing for his people. May we be a holy people, zealous of good works, ready to be translated when Jesus comes. It is my aim and desire to have eternal life, and by the grace of God I will secure it. Brethren and sisters, let us wake up out of this drowsy state. Let us arise and put on the whole armor of the Lord and fight valiantly the good fight of faith, for the day of the Lord is at hand and hasteth greatly. Let us volunteer in the service of the Lord with free hearts and willing hands, stand up for the truth and overcome the enemy on all sides, putting our trust in Him who is able to save even to the uttermost. If we do all that is required of us, we shall finally gain a reward far more valuable than all the treasures of Egypt. I feel stronger in the Lord than ever, and am determined by the help of my Master to fight my way through to the kingdom. I want so to live that, when the voice of the archangel shall sound to raise the sleeping saints, and the glory of God be revealed, I may with all his holy saints be ready for translation. May we all be ready, for that great event and finally be saved in his everlasting kingdom.

Bro. J. F. Ballenger writes from Oneco, Ills.: We are an organized church of some seventeen members, who are in unity of faith and bonds of love, waiting for the glorious appearing of the great God and our Saviour Jesus Christ, who shall change these 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 up, and we have the money in the treasury to pay our portion to aid the Ills. and Wis. tent, the coming season.

Brethren, let me say to you who have a disposition to murmur or complain (if such there be), is it not time for us to awake to the great work that is before us, and to have on the whole armor and stand united? Do we not see the storm coming, the clouds gathering, the thunders muttering, and that the wrath of God is about to burst upon the heads of a guilty world who keep not the commandments of God, and have not the testimony of Jesus Christ? Then let us seek meekness and righteousness, if it may be that we may be hid in the day of his anger.

Bro. J. Hebner writes from Whitby, C. W.: The Review and Herald is a welcome messenger laden with truth. It is all the preaching that I have heard since I was at Rochester; and my heart swells with gratitude to God for such a paper, which brings from the treasure book the third angel's message, teaching the commandments of God and the faith of Jesus, and all the gifts of the Spirit.

Dear brethren and sisters, my desire is that I may live in obedience to all God's holy commandments, that I may be a perfect overcomer with you, and share in the kingdom of the Messiah.

Bro. D. Price writes from Lynxville, Wis.: I am still 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. I be-

lieve that we are living in perilous times, when we need the whole armor to shield us from the coming storm. My prayer is that we may all be found faithful, and meet in the kingdom of God.

Bro. B. P. Warner writes from Woodhull, 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 have been trying 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 Spirit, 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.

A SUPERSTITIOUS conscience is a serious evil in a believer's way; endeavor to obtain an enlightened, tender, and unbending conscience as a gift from God. He giveth liberally, and upbraideth not.

USEFULNESS AND STRENGTH.—The secret of all diligence, energy, pleasure, success in duty, is a heart enlarged by the love of God—"For the love of Christ constraineth us." O! that golden chain of perfect freedom! that binding yoke of most sweet and willing bondage! See St. Paul, the bondsman of Christ, going out to his daily service of labors and perils, chanting his morning song, "Most gladly will I glory in infirmities, that the power of Christ may rest upon me." Strong in the Lord and in the power of his might, was St. Paul—but his strength was the strength of faith.

Bishop McIlwaine.

OBITUARY.

DIED in Hillsdale, Mich., March 4, 1863, of lung complaint, Louisa J. Samm, 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 love of God, and how we should manifest our love to him. 1 John iv, 19.

JOHN BYINGTON.

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 greatly feel the loss; but they hope to meet her in the kingdom.

At the time of her burial the meeting-house was filled with those who were anxious to hear a discourse on the occasion; but there being no minister in reach, the funeral was postponed until March 8, when a large congregation convened to hear a discourse from the writer, on Hosea xiii, 14. The audience seemed to sympathize deeply with the mourning friends. May we all prepare to meet those who sleep in Jesus, when the trumpet sounds, and the dead are raised incorruptible.

Also, died in the same place, March 7th, Julia, daughter of Bro. and Sr. Brady. The writer gave a discourse on the occasion from 2 Sam. xiv, 14.

"Nature will mourn for dying friends,
And shake at death's alarms."

May the Lord prepare us for that country where

"Pains, and groans, and griefs, and fears,
And death itself shall die."

MOSES HULL.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 17, 1893.

Note from Bro. Ingraham.

BRO. WHITE: By request of Bro. Sanborn I have taken it upon myself to fill his appointments. Our meeting at Cranes Grove was one of interest. The brethren are united, and see the importance of rising with the truth. We spent Sabbath and first-day, March 7 and 8, at Round Grove. The church are getting on to better ground than they have occupied in the past. The dross of this church seems to be passing off, and leaving the pure coin by itself. There is quite an interest among the youth of the place and some are on the point of turning to the truth. On our return we expect to spend a short time in this place.

WM. S. INGRAHAM.

Meetings in Wis.

BRO WHITE: Since my last report I have given fourteen lectures in this place. The interest has been good all the time, and increased to the last. Methodists and Spiritualists united to oppose the work of God, but he is stronger than they all. Last Sabbath the power of the enemy gave way, and we had a melting time. The spirit of the Lord filled the house. Sinners cried for mercy, and those that had started before were strengthened. Fourteen have started for mount Zion. Others are almost persuaded and we expect that they will soon start. I expect to go from here to Spring Green Prairie. Pray for us. I feel that we are truly living in the last days and what is done must be done quickly. There are many calls in this State for help; but where are the laborers? Truly the harvest is great but the laborers are few. Pray dear brethren, that the Lord of the harvest will raise up laborers for the work. I want to go with the remnant to mount Zion.

Yours striving to overcome.

JOHN R. GOODENOUGH.

Brooklin, Wis.

Call for Help.

BRO. WHITE: We have commenced to build a meeting-house here, 30 by 38, and we want to be organized so as to hold church property. If any of the Mich. Conf. committee can attend to it, we would be very glad. We want to go on with the house as fast as we can. In behalf of the church.

JOHN WILSON, Clerk.

Bowne, Mich.

We ought to grieve, not merely that we are afflicted, but that a God of love should find it necessary to afflict us.

APPOINTMENTS.

PROVIDENCE permitting I will meet with the following churches of Wis. at their next quarterly meetings.

Avon, Apr. 4, 5.
Little Prairie Walworth Co. " 11, 12.
Oakland, Jefferson Co. " 18, 19.

Meeting to commence at each place with the commencement of the Sabbath. We hope to see a general gathering at these meetings.

I will also meet with the brethren at Johnstown Center, 25, 26 and perhaps continue a week.

ISAAC SANBORN.

P. S. My P. O. address will be Whitewater, care of M. J. Bartholf, till further notice.

I. S.

PROVIDENCE permitting I will meet with the brethren and sisters at Milford, according to their request, the Sabbath after the quarterly meeting at Avon—Apr. 4th—and will give public lectures evening after the Sabbath and on Sunday the 5th, as they may arrange.

J. N. LOUGHBOROUGH.

Providence permitting, I will meet the church at Waukon, March 20. With the brethren of West Union

on the evening of the 24th, and remain over Sunday. With the brethren of Waterloo, on the evening of the 31st. With the church at La Porte on Monday evening Apr. 6; and will continue as long as necessary. And if the brethren of Sandyville Knoxville and Eddyville desire, I will then hold meetings with them.

B. F. SNOOK.

Appointments for Ohio.

On account of continued bad roads we are induced to relinquish the idea of giving another course of lectures this month, and appoint to meet with the churches as follows:

Green Springs, March 21.
Gilboa, " 28.
Wood, Co. as the Brn. may arrange. Apr. 4.

At the above meetings those are expected to attend who live adjoining those places to arrange for future meetings, at least quarterly.

At Jackson, (evening.) March 24.
We shall also notify by letter regarding the meeting at E. Townsend.

J. H. WAGGONER.

H. F. BAKER.

E. Rockport, March 5, 1893.

The next monthly meeting for St. Lawrence Co., N. Y., will be held in Norfolk, the fourth Sabbath and first-day in March. A general attendance of the Sabbath-keepers is solicited.

In behalf of the church.

WM. W. MILLER.

I design to meet with the church at Roosevelt, N. Y., Sabbath and first-day, March 21 and 22.

Also with the church at Mannsville, Sabbath and first-day, March 28 and 29.

With the church at Adams' Center, Sabbath and first-day, April 4 and 5. Also April 11 and 12.

At Buck's Bridge, St. Law. Co., where Bro. Hilliard may appoint, Sabbath and first-day, April 18 and 19.

The next monthly meeting for Central N. Y. will be held with the church at Roosevelt the first Sabbath in April.

J. N. ANDREWS.

BUSINESS DEPARTMENT.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

Geo. Clark 1,00,xxiii,15. Mrs. J. Bailey 1,00,xxiii,15.
L. Lunge 1,00,xxiii,1. H. P. Gould 1,00,xxiii,7.
Lydia J. Shaw 1,00,xx,13. J. Cole 1,00,xxii,1. A. B. Morton 4,68,xxiv,1. From a friend... 2,00,xxii,1.
W. W. Wilson for E. Godfrey 1,00,xxi,1. J. Hall 1,00,xxiii,7. L. Darling 1,00,xxiii,12. Jas. Platts 4,00,xxv,8. D. Price 2,54,xxiii,10. W. Sadden 1,00,xxii,16. G. H. Matthews 1,00,xxii,1. E. Lozee 2,00,xx,6. C. Rhodes 1,00,xxii,13. E. W. Coy 1,00,xxiii,15. H. Bolton 1,00,xxii,1. M. M. Lunge 1,75,xxiii,5. W. Hoag 2,00,xxiii,15. E. Dayton 2,00,xxii,16. W. S. Ashley 0,50,xxii,15. J. Marvin 2,00,xxi,1. J. Wilbur 2,00,xxiii,18. J. Wilbur for C. Foster 1,00,xxiii,16. M. Montgomery 1,00,xxii,13. Robert Holland 1,00,xxii,16. L. J. Hall 2,00,xxiii,16. C. Baker 2,00,xxiii,1. Church at Washington, N. H., for A. Green 1,00,xxiii,1. C. K. Farnsworth for R. H. Ober 0,50,xxii,16. A. Leper 2,00,xxi,16. W. Lea 1,00,xxi,18.

For Shares in Publishing Association.

Josiah Wilbur \$5,00.

Cash Received on Account.

H. Bingham \$6,60. A. J. Richmond 20c. W. S. Higley jr. \$5. J. R. Goodenough for Isaac Sanborn \$2.

Books Sent By Mail.

H. Bingham \$1. W. W. Wilson \$1. E. Goodwin 88c. W. H. Ball \$1,20. A. B. Morton 12c. M. E. Darling 40c. A. J. Richmond 80c. D. Price \$2,46. S. Goff \$1,10. L. A. Marsh 90c. J. P. Hunt 40c. B. F. Northcutt 10c. H. Hilliard \$1,25. J. P. Eastman 12c. M. E. Lunge 12c. S. N. Haskell 12c. W. Jackson \$1,40. Wm. Lea \$3,26. Eliza Smith 50c. Geo. S. West 12c. S. E. Elder \$1,10. J. Wilbur \$1. J. Y. Wilcox 60c. D. W. Randall \$3. W. S. Ingraham \$1. L. G. King 12c. J. Wilson \$1,20. J. J. Gaylord 40c.

Books Sent by Express.

Oliver Mears, Perrysville, Ohio, \$5. W. S. Higley jr., Lapeer Mich., \$8,70.

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.

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Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
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Christian Baptism. Its Nature, Subjects, and Design,	10	3
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An Appeal for the restoration of the Bible Sabbath in an address to the Baptists,	5	1
Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath,	5	1
Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, Milton on the State of the Dead,	5	1
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Illustrated Review. A Double Number of the Review and Herald Illustrated,	5	1
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The same in German,	5	1
" " " Holland,	5	1
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" " " " Dan. ii, and vii,	5	1
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