## The Sabbath Reroter.



THE JEWS OF PALESTINE.
 information relative to the condition: and
habits of the Jews, and the encouragements



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|  <br> Now Tork, May 8, 1882. |  |  |  |  |  |
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|  |  | tencise our patience or our apathy. 1 do by th | by the marrige of Ne-mity. A long time | ool | hat the Jew question is to be again agitated |
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| TRIL HERE-JUDGMENT HEREAFTER <br> That the sorrows which affict the human |  |  |  |  |  |
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| anal guilt, cannot be maintained with any |  |  |  |  |  |
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| consistency. Inspiration tells us of a class of perions who "are not in trouble as other men, |  |  |  |  |  |
| neither are they plagwed like other men;" and thoy are mpresented as men of very proud |  |  |  |  |  |
| and opprenivive dispositions. On the other hand, we aro told of a class, who have " wa. terr of a full copp wrung out to them;" and |  |  |  |  |  |
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| these are denominated God's people. The providence which orders things thus is inexplicable on the supposition that justice is meted |  |  |  |  |  |
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| Oout here. Juatico requires that the pioud and ${ }_{\text {appresive }}$ |  |  |  |  |  |
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| of the two. Here, then, is a fact, attested by the word of inspiration, which the theory of moderh Uritrersalism, that men receive their punishment as they go along, does not satis factorily account for. |  |  |  |  |  |
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| ${ }^{5}$ We would call attention to another fact; ono which stares all community in the face |  |  |  |  |  |
|  |  |  |  | dies on this subjeet. |  |
| one which stares all community in the face. Tho system of American slavery dooms three |  |  |  |  | ceneme |
| millions of rational beings, made in the image of God, to ${ }^{2}$ condition which is any thing but |  |  |  |  |  |
| enviable, when compared with that of the white population of the country. They are |  |  |  |  |  |
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| without mercy for the most trivial faults, and often for no fault at all; parents and children are torn asunder, and separated forever |  |  |  |  |  |
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|  |  |  |  |  | for him and for Hungary. |
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| whet they have no comforter." Tell us, then, are these poor creatures of the African race sinners above all others? Is their personal guilt before God greater than that of the whites who oppress them? |  |  |  |  |  |
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| Look, too, at the heathen world. Are the inhabitants of those countries where the light of Revelation does not shine, a happy people? |  |  |  |  |  |
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| Io it not among sach people that the most cruol dospotismis of the earth are found? Do not the masses groan under the rigorous ex- |  |  |  |  |  |
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| ctions of those that are in authority? Are not their wars crual, and witred diabolical outrage? Do not the priesthooda of such countries impoveribs the |  |  |  |  |  |
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| people to the utmost, impose upon them the moot unrighteous̀ exactions, and enforce the most sanguinary cruelties under the cover of |  |  |  |  |  |
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| roligion 1 Do not the combined infuences of the priosthood and of governmont well nigh extinguibi inill traces of happiness among them |  |  |  |  |  |
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| It is needless to deny it. The facts are notorivus, as attested by a travelers, confirming |  | " But I must tell you some of my personal |  |  |  |
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| the testimony of Holy Writ, that "the dark places of the earthare full of the habitations of cruelty." But tell us, hs the personal guilt of |  |  |  |  |  |
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| those heathen greater than that of more high. II favored simners in civized lion against so much light. |  |  |  |  |  |
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| In the light of such facts, we wonder that men who believe in a God of juatice, can repudiate the doctrine of a judgment to come, |  |  |  |  |  |
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| $\begin{aligned} & \text { TTo our mind, the method of divine providence } \\ & \text { regues the necesity of that jugment. The } \\ & \text { Tiffortues which we experience here } \end{aligned}$ |  |  |  |  |  |
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| though caused by din, are frequently brought upon us by the sins of others rather than by |  |  |  |  |  |
| our own personal acts. The child suffers for the nins of his parents; the wife for those of |  |  |  |  |  |
|  |  |  |  |  | the Homestead Bill, the principal Mpeakers being Mr. Stephens of Georgis. Mr. Smith |
| her hunband; the citizen for those of his - neighbor, with whom he iṣ more or less inti- |  |  |  |  |  |
| mately connected, But this all takes place, not in proporion to the personal guilt of the sufficrer; for in nine cases out of ten, the suf |  |  |  |  |  |
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| od for his own sins. Deut. 25: 15. Ezek. 18 : <br> 20. But this declaration does not hold good |  |  |  |  |  |
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| in reppect to the sorrows of this life; for it is dertain that children $d o$ suffer for the sins of thoir parents here, and that we all suffer more |  |  |  |  |  |
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| upon the children, unto the third and fourth goneration of them that hate him." But when |  |  |  |  |  |
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| the time of rendering to every mani according to his works shall come, every man shall bear |  |  | Comipoeed of thirystwo Biahoppg, (eix of them |  |  |
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| bio own buirdon. But as the providenco of |  |  |  |  |  |
| ar mide to suffer, in greater or less degree for the dins of others, it is manifest that the judgmont which vindicates his righteousness is |  |  |  |  |  |
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| But what can be the object of such a state of things as prevails in this world - a state in |  |  |  |  |  |
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| which the leat guity seem to endure the groatent amount of bortow, while the wicked |  |  |  |  |  |
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| prooper, and" sproad themselves like the gtreon bity tree $9^{7 \prime}$ Those who imagino that tho dippenations of providence are all or |  |  |  |  |  |
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