



The Sabbath Recorder.

Alfred Octavi, N. Y., Fifth-day, May 18, 1876. N. V. HULL, EDITOR.

From the Chicago Standard.

EASTER SUNDAY AMONG BAPTISTS.

"Sunday" is a Standard of April 27th, says: "Baptist churches, both in New York and Brooklyn, observed Easter in flowers, music, and sermons. It also says: 'A growing tendency to regard such occasions as manifestations of this tendency is seen in other localities. It is true that Baptists are just finding out that the observance of Easter is required by the word of God. Many Baptists of the past were 'mighty in the Scriptures.' Can it be said, 'but their eyes were holden' in respect to Easter? Is progressive revelation given? When light on the subject of Easter is put on the ground of gain to the rest of Christ, then it is ready to be heard, and a 'word' would like to say a word." The history of Easter seems to be that of a pagan festival which was celebrated by the early Saxons in the spring, and for which the early missionaries substituted the Christian festival. The early Christians differed in regard to the time of observing Easter, and serious disputes occurred. Matters continued in this state until the time of Constantine, who had the subject brought before the council of Nice (A. D. 325). The question was fully discussed, and finally settled for the whole church by adopting the rule which makes Easter day to be always the first Sunday after the full moon which happens upon or next after March 21st; and if the full moon happens on a Sunday, Easter day is the Sunday after. By this arrangement Easter may come as early as April 22d, or as late as April 25th.

such purpose as declaring the sacredness of that day. When used for such a purpose, they are turned away from their original design, and forced into an unnatural connection. That Baptists are earnestly in favor of a pure Christianity we do not doubt. They wish to follow the simple teachings of the Holy Spirit, and are to be honored for this. Their pleadings for a pure Christianity have been eloquent and effective, and we trust will be unabated. Nevertheless, they have mixed water with their wine. Their theology is adulterated. While they have eloquently contended for "thus saith the Lord" in regard to ordinances, they have contradicted themselves by practicing and pleading for one only human origin. The learned Neander, whom they delight to honor, says, "The festival of Sunday, like all other festivals, was always only a human ordinance." E. De Presence, D. D., in his 'Early Years of Christianity,' says, "No such claim to a divine institution of the Lord's day was advanced in the early ages." It is unreasonable for "Aaron" to weigh against the observance of Easter the fact that other festivals of the church before they were of human appointment, and then praise the observance of Sunday, because it too was "only a human ordinance." If Baptist churches observe Sunday, why not also observe Easter? And if they observe Easter and Sunday, why not also the other festival days? And if these, why not also the sprinkling of adults and infants? And if they do these things, what things are there that they may not do?

DEATH OF REV. G. E. TOMLINSON.

We have received a dispatch from Rev. L. C. Rogers, informing us of the death of Rev. Geo. E. Tomlinson, pastor of the Seventh-day Baptist church at Westley, R. I. This news is not only sad, but has surprised us. Since Bro. Tomlinson's trip to Europe, his health had become so much improved that we had rested in the hope he would be spared to us for many years. We are therefore wholly unprepared for this sorrowful event. Bro. Tomlinson was one of the men whom we would gladly have seen in the most responsible positions that Providence might open to him among us. Success had attended him in every department of labor upon which he was entrusted. Every where he was beloved. We tender to his widow and to the dear children he has left, to his relatives, and to the dear church of which he was a faithful, successful, and beloved pastor, our sympathies, and invoke upon them the favoring smiles of Heaven. We have no doubt that we shall be able to give to our readers in our next issue the particulars attending his death, and other matters of interest.

What does "Aaron" mean when he says, "The Lord's day and the Lord's ordinances are a standing and emphatic protest against that form of infidelity which attacks Christianity upon the historic side?"

Since the above was in type, we have received a letter from Bro. Rogers, from which we make the following abstract: "Bro. Tomlinson died at about 8:20 last evening, (May 11th). After a short ride in the evening with Mrs. Tomlinson, he returned and retired at 8 1/2 o'clock. At about ten minutes after nine, Mrs. Tomlinson, who was about going up stairs, heard a strange sound and hurried up, and found her husband in considerable distress. She received intelligent answers to her inquiries, but his speech soon became incoherent, and a marked change was perceptible. Death was evidently fast approaching. The earth vision was fading away; the eye of the soul looked no more from its accustomed window; speech was no more, but he pressed warmly the hand of his companion and soon bid adieu to earth and earthly scenes forever. His active brain and resolute will had worked up all the forces of nature, and he died like a faithful and unflinching soldier—died at his post. He had been trying on the very day of his death to prepare his Sabbath sermon, but he found he could not—could not command his thoughts. He left his study to try the tonic of a short ride at twilight. He sought rest for a little sleep, that sweet restorer, so often sought in vain. He sleeps. Death has brought him his calm repose. Upon the pallid face, a sweet expression of restfulness is taking out the lines of care and painfulness. His funeral will be attended on Friday at a half o'clock on Second-day afternoon. I write this hurriedly. You will of course receive in due time a full and formal notice."

A MISDIRECTED LETTER.—A letter has been sent to the Sabbath Recorder, which seems to have been written under a misapprehension concerning our position on the state of the soul between the death of the body and its resurrection. It is written as if we believed in what is termed the "sleep of the soul," which we do not. That the body is mortal we do not doubt, but of the soul this can not be affirmed. The body can undergo physical changes as the soul can be morally changed. The body sown in corruption will be raised in incorruption. The sinner soul is morally dead, but in the new birth is made alive in Christ, which is life eternal. We could not publish the letter referred to and let it pass unanswered, nor should we be willing to commence a discussion of the question in the disorderly way we should be obliged to, did we follow the plan here adopted. It would be better to be more method-

ical. If we know where we commence a work, we shall know better how to pursue it and better how to end it. Often to begin well insures a good ending.

THE SABBATH.

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5.

The opponents of the Sabbath of the Lord, especially that class who teach that the Sabbath law has been, in some way or other, abrogated, bring forward this passage from the writings of Paul, in support of their heaven-daring and God-defying theory, with as much assurance as though they had found something which incontrovertibly proved their position, notwithstanding the fact, that the only way in which they can possibly draw even a shadow of support from it, is by utterly ignoring the facts of the connection in which it is found. Evidently they have formed their theory to suit their practice, and to sustain them in that practice, which practice which they find to be in open conflict with the plain teachings of the Sabbath law; and, having formed their theory for that purpose, and with that intent they set to examining the Bible, not with the view to learn "what is truth?" but what they can find that they can construe into a support of their theory.

Of this class of teachers the Lord says, "I have not sent these prophets, yet they prophesied. But if they had stood my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23: 21, 22. What are "my words," which, "if they had caused my people to hear, . . . they should have turned them from their evil way?" (Read Ex. 20: 1-17, inclusive.) Of them Moses says, "These words the Lord spoke unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 4: 22.

Among these words we read, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." And yet, with these unaltered and unalterable words of God, resting upon the record before them, men bring up this declaration of Paul to the Romans, and flaunt it in the face of the Almighty, and of the defenders of his holy law, as affording evidence that the law is done away! One says, "If I am persuaded that every day is alike, that one day is not to be esteemed above the other, no one has a right to judge me as a sinner against the fourth commandment. If it was not a thing indifferent, Paul would never have expressed himself so misunderstandingly." (See Record of April 13, article of Abel Anderson.)

The argument which they attempt to draw from this text is based upon the taken-for-granted idea, that in the phrase "every day," Paul includes the Sabbath. And does not the phrase necessarily include that day? I answer, emphatically, it does not. But have you any Bible proof to sustain your answer? I have. God has not left himself without witness against such impious attempts on the part of his creatures to overthrow the authority of his divine law; and, as though foreseen, that such attempts would be made, he caused to be placed in the record, at just the right point, the evidence needed to overthrow them. Let us see if this is not so. They with me to Exodus 16: 3-4, and read: "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, would that we had died by the hand of the Lord in Egypt, when we sat by the pots, and when we did eat bread on the wilderness; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." Now hear what the Lord says: "Then said the Lord unto Moses, Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no. And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." This was said to Moses only.

Here it is declared by the Lord that they should "go out and gather a certain rate every day;" and does this include the Sabbath? Most assuredly not. "Six days you shall gather it, but on the seventh day, which is the Sabbath, in it shall be no gathering." v. 26. Here "every day" was exclusive of the Sabbath day. The Lord said "I will prove them, whether they will walk in my law or no." What law? His law in respect to the Sabbath, for it was upon this point, and on this alone that he proved them. "And it came to pass that, on the sixth day, they gathered twice as much bread, two omers for every man." v. 32. This was before Moses had given them any directions to do so. And right here was the test. Here was a vol-

untary recognition of the Sabbath law, and a voluntary preparation to observe and obey it, on the part of the mass of the people. "On the sixth day they gathered twice as much bread" as on any preceding day. They did it because the next day was the Sabbath; not because they knew there would not be found upon the next day, for this was the first sixth day on which it had fallen, and Moses had not told them that there would not be any upon "the seventh day." But we are told, v. 27, 28, that "there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" which shows clearly that it was upon this question of the observance of the Sabbath, that the Lord tested them; and also showing that the "every day" of verse 4 does not include the Sabbath day.

GATEWAY TO THE SABBATH.

To redeem my promise, and indulge friend Plainfield, I now, having a little leisure, proceed to answer his questions and give the desired explanation of 1 Cor. 15: 51, 52.

Commencing with the first, he wishes to know the amount of knowledge possessed by the soul previous to its entrance into the body, and how much it will know when severed from it. As to the first question, I plead ignorance, having no means or need of knowing the exact amount of information possessed. But while we plead ignorance as to the amount of the soul's intelligence, there is one thing we are sure of, viz., that it is a living, conscious principle of high order, originally capable of knowing, loving, and serving its divine Creator. This can not otherwise be, as it is the production of an everliving, all-wise, and benevolent; God and surely to vivify a lifeless form from the dust of the earth, it must have been alive before its entrance into the body, and if so, why not exist consciously after leaving it? To support this, we have the Bible, the united testimony of the nations of earth, and the analogies of nature, with the actual return of souls to earth, and bodies again long departed. But in all this, the soul-sleeper and materialist see no argument, but in their drowsiness and delusion continue to expose their ignorance, both of God's word and nature's order, by saying that no principle of an organized body can survive its disorganization. It would seem they had not yet learned the early boyhood lesson of the seed corn. We commend to their study John 12: 24, and 1 Cor. 15: 38.

As regards the second question, viz., How much the soul knows when separated from the body, we have, with the first question, to plead ignorance in a great degree, being yet veiled by flesh, and a full revelation on this point being denied us, so that, as the apostle says, "we know but in part, and prophesy in part," but when the part business is done away, and the perfect state of things is introduced, we shall see as we are seen, and know as we are known. But as the soul for life and consciousness does not depend upon an organized body, it must with its spirit sense continue ever to live and to see, hear, feel, remember, sympathize, and know. All of this is instanced in the history of the rich man, Abraham, and Lazarus, which Plainfield calls a parable, though the Savior says there were such men on the earth. But admit it to be a parable, and what is learned to his theory? Now the gainer know that all figures and parables are founded upon realities, and that the figurative insignificance falls far short of the real; and if so, where shall we find language expressive of the rich man's condition and future destiny? as at that time he was only receiving a prelibation of that anguish and misery awaiting the perfect manhood, or union of soul and body at the resurrection; as neither the righteous (unless it be some privileged martyr) nor the wicked got their final rewards till after the judgment, but at each stage will go to their own fitting place to consciously remain till summoned to God's tribunal, from which we shall either ascend to regions of higher and more perfect bliss, or descend to regions of deeper darkness and increased and ever increasing misery, according as our earthly life has been. But perhaps I have said enough upon these manifestly insincere and Sadducean questions (for my opponent does not believe in mere spirit life, or a living soul out of the body), and have endeavored in all I have said to follow the Savior's example to his chateau of the same sect, instead of following the advice of Solomon. Prov. 26: 5.

We now pass to the third question, viz., whether upon opening the fifth seal, what John saw was a reality, and now, or prospectively, the resurrection? In reply we say, if the souls of the martyrs were really under the altar, he could not have seen them, neither could they have cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6: 9-11. Here the souls of these martyrs, knowing that Christ would accomplish the overthrow of his enemies and the renovation of the earth, and raise his people from the grave to dwell with him forever, refer to the great event, by a specification of the avenging judgments, which must then occur. They are represented as looking forward to that day and waiting for it; and hence, in answer to their prayer, they are told to rest yet for a season, till their brethren, etc., are gathered home, and that then the happy day of their final triumph should occur, that is, the day of their resurrection. Here, then, is the condition of the separate spirits or souls of the ransomed delineated, for that they were such is clear from the distinction referred to between themselves and "those that dwell on the earth." So we see this real takes in the past, present, and future, souls departed, souls embodied, now on the earth,

and souls re-embodied at the resurrection. This passage, therefore, is destructive of soul-sleeping and materialism. So too in Rev. 14: 13, we have the following: "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labor, and their works do follow them." In our English version the full import of the original is not brought out. The idea is not merely that "their works do follow them," but follow with them, and if they follow with the believers, they go when he goes, and not at some vast distance of time afterward. But the soul departs at once when it leaves its earthly abode, and so does its work, following with its reward. How utterly repugnant to all this are the soul-sleeping and annihilation theories. For if at death he passes into a state of unconsciousness, what benefit could his works or rewards be to him, for he could be no more blessed than a block or statue. Again, Rev. 18: 20: "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." Who are the persons thus called upon? By turning to the chapter we shall see that reference is made to scenes which transpire previous to the resurrection, and these are inhabitants of heaven, called saints or holy ones. Would mere fancied souls or nonentities be called upon to rejoice over the fall of Babylon? To say our opponents, this language is highly figurative, and is not to be understood literally, as such a spirit is incompatible with gospel forgiveness and spirit of heaven, hence, while those engaged, they could not be happy. What reasoning! rendering desert merely, or administering justice destroys one's happiness! Then, neither beings human nor angelic, taken into the employ of God, can be happy while called to denounce and aid in their execution. If this be so, how can God's peace and happiness be secure? This is the best they can say for themselves, and do not attempt an explanation of the text, as they would find it utterly exploding their theories. If what John saw upon the opening of the fifth seal was a reality, Plainfield wishes to know where at the present time the New Jerusalem is, which the Revelator saw coming down from God out of heaven. In reply we say, in Christendom, where it always has been since the day of Pentecost, enlarging its borders and extending its reign; not a worldly kingdom, but one of righteousness, peace, and joy, in or through the Holy Ghost. Swedenborg, one of the most visionary, says, "We have the New Jerusalem in the church now, the antetype of the Jerusalem that was, but long since is no more." He also wishes me to explain 1 Cor. 15: 51, 52. To a critic, I should think, no explanation was needed, as Paul here merely informs us how the world's inhabitants at its final end will be disposed of, as there will not be time for the living to die, and return to dust, as have former generations, and rise with them from the grave. All was shrouded in mystery; they may have read or heard that Enoch and Elijah were spared the pangs of death and corruption of the grave, but were not sure that they should be favored with a like passport to heaven. This mystery, Paul now removes by telling them that as the trumpet's sound they would pass through a change equal to death in effect, and also the resurrection, stating to them that flesh and blood, or these corruptible bodies, could not enter heaven, but must be made immortal by the reception again of the deathless spirit. Paul's mystery rather clashes, we should think, with the soul-sleeping theory, if immortality hinges upon the resurrection, for the bodies of this vast multitude do not die, nor their souls sleep.

NOTES FROM THE S. R. CONGRESS AT PLAINFIELD, N. J.

The Congress was not a large body, as there were but 160 delegates enrolled, and the largest number of these present at any one session was only 89; but it was made up of editors of Sunday-school papers, writers of religious tracts, publishers of religious houses, and the leading Sunday and Sabbath-school workers of the various evangelical denominations. It therefore combined the ripest experience and the soundest judgment in regard to the progress and wants of the Sabbath-school cause in this country.

In this representative and somewhat judicial character, it differed from all other Sabbath-school gatherings heretofore held. Indeed, it was intended, and most emphatically proved to be a Congress, not for legislating, but for defining terms, and stating in definite language the hindrances to the various departments of Sabbath-school work.

After the convention, institute, and normal class had been defined, Dr. Vincent asked the delegates to present in a conversational way, "The defects of the average Sunday-school Convention." The following sharp points were elicited, which will apply to many of the conventions held among us Seventh-day Baptists:

1st. Too little preparation on the part of the executive committee in advertising and correspondence, and in the part of the speakers in clearly presenting their subjects.

2d. Want of a systematic plan for all the exercises.

3d. Too much time spent in reading monotonous statistics.

4th. The want of an efficient manager to engineer the convention, and bring officers and speakers up to time.

5th. Complimentary appointments for officers and speakers, for fear of hurting their feelings.

6th. Too much talk—mere gush—and too little work.

7th. Too little exhibition of Sabbath-school helps and appliances.

8th. Too much business laid out for the time to be occupied. Better to have but two or three lines of thought, as in this Congress, and follow them closely.

9th. The lack of consecutiveness from one exercise to another, and in the conventions from year to year.

10th. The failure to secure the opinion of the convention on the subjects discussed.

Said the sweet singer and devoted Christian, W. F. Sherwin, "Those conventions are most valuable where the spiritual element is deepest, and those least valuable where there is the most foolishness and fire work." L. R. S.

HISTORY OF SUNDAY LEGISLATION IN THE CHRISTIAN CHURCH.

BY A. H. LEWIS.

CHAPTER IX.

THE SUNDAY IN AMERICA.

New York.

Continued from last week.

Persons engaged in removing their families or household furniture, were freed from the regulations concerning traveling, when the removal, having been commenced before Sunday, remained incomplete. (Session Laws, 1798, chap. 82.)

The revisions which this law has undergone since 1798 have not materially changed its character. The ordinary fine imposed by the present law is merely nominal, ranging from one dollar to two dollars and fifty cents. Goods exposed for sale are forfeited as in the law given above. The provisions in favor of those who observe the seventh day are much broader than in most of the States. In 1858, two sections were added bearing upon this point, which are given *verbatim*:

Sec. 70. "Any person who shall knowingly and maliciously cause or procure any process issued from a justice's court in a civil suit, to be served on said day upon any such person (one who observes the seventh day) or who shall serve any such process which shall be made returnable on said day, shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be subject to a fine not exceeding one hundred dollars, or imprisonment not exceeding thirty days, or both."

Sec. 71. "Any person who shall in like manner procure any such suit, pending in such court against any person of such religious faith or practice to be adjourned, to be tried on such day, shall be deemed guilty of a misdemeanor, and subject to like punishment."

Such is the substance of the present Sunday law in the State of New York. Those wishing to consult it more fully may find it in part 2, chapter 20, article 6, sections 65 to 71 inclusive, of the Revised Statutes.

The early Sunday laws of Pennsylvania were far less strict than those of the New England States. In 1700-1, a general law was passed, John Evans being Lieutenant Governor, under William Penn, of which the following is the substance:

1. All general service work on Sunday was prohibited on pain of twenty shillings fine. The exceptions under this provision were quite numerous. They allowed the preparing of food in public houses, the dressing and selling of meat by butchers and fishermen during the months of June, July, and August, the selling of milk before nine o'clock in the morning, and the landing of passengers by watermen during the entire day.

2. No civil process was servable on Sunday.

3. Any person found "dipping" in public drinking houses was fined one shilling and six pence. Any dealer who allowed persons to drink and lounge about his premises, was liable to pay ten shillings fine, "Taverns" were however allowed to sell to regular customers and travelers "in moderation." (Acts of Pennsylvania, vol. 1, pp. 19-21, folio edition, Phil., 1725.)

There were various changes and modifications of this law, from time to time, up to 1786, when all former laws were repealed and a new one enacted. The new law imposed thirty shillings fine for working or sporting. It excepted "boatmen," "watermen," "stage coaches" (having the consent of a justice on extraordinary occasions) the general work of preparing food, and the "delivery of milk and other necessaries of life," before nine o'clock in the morning, and after five o'clock in the afternoon. Any offender, in default of the payment of his fine, was liable to imprisonment. (Laws of Pennsylvania, vol. 2, chap. 297, folio edition, 1783.)

In 1794, the above law was repealed, and its place applied by one differing only in a few particulars. By it the general fine was placed at four dollars, and "persons removing their families" were placed upon the list of exceptions under the head of traveling. (Ib., chap. 1747, 8mo. edition, Phil., 1803.)

There has been but little, if any, change in the statute Sunday law of Pennsylvania since 1794. There have been, however, certain decisions of the courts, under which there has been from time to time greater infringements upon the liberty of

conscience than in any other State since the days of Puritan illiberalism.

The following is a specimen decision: "This act is binding on Jews and others who keep the seventh day of their Sabbath."

Virginia.

The early laws of Virginia have some resemblance to those of New England. In 1623, a law was passed in these words:

"Whoever shall absent himself from divine service any Sunday without an allowed excuse, shall forfeit a pound of tobacco; and he that absent himself for a month shall forfeit fifty pounds of tobacco." (Laws of Virginia, vol. 1, p. 123.)

In 1629, the authorities were ordered to take care that the above law was carefully executed, and to "see that the Sabbath day be not ordinarily profaned by working in any employments, or by journeying from place to place." (Ib., p. 144.)

In 1642, "church wardens" are bound by their oath of office, to present to the civil authorities all cases of "profaning God's name, and his holy Sabbaths." In the same year it was "enacted for the better observance of the Sabbath, that no person or persons shall take a voyage upon the same, except it be to church, or for other causes of extreme necessity, upon the penalty of the forfeiture for such offense, of twenty pounds of tobacco." (Ib., pp. 240 and 261.) In 1657-8, this law was so extended as to prohibit "traveling, loading of boats, shooting of game, and the like," and the penalty was increased to "one hundred pounds of tobacco," or a place in the stocks. The execution of any ordinary civil process is also forbidden during this time. (Ib., pp. 454 and 467.) In 1691, the penalty was changed to "twenty shillings, and in 1696, to "thirty shillings or two hundred pounds of tobacco." In 1705, the specifications of the law were increased, and all general acts of profanation by working, playing, drinking, etc., and also absence from church for one month, were included in one class, the penalty being "five shillings or fifty pounds of tobacco." In default of payment, the offender was subjected to "ten lashes." (Ib., vol. 2, pp. 73, 138, and 361.)

In 1788, a more elaborate code was passed, the substance of which was as follows:

1. All ministers properly licensed, and faithful to the commonwealth, were exempted from arrest on any civil process while performing public religious duties.

2. "Maliciously disturbing any public religious meeting," was made punishable by fine and imprisonment.

3. All labor, whether performed by one's self, or one's employees, was made liable to a fine of ten shillings. (Ib., vol. 12, pp. 336, 337.)

In 1792, the foregoing law was re-enacted with little or no change. In 1801, a law was passed forbidding any one to trade with slaves on Sunday, without the consent of their masters, under penalty of ten dollars fine above the usual punishment for "Sabbath breaking." (Acts of the Assembly of Virginia, vol. 1, pp. 276, 432, Richmond, 1803.)

In 1819, certain restrictions were placed upon the "excessive drinking" on Sunday, or other days of religious worship appointed by public authority, the penalty of the liquor seller being the "loss of his license." (Revised Code of 1819, p. 283.)

The Revised Code of 1849 gives the Sunday law in these words: "If a free man, on a Sabbath day, be found laboring at any trade or calling, or applying his apprentices, servants, or slaves, to labor or other business, except in household or other works of necessity or charity, he shall forfeit two dollars for each offense, every day any such apprentice, servant, or slave is so employed, constituting a distinct offense."

Section seventeen "excepts" the carrying of "mails" or of "passengers and their baggage," and also those persons who conscientiously observe the seventh day of the week as the Sabbath.

At 7 A. M.—The bark Caswell arrived at Queenstown, May 13th, in tow of the gunboat Gosport. Captain Best, who belonged to London, and the first and second mates and the steward, all three of whom were from Glasgow, were killed by mutineers. One of the seven killed was of the mutineers, both of whom were Greeks. An other Greek sailor was badly cut by a carpenter's axe, but he survived and was landed a prisoner at Queenstown. Captain Best was shockingly mutilated. The two mates were shot and stabbed. The steward was shot while coming up the companion ladder. All four were tied together and thrown overboard. The captain and second mate were then not quite dead. James Carrik, seaman in charge of the bark Caswell, reports as follows: On leaving Antofagasta, the crew of the vessel, consisting of a mate, second mate, steward, three Greek, two Italian and two English seamen, carpenter and two boys. On the 4th of January, the Greek and Italian sailors mutinied and murdered the steward. Knowing something of navigation I took charge. The foreigners wished to take the vessel to Brazil.

About a month afterward, when off the coast of Brazil, the boys overheard a plot between the Greeks and Italians to murder all the Englishmen aboard. The carpenter and myself succeeded in overpowering the mutineers, whom we put in irons. We were compelled in self defense to kill the other Greeks, one of whom was ring-leader of the mutiny. The two Italians then left the vessel in a boat, taking a letter from me to deliver when they got ashore. The vessel was brought here by the remainder of the crew.

BIBLE STUDIES.—NO. 11.

The Promises Continued.

BY FRANK O. SMITH.

Exceedingly great and precious are the promises which through the knowledge of Jesus are given to us, for by them we may become partakers of the divine nature; and this evidently includes the reception of all needful good; yea, moreover, of the highest possible or conceivable good. "I will pray the Father and he will give you another Comforter, that he may remain with you forever." "If a man love me, he will keep my words, and my Father will love him, and make our abode with him, and he and I will come into him, and make our abode with him. In them and thou in me, that they may be perfected into one; that the world may know that thou didst send me." Paul says: "I no longer do I live, but Christ lives in me; and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me." And Christ living in Paul was just as competent to overcome all evil, as the Christ living in himself was, when he was on earth in the flesh. If a pane of glass is placed in the sunshine, the light is in the glass and the glass is in the light. If a sponge is put in water, the sponge is in the water. So he that dwells in love, dwells in God and God in him.

But how was this mutual indwelling of the human and divine secured by the primitive Christians? And how may we obtain it? Not without the promises. God had said, "I will pour my Spirit upon you; I will put my Spirit within you." Jesus had said, "God, disciple all the nations, but wait for the promise of the Father, the abundant gift of the Holy Spirit, the Comforter, of whom I have told you. Then you will have power to testify for me in Jerusalem, Judea, Samaria, everywhere. They did wait, not idly, but in love, faith, and obedience, in united prayer and praise. The promises did not fail them; and when the Comforter came he revealed Christ in them, prophet, priest, king. The kingdom of God in power was now established in them; they were set free from the law of sin; God dwelt in them; and he that was in the world. When others were converted, they were encouraged to expect, and did receive, the same grace which had been bestowed upon the original disciples of Jesus. The multitude of believers at Jerusalem, Samaria, Antioch, Ephesus, Corinth, and other places, shared alike in that bounteous gift of the Holy Spirit as the Comforter, which had been provided for and promised alike to all. The more candidly, critically, and thoroughly this subject is studied, the more clearly will it appear that the position is correct. And it is in the light of these facts that the first epistle of John must be interpreted, otherwise it can not be correctly understood. It is true that the primitive believers suffered serious disadvantages from the errors and darkness of their education and surroundings, and were deprived of many and great advantages which we in this land and age possess. And the most highly endowed Christian, while on earth, is still in a state of probation, subject to numerous forms of trial, difficulty, and peril. Probably few, if any, of the first Christians had been correctly trained in the knowledge of the Old Testament scriptures. And these were not yet in the hands of the people. On some important subjects, their training had been erroneous and misleading. Erroneous views continued to prevail and to exert a powerful influence all around them. The New Testament was not at first, and when a gospel or epistle was written, it could not be at once obtained generally. These things did not yet exist.

Common schools, printing presses, religious periodicals, tracts, and Bibles by the million were not yet. Even those who turn thoroughly to the Lord and are filled with his Holy Spirit, are still in a world of trial and conflict, surrounded by sin and error; and, by inwatchfulness or negligence, grieve the Spirit and cause him to depart; and then like Samson shorn of his locks, they are weak as other men. Considering all their disadvantages it is scarcely to be wondered at that the early Christians, though under the dispensation of the Spirit, were sometimes foiled, misled, weakened. If we, with our greatly superior advantages, should return at once to the faith, love, and spirituality of the early church, we would doubtless be subject, for a time, to various errors and failures, shortcomings and excesses, before we should become thoroughly skilled, established, strengthened, settled in the overcoming life. But God is for it; his promises, the best desires and most earnest prayers of his people are for it; and even Satan, human depravity, and this alluring world can not always prevent it.

To SUBSCRIBERS.—Eld. Stephen Burdick, Treasurer of the Tract Society, is expecting to attend the Anniversary of the South-Eastern, Eastern, and Central Associations, and will receive payments for the Sabbath Recorder, and it is hoped that those who have not paid for Vol. 32, so far as they may be able, will avail themselves of this opportunity to do so. Local Agents will do well to secure what payments they may be able and remit through the Treasurer.

PHILADELPHIA LETTERS.

Crowds, Confusion, Enthusiasm; and The Grand Exposition Just Opened.

PHILADELPHIA, May 10th, 1876.

This has been a grand and a full day in the city of "Brotherly Love" never before have its streets been so crowded or its edifices, public and private, so gorgeously decorated; myriads of strangers, its narrow, vile, and sloppy streets and millions of flags droop from windows. Representatives of every dialect that drove pagans mad, the tower of Babel may be seen now on Chestnut street and in principal hotels; the soft Italian guttural German, harsh Scandinavian, and nondescript Mongolian—all seem to be saying something that I suppose somebody understands.

This morning at sunrise, correspondents was awakened by a voice that had been silent for hundred years—the cracked and ancient tones of Independence. The cold rain that had been falling for thirty-six hours proved a fact to dampen the enthusiasm; the transient and local patriotism; in three hours every car was going to Fairmount Park crowded, while the streets leading in that direction were thronged with military and civic processions, or with pedestrians, and female, young and old, being to witness the grand occasion.

An immense platform had been erected, bounded on one side by Memorial Hall and on the other by the main Exposition building on the side nearest Memorial. The platform was arranged elevated seats for the President of the United States, his Cabinet, Justices of the Supreme Court, Senators and members of House, Ministers, and attached Foreign Legations, Governor Stages, and other distinguished notables. Below and in front these were seats for half a thousand representatives of the press. On the opposite side, against the main position building, were arranged rows of seats for the United States and the choir, consisting of nine hundred persons. By nine o'clock, the seats and the broad area between the two buildings were filled with a crowd variously estimated at 60,000 to 100,000 persons. The hall ceased, and the sun began to glow gloriously on the occasion—enthusiasm of the immense multitude was intense, but not discreet; cheered everybody and everybody from the hundred boys who scaled the colossal bronze he and established points of observation upon their heads, necks, backs, tails; to Thomas's master, drove in their applause its grandest strain. The perimeters were introduced a middle of National airs, rendered by the Thomas Orchestral band; but indistinguishable from the hundred boys who scaled the colossal bronze he and established points of observation upon their heads, necks, backs, tails; to Thomas's master, drove in their applause its grandest strain. The perimeters

BIBLE STUDIES—NO. 11.

The Promises Continued. By BRUCE HOLLAND. Exceedingly great and precious are the promises which through the knowledge of Jesus are given to us...

PHILADELPHIA LETTER.

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CONGRESS.

There seems to have been very little done except listening to argument in the impeachment case of Secretary Belknap...

HOME NEWS.

Nearly seven years ago, Bro. W. D. Williams began to hold meetings in what is known as the Red School House, situated in the East Valley...

PROPERTY OF ISAAH.

A late number of the Recorder contains a letter from I. C. Rogers, relative to the prophecy of Isaiah on the Sabbath question...

MISSIONARY IN SYRIA.

A missionary in Syria thinks that the faith of Islam is being gradually undermined, and says that hundreds have been baptized...

CENTRAL ASSOCIATION.

The National Association of the Southern Baptist churches of the South-Eastern States will meet on the 27th inst. at Philadelphia...

SPECIAL NOTICES.

THE NINE MONTHS ASSOCIATION. The Eastern Baptist Association will meet on the 27th inst. at Philadelphia...

THE "LEADER" SCARE.

THE "LEADER" SCARE. The most fashionable Scare in the market for wearing with a standing collar. Made of tery.

TO SUBSCRIBERS.

To SUBSCRIBERS.—Eld. Stephen Burdick, Treasurer of the Tract Society, is expecting to attend the Anniversary of the South-Eastern, Eastern, and Central Associations...

LONG AS SHE AS SHE LIVES.

Long as she as she lives, travels, Long as she as she travels, Long as she as she travels...

INCENDIARY CAPTURED.

The author of the incendiary fires at Williamsport, Penn., has been arrested in the act of firing a lance pistol, and turns out to be an insane man by the name of Carter...

THE WRECKABOUTS OF WM. M. TWEED.

THE WRECKABOUTS OF WM. M. TWEED, like that of Charles Ross, seems to be a matter of many reports, and the probability is that the reports in relation to the former are about as reliable as those referring to the latter...

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