

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 29.

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For all communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, N. Y.

REV. J. H. TUTTLE ON THE SABBATH.

Rev. J. H. Tuttle has been writing a series of articles for the Central Baptist, published at St. Louis, Mo., on "Things pertaining to the kingdom of God," and among other things mentions the Sabbath, and we are glad he holds to its perpetuity. He holds clearly that the Sabbath dates from the beginning, and his arguments for its bin ling nature are generally correct, although in two or three instances he contradicts himself, as we shall see in the course of his argument. We, however, think him with others, for he is not alone in it, even concerning the occasion of Moses' remark (Deut. 5: 15), "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and with a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." We think the object of this remark by Moses was to impress upon the Israelites their duty in respect to their slaves, that they also might have the privileges of the Sabbath. In Exod. 20: 8-11, God gives the reason of the appointment, and here Moses gives the reason why the Israelites should allow their slaves its privileges. In order to provide for the change of the day of the Sabbath, Eld. Tuttle makes it to be possessed of two parts or natures, one moral and the other positive. According to him, the institution is moral and the day to be observed positive. The institution, therefore, is unchangeable, while the day may be changed. The reason for this invention is, it helps those who hold to the perpetuity of the Sabbath, and want to keep the popular day rather than the one commanded; to frame an argument for the change which they otherwise could not do. There is a large class of Christians who can not accept the doctrine that the Sabbath is only a Jewish ordinance, and is therefore abolished, and yet they wish to keep the popular day; but to keep it, not as a festival, but as a Sabbath. These argue for the perpetuity of the Sabbath law, but for a change in the day of observance. They profess on the ground that the institution is moral while the day to be observed is positive. To this we object, holding there is no sabbotic institution outside the seventh day. To prove our position, we appeal to the words of Scripture and the facts they recite. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his works which God created and made." Here it is stated that God rested on, blessed, and sanctified the seventh day, and that is what constituted the Sabbath. God made the seventh day the Sabbath, resting on it, blessing it, and setting it apart; but nothing is said of his blessing the sabbatic institution. The blessing was upon the seventh day, and the seventh day was the Sabbath. "Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Exod. 16: 26. Here it is said the seventh day is the Sabbath. "Remember the Sabbath day, to keep it holy; . . . but the seventh day is the Sabbath of the Lord thy God. . . . 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." Exod. 20: 8-11. In Gen. 2: 2, 3, we have the record of the transaction by which the seventh day was constituted the Sabbath, and in Exod. 16 we have this day and its sacred character pointed out by a series of divine transactions of the most unmistakable character; and in Exod. 20: 8-11, we have a command for its observance with a description of its character and a historic statement of its origin and the forms under which it was constituted the Sabbath. In neither of these statements is there a hint concerning the establishment of a sabbotic institution apart from the seventh day. Everything concerning it refers to this day.

But suppose that, according to a theological classification, the institution is partly moral and partly positive, what of it? The most that has ever been said of it is that it makes it possible to put another day in the place of the seventh, and still retain the Sabbath. We would speak reverently of God, nevertheless it seems to us this is a strange supposition, one opposed by all the facts underlying the question. The seventh was the closing day of the creation week, and because of this God rested on it, and blessed and sanctified it, that is, constituted it the Sabbath, and commanded it to be kept as a memorial of creation. How, then, could another day fit in its place, one made for another object? But no other than the seventh could be the memorial day of creation. The fact of creation with its conditions are against this.

Sometimes it is said one day can celebrate two events, as for instance, creation and redemption. Perhaps one day could celebrate two events, provided they happened on the

same day; but if they happened on different days, they could not in reason. But what of all this philosophizing? If the Bible teaches anything on this subject, that ends the controversy; and if it does not, that ends it. It is agreed that the Scriptures teach that the seventh day was appointed a memorial of creation. Here there is no dispute. Well, what about redemption? Do the Scriptures teach that it is to be celebrated by the keeping of a day? No. But it is time to hear Eld. Tuttle on this subject, and see how quietly he introduces it. He says: "To say nothing of its monument, and emblematic character, did the Sabbath, by its sanctification, and apart from a devout Jew, with a sense of the infinite purity and holiness of the God of the Sabbath, and, consequently, of the homage and worship due to him? and does it not teach us the same lessons? Did it, as a 'sanctified' or 'set apart,' remind the children of Israel that they, as a people, were also sanctified—set apart—by the Almighty, from among the nations of the earth, to be his own people and heritage? Deut. 4: 20; 32: 8, 9. But here we do not want to speak of redemption from sin, but of the 'kingdom of God,' 'sanctified' in a higher and holier sense, and thus 'formed' a people unto the Lord? 1 Pet. 2: 9, 10; Titus 2: 14. And should we not be reminded of the kingdom of God, through Christ, in the kingdom of God? And was it, to the Jews, a memento of their deliverance from Egyptian bondage? And does not the Christian Sabbath, from the fact that it is the day of our Lord's resurrection, remind us of the redemption from sin, and deliverance from a former, galling and hateful bondage—even a bondage of law, and of sin and Satan, and of death? And if the Sabbath was set to 'excite in the mind of a devout Jew a sense of gratitude to God for that deliverance from bondage, which he had realized, then, O what depths of gratitude should be stirred in the hearts of Christians, as by the recital of each 'Lord's day' they are reminded of that deliverance which they have obtained by the death and resurrection of Christ?"

Here it will be seen that the existence and object of the "Christian Sabbath" are both assumed. Neither the thing nor its name are found in the Bible. The death, burial, and resurrection of Christ are symbolized by the Lord's Supper and baptism, but not by the keeping of any day. The ordinances named were appointed by Christ, and the object of their appointment is stated; but nothing is said about the appointment of the "Christian Sabbath."

Eld. Tuttle, however, is not disposed to dismiss the question of the change of the Sabbath. He says: "I do not intend to discuss the question which led to the change from the last to the first day of the week made by the Lord Jesus, or by his direction and command, as I can not see that any good can possibly result from such discussion. I shall only observe that there are not wanting Scriptural proofs that the change occurred very soon after Christ's resurrection (John 20: 19), and we know that Christians were in the habit, in the days of the apostles, of meeting on 'the first day of the week;' both to the taking of the Supper, and to worship the Lord Jesus Christ. Acts 20: 7. And if it were necessary to do so, proofs might be adduced, from other sources, showing that this practice prevailed among the primitive Christians, and with the same degree of exactness. And although there is no recorded precept of Christ authorizing the change, yet I am very sure that, either it was made by his authority, or that it was made by the apostles on the ground that the particular day observed as a Sabbath had no effect on the moral end of it, and therefore a change therein would not be any violation of the law of the Sabbath as a moral institution. If the reader will compare Col. 2: 16, 17, and Rom. 14: 5, 6, I think it will be perceived that I do not affect the moral end of it, and therefore a change therein would not be any violation of the law of the Sabbath as a moral institution. I therefore confine the former to be his meaning. And if this hypothesis is true, then while there is, in the change, no violation of the law of the Sabbath, there does seem to be a manifest propriety in it, as, while all the moral ends of the institution are fully met in the stated and universal observance of any one day of the seven, by the observance of the first it becomes a memorial to a monument of Christ's resurrection. But I observe that it is only in reference to the day observed that the Christian Sabbath is an institution peculiar to the kingdom of God; for, as a moral institution, like the moral law, it is a link in the golden chain of God's moral government in the world."

It, however, will be proper to take notice of the proofs of this change, so quietly assumed, and see if they will justify the assumption. His first proof is John 2: 19. Let us see what this witness says: "Then the same day at evening being the first day of the week, when the doors were shut for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Surely there is nothing here about a "Christian Sabbath." The disciples being together on this occasion is thus described by Mark: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their belief and hardness of heart, because they believed not him which had seen him after he was risen." This was not a public meeting, but a coming together of the disciples into their own room,

(see Acts 1: 13) and at the time they were partaking of their own evening repast. Nor had they in this any reference to Christ's resurrection, for they did not believe he had risen. From the manner in which Eld. Tuttle referred to this text, we are persuaded that he copied the quotation without discussing in his own mind whether it really taught anything concerning the "Christian Sabbath."

His next proof text is Acts 20: 7, as he has given it, but the reader should continue to the twelfth verse, and he will find that no Sabbath meeting is referred to, nor any meeting for any purpose in the night time, but this was in the night either following the Sabbath or the night following the first day of the week. The disciples at Troas, because Paul was about to leave them, assembled for a parting meeting, Paul preaching to them all night, attending to the breaking of bread after midnight. This meeting was held in the night, and in no sense partook of a Sabbath character. No "Christian Sabbath," then, here. His reference to Col. 2: 16, 17; Rom. 14: 5, 6, is unfortunate for his argument, because the sabbaths and holy days mentioned there were the annual sabbaths and holy days of the Jewish economy, and were gone away at the death of Christ. There is, then, here no weekly Sabbath, whether the Sabbath of Jehovah or the "Christian Sabbath."

THE DEATH OF ELD. T. B. BROWN. We briefly referred last week to the death of Eld. Brown, but were without the knowledge necessary to make any further statements. On Second-day morning, May 16th, his brain became slightly paralyzed, and this continued to increase in force until Sixth day evening at nine o'clock, when he sunk in death. From the time in which this appeared until about two P. M. of the day on which he died, his mind remained clear, and he was able to say whatever he desired to his family and friends before his departure. This was a rich blessing to all, his children being called home to receive his parting counsel and blessing, and to join in the sad services of the burial of their honored parent.

Eld. Brown was born in Scotch Plains, N. J., Jan. 12th, 1810. His parents were Thomas and Mary K. Lewis Brown. He made a public profession of faith in Christ in January, 1831. He was a graduate of Columbia College, D. C. Sept. 19th, 1832, he was ordained to the gospel ministry at the call of the Baptist Church of Lower Marion, Montgomery Co., Pa., and the same year was appointed missionary in the central part of the State. In August, 1839, he embraced the Sabbath, and the January following became the pastor of the Seventh-day Baptist Church of Hayfield, Crawford Co., Pa., which office he held until April, 1844, when he became pastor of the Seventh-day Baptist Church in the City of New York, where he remained nine years. He was Associate Editor of the SABBATH RECORDER from May, 1849, to June, 1857. He then became pastor of the 1st Seventh-day Baptist Church of Genesee, N. Y. He preached his first sermon from May 26th, 1854, and, on account of failing health, resigned his pastorate May, 1877. Eld. Brown was eminently a man of God. None knew him but to honor and love him. He was a thorough student and able expounder of the Word. His language was pure, and his words well chosen. None could listen to his sermons, or other public exercises, without feeling they were in the presence of a master. In social intercourse, he was affable, courteous, and free, but never obtrusive or boisterous. In the performance of his duties as pastor, he was faithful and wise. During his brief final illness, his mind was clear and his faith unshaken. The gospel which he had so long and faithfully preached to others was to him now a strong consolation, and he passed away in holy gospel triumph. Thus has passed from our midst one of our most worthy and trusted leaders, and may the Master of the vineyard bless the seed he has sown, and cause it to grow into an abundant harvest!

Next week there will appear in the Recorder notices of the services held in connection with his burial, and the discourse delivered last Sabbath before the Church at Genesee by the Editor of the Recorder.

SENATOR JONES'S LETTER. In another place will be found a letter from Senator Jones, which will be read with special interest by our people who have watched the progress of his Religious Liberty Bill, with strong feelings of solicitude. It seems, after all, that though beaten, yet he was victor. His bill was lost by a technicality rather than by a square defeat. He has had, from the beginning, great odds to contend with, but has shown himself a wise and courageous defender of the cause of the oppressed, and a conscientious hater of injustice and wrong. It is, however, now settled, that he is to win his cause in the end. The great wrong done by the State of Pennsylvania against liberty and equality will soon be atoned for, and her concession will, to her everlasting honor, be entered permanently upon her records.

But while with a joyful heart we honor Senator Jones we do not forget his faithful co-laborers in the Senate, and the earnest supporters of the sentiments of his bill, in the House. We tender them all the

thanks of those whose burdens they have sought to remove, and of the lovers of religious liberty throughout the whole land. May the blessing of the God of justice rest upon them, and the approval of their consciences cheer them on in their noble work.

SUNDAY IN CAMDEN.

The Camden Daily Post gives the following account of a meeting recently held in that place. Who this Dr. Honeywell is we do not know. He evidently has read the fourth commandment, and has a pretty clear conception of its teachings. May these Honeywells multiply in Camden, and all over the land:

The Camden Sabbath Union met last evening in the Trinity Baptist Church. Dr. Graw was called to the chair. After the reading of the minutes, the report of the committee on nominations was called for. The list of officers embraced quite a number of prominent ministers, and some lay members of the various churches in the city. It was recommended that the society secure as a permanent place of meeting a commodious and respectable room, to be temperate, and law-abiding Christians, who observe the seventh day (Saturday) as the Sabbath of the Lord or Lord's day; therefore, we do acknowledge the seventh day (Saturday) to be the Sabbath of the Lord, or Lord's day, and strictly honorable, and a consistent Sabbath according to the literal interpretation of the fourth commandment.

And be it further resolved by this society, that any Christian or other person or persons who are known to observe the seventh day (Saturday) conscientiously as the Sabbath, shall not be considered as Sabbath-breakers by this society by working on Sunday or the first day of the week, and that we will extend to them the right hand of fellowship with full rights and privileges to worship God according to the dictates of their own conscience. And we do hereby invite their hearty cooperation in resisting, and destroying, making no potent enemy, the rum traffic and other Sabbath-breaking pursuits. And further, that we do hereby recommend the adoption of this preamble and resolutions by all Sabbath societies throughout the State.

Dr. Honeywell stated that his object in presenting these measures at the present time was to secure equal rights to all well disposed citizens. As the society was not fully prepared to take action upon it at present, it was left over until a subsequent meeting to be acted upon.

After attending to some other business of a practical character the meeting adjourned, the time and place of holding the next meeting to be made known hereafter.

DID CHRIST ABOLISH THE FATHERS' LAW?

As the dark and fearful wail of no-lawism rolls through the land, sweeping before it everything that is not grounded upon the sure word of the testimony, it becomes those who would stem its current to understand the word of the Lord upon the subject. I wish to call attention to some points in the controversy.

In Matt. 17: 5, we read: "And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: Hear ye him." Whose voice is this? Peter was one who heard it, let him answer: "For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount." 2 Pet. 1: 17, 18. "God the Father," then, says of Christ, "Hear ye him."

What did Christ teach upon the subject of the perpetuity of the law of God? Let us look at his first utterances upon the question, in Matt. 5: 17—"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." The no-law advocates claim that "to fulfill" means "to complete or bring to an end, and thus to do away or abrogate. Suppose that we grant the claim, what then? "Destroy" and "fulfill" are here used in opposition. If "to fulfill" means "to destroy," then "to destroy" means "to fulfill," and the passage should read: "I am not come to destroy, but I am come to fulfill the law, but I am come to fulfill it!" If the passage means this, then it ought so to read; but if, so to read it, makes foolishness of it, then it is foolishness, or worse, to talk of its meaning so. Try this definition in other passages. Matt. 3: 15: "For thus it becometh us to destroy; 'all righteousness.' Rom. 13: 18: "For he that loveth another, hath 'destroyed' the law." v. 11: "For love is the 'destroying' of the law." Now look at Col. 1: 25—"Whereof I am made a minister, according to the dispensation of the law which is given to me, to you, to 'destroy' the word of God." Let us look at the marginal reading of this word—"Fully to preach the word of God." Dr. Clark says this is the translation of the Greek, and refers to Rom. 15: 19, to verify which, he reads: "So that when I have heard of my Father, I have made known unto you." John

15: 15. When did he bear the Father's teach that he might break his commandments, and teach men so? "For I have not spoken of myself; but the Father gave me a commandment what I should speak." John 12: 49. When did the Father command him to teach men to break his commandments? These are the words of Christ. Do they mean anything? Does he mean what he says? If not, who is authorized to tell us what he does mean? Let the advocates of no-law answer these questions, giving us chapter and verse in proof, and then it will be time enough to admit that they have some foundation for their doctrine.

When we present the claims of the Sabbath of the Lord to the considered of this class of men, we are often exultingly asked to show them a law for the Sabbath, or even where the Sabbath law of the Decalogue is enforced or recognized in the New Testament. Perhaps many of the defenders of the Sabbath even have not considered the force of the language of Christ in Matt. 12: 12, in answer to the question verse 10, "Is it lawful to heal on the Sabbath days?" when he says, "It is lawful to do well on the Sabbath days." Here the lawfulness of doing certain things on the Sabbath was the question under consideration. Then there was a law regarding Sabbath observance, and Christ not only recognized the existence, but taught the authority of that law, when he answered, "It is lawful," that is, according to or in harmony with the law, "to do well on the Sabbath days." For if a certain course of action was according to or allowed by the law, then the opposite course was of necessity forbidden by the same, and would be a violation of the law. What law was it of which he thus spoke? Evidently it was the fourth commandment. Was that law ever repealed? If so, who will show the repealing statute? But Christ here clearly taught its obligation in the Christian age, to Christian men, and for the Christian dispensation. And the Father says, "Hear ye him." Will we do it?

In conclusion, I will say that I believe that this no-law doctrine is one of Satan's most cunning and soul-destroying delusions, gotten up to undermine the authority of God over men, by destroying their confidence in his wisdom; for, if he has abolished his law, evidently designed to be universal and perpetual, it must be because he found that it was not adapted to all men for all time. In what way could an enemy of our government more artfully and effectually overthrow its authority, than by sending his emissaries through the land to teach the people that the laws of the land were no longer in force, and they could do as they pleased? Yet this is just what the great enemy of God and of men is doing by this doctrine. O that the Lord may open the eyes of the honest, to see this fact, and lead them to escape the snare so cunningly laid for their feet.

D. P. CURTIS.

HUTCHINSON, Minn., May 19th, 1879.

WASHINGTON CORRESPONDENCE.

May 23, 1879. In the last week the feeling in favor of an early adjournment has become very strong, and it is not likely that the session will last longer than until the early days of June. The session was called because of the failure at the last regular session to pass the Army and Legislative Appropriation Bills. The history of the present session is known to your readers. The Legislative Bill goes to the President to-day, and will not be vetoed on Monday. They will probably do the same with the Army Bill, though there is opposition to such a course.

The Coinage Bill of Mr. Warner, the main object of which was to secure free coinage of silver bullion into standard silver dollars, has been so changed in the House that Mr. Warner himself will not own it as such. If it shall go through the House at all, it will evidently be in such shape that it will do no particular good or harm to any one.

The Senate wrangled yesterday over the bill to prevent the introduction of contagious diseases. Senators Conkling, Logan and others opposing, and Senators Harris, Call and others favoring it. The bill will probably pass, though, like the silver bill, with the effective portions out. The yellow fever has been present to fear from Congress at nothing.

The foregoing bills are all of an importance which will be discussed with any change of passing at the session, if the opinion of experienced Members is to be taken.

The "gold suits," commenced long since in the courts at Richmond, Virginia, were taken up yesterday. The United States seeks to recover from Virginia State officials certain gold which was in the State Treasury at the time of the capture of Richmond. It is the first suit of the kind in the country.

That very important matter, the counting of the electoral vote, attracts new interest from the fact that the House select committee on the subject has a bill which seems upon hasty examination to be free from ambiguity, and to be fair. The sections of most interest at this time are the 5th, 6th, 7th, and 11th, and I give them in full.

5th. Controversies as to electoral votes in any State may be passed upon by its highest judicial tribunal, who shall send its decision under seal to the President of the Senate.

6th. Both Houses of Congress shall meet on the second Monday in February next after the meeting of electors; the President of the Senate shall preside; two tellers shall be appointed by the Senate and two by the House.

7th. The President of the Senate shall open all the certificates, and the votes shall be counted by the two Houses in the alphabetical order of the States as certified, unless there be a controversy in any State, and a certified decision of its highest judicial tribunal, the electoral votes of that State shall be counted in accordance therewith, unless the decision is reversed by both Houses; if there be a controversy and no such judicial decision, the contested votes shall not be counted unless both Houses concur therein; if there be conflicting judicial decisions or conflicting certificates, the decision or certificate held by both Houses to be given by the proper authority shall be conclusive unless rejected by both Houses.

11th. The joint meeting shall not be dissolved until the count shall be completed. No recess can be taken except upon a question arising under this act, in which case either House, acting separately, may direct a recess of such House not beyond the next day, but if the count be not completed before the fifth day after the first meeting, no further or other recess shall be taken by either House.

WATNEY.

OUR EUROPEAN LETTER.

The rise and progress of Nihilism in Russia—imperial measures of suppression fruitless—The miraculous spread and circulation of Socialistic publications. (From a Regular Correspondent.) St. Petersburg, Russia, April 30th, 1879. It is just about a year since the Russian Socialists first surprised their fellow countrymen with a display of their plan of action. Within the past twelve months, bills, placards, and pamphlets of a revolutionary character have been delivered now at the doors of Ministers, now at the cottage of the laborer, with an audacity for which we should have to travel far to find a parallel. How long the dismal confederacy has been in existence—a confederacy whose members are abroad known as Nihilists and in Russia as Socialists, but who call themselves the Revolutionary party—it is impossible to ascertain with exactness. At any rate, the movement has assumed a fixed shape only within the past year, and it is since that time that we have learned the sanguinary task which the terrorists have undertaken, and which they have been executing with a precision that excites the utmost horror and astonishment. At first, little importance was in general attached to the manifestoes of the Revolutionary party. To-day the opinion has very much altered, at least, in Russia itself.

To find the real commencement of the present revolution we should have to go back as far as the accession of the Emperor Nicholas. It was in 1825 that for the first time loud demand was made in Russia for a Constitution, which it was also endeavored to secure by violent means. This movement the energetic Czar quickly crushed. Under his iron rule there may have been occasional ferment, but nothing to speak of came to the surface. It was only under the milder sceptre of Alexander that the agitation first vented to show itself again. Since the year 1863, when serfdom was actually abolished, it increased from day to day, and for 15 years it has increased almost imperceptibly, and without assuming a fixed and definite shape. But at length, last year, it came forth firm, audacious, and in a terrible form. At that time there appeared in all the European cities of the Empire, publications of an insurrectionary character, accusing the highest officials and dignitaries of dishonorable conduct, avarice, and barbarous brutality. Their removal from the entourage of the Emperor was demanded, falling which, a sanguinary revenge threatened. From the outset, the Russian Socialists declared that they did not intend any injury to the Czar. It was the Court Camarilla they were aiming at, that wall which separates the ruler from his people, and through which lay the only way to the March; this they declared must be broken down; if not in a peaceable way, then by force. They further demanded a Constitution, the suppression of his Majesty's private chancellery—commonly called the "Third Division"—the abolition of corporal punishment with the stick in prisons, better treatment of political prisoners, reform in the courts of justice, and changes in the procedure in preliminary examinations under the secret police.

According to the programme of the Socialists or Revolutionary party, the "Third Division" was to be first done away with. The private chancellery of his Majesty, it was declared, was an institution utterly irreconcilable with the spirit of the present age, an institution which, standing above and outside all law, could not be reached by any legal way. The chief of the "Third Division" was therefore threatened with murder or assassination if he continued to torture prisoners into confession by subjecting them to the pangs of hunger, thirst, and knout. A certain time was granted him within which to mend his ways. The authorities, upon receiving these intimations, employed every exertion to get a clue to the audacious

authors and distributors of these publications, but all without success. Hand bills and placards seemed overnight to grow out of the earth. The army was deluged with them, the laborer found them in his pocket in the morning. Nobody knew whence they came, but there they were, and every day in increasing numbers. Before long, simple hand-bills were not sufficient. Newspapers began to appear, printed and published in regular form, some abroad, others in the capital itself. Suddenly, in St. Petersburg, there appeared the chief organ of the Revolutionary party, a paper, which in footholdness surpassed everything that had hitherto been known in the same line. It bears the name *Semla i Svoboda* (Land and Liberty). This print passes judgment on life or death; it warns, threatens, and pardons; it announces beforehand those who have been condemned in criminal courts, and publishes earlier and more faithful accounts with respect to the condemned, than the journals of the capital are able to do. Copies of the paper are found everywhere, except when the police want to drop on them. They are found in the offices of the Civil Service, in manufactories, in barracks, in restaurants, in the Ministry of the Interior, in the Ministry of Foreign Affairs and Public Enlightenment, &c.; in every place copies of the *Semla i Svoboda* suddenly crop up. The Censor of State finds them between the leaves of his conservative journals; the sergeant finds them folded inside his orderly book. All search is in vain; the secret way by which the paper comes is not to be discovered. Many new adherents have joined the movement who were previously deterred by fear that the conspiracy would be discovered, but who now, seeing that every attempt and enterprise of the revolutionists remains undiscovered; and unpunished, willingly make common cause with them. This has come to pass that at present the secret confederacy, which stretches from the Baltic and White Sea to the Black Sea and the Caspian, counts as many as 19,000 working members, not to speak of the numberless agents who have taken the oath of loyalty, but who are otherwise uninitiated. Among the members it is stated that there are several generals besides the abbot of a monastery. The total property of the revolutionary committee is now estimated at 2,000,000 roubles.

It is impossible to ascertain with exactness. At any rate, the movement has assumed a fixed shape only within the past year, and it is since that time that we have learned the sanguinary task which the terrorists have undertaken, and which they have been executing with a precision that excites the utmost horror and astonishment. At first, little importance was in general attached to the manifestoes of the Revolutionary party. To-day the opinion has very much altered, at least, in Russia itself.

To find the real commencement of the present revolution we should have to go back as far as the accession of the Emperor Nicholas. It was in 1825 that for the first time loud demand was made in Russia for a Constitution, which it was also endeavored to secure by violent means. This movement the energetic Czar quickly crushed. Under his iron rule there may have been occasional ferment, but nothing to speak of came to the surface. It was only under the milder sceptre of Alexander that the agitation first vented to show itself again. Since the year 1863, when serfdom was actually abolished, it increased from day to day, and for 15 years it has increased almost imperceptibly, and without assuming a fixed and definite shape. But at length, last year, it came forth firm, audacious, and in a terrible form. At that time there appeared in all the European cities of the Empire, publications of an insurrectionary character, accusing the highest officials and dignitaries of dishonorable conduct, avarice, and barbarous brutality. Their removal from the entourage of the Emperor was demanded, falling which, a sanguinary revenge threatened. From the outset, the Russian Socialists declared that they did not intend any injury to the Czar. It was the Court Camarilla they were aiming at, that wall which separates the ruler from his people, and through which lay the only way to the March; this they declared must be broken down; if not in a peaceable way, then by force. They further demanded a Constitution, the suppression of his Majesty's private chancellery—commonly called the "Third Division"—the abolition of corporal punishment with the stick in prisons, better treatment of political prisoners, reform in the courts of justice, and changes in the procedure in preliminary examinations under the secret police.

According to the programme of the Socialists or Revolutionary party, the "Third Division" was to be first done away with. The private chancellery of his Majesty, it was declared, was an institution utterly irreconcilable with the spirit of the present age, an institution which, standing above and outside all law, could not be reached by any legal way. The chief of the "Third Division" was therefore threatened with murder or assassination if he continued to torture prisoners into confession by subjecting them to the pangs of hunger, thirst, and knout. A certain time was granted him within which to mend his ways. The authorities, upon receiving these intimations, employed every exertion to get a clue to the audacious

authors and distributors of these publications, but all without success. Hand bills and placards seemed overnight to grow out of the earth. The army was deluged with them, the laborer found them in his pocket in the morning. Nobody knew whence they came, but there they were, and every day in increasing numbers. Before long, simple hand-bills were not sufficient. Newspapers began to appear, printed and published in regular form, some abroad, others in the capital itself. Suddenly, in St. Petersburg, there appeared the chief organ of the Revolutionary party, a paper, which in footholdness surpassed everything that had hitherto been known in the same line. It bears the name *Semla i Svoboda* (Land and Liberty). This print passes judgment on life or death; it warns, threatens, and pardons; it announces beforehand those who have been condemned in criminal courts, and publishes earlier and more faithful accounts with respect to the condemned, than the journals of the capital are able to do. Copies of the paper are found everywhere, except when the police want to drop on them. They are found in the offices of the Civil Service, in manufactories, in barracks, in restaurants, in the Ministry of the Interior, in the Ministry of Foreign Affairs and Public Enlightenment, &c.; in every place copies of the *Semla i Svoboda* suddenly crop up. The Censor of State finds them between the leaves of his conservative journals; the sergeant finds them folded inside his orderly book. All search is in vain; the secret way by which the paper comes is not to be discovered. Many new adherents have joined the movement who were previously deterred by fear that the conspiracy would be discovered, but who now, seeing that every attempt and enterprise of the revolutionists remains undiscovered; and unpunished, willingly make common cause with them. This has come to pass that at present the secret confederacy, which stretches from the Baltic and White Sea to the Black Sea and the Caspian, counts as many as 19,000 working members, not to speak of the numberless agents who have taken the oath of loyalty, but who are otherwise uninitiated. Among the members it is stated that there are several generals besides the abbot of a monastery. The total property of the revolutionary committee is now estimated at 2,000,000 roubles.

RELIGIOUS LIBERTY IN PENNSYLVANIA ALMOST VICTORIOUS.

HARRISBURG, May 15th, 1879. The battle has been fought this day, and again I had to fight it all alone. The news of the expected discussion drew together many of the citizens of Harrisburg, several intelligent ladies, Rev. Mr. Judd, pastor of the Baptist Church, and some of his members, and Rev. Mr. West, Chaplain of the Senate. I had purposely postponed the bill until all my friends were present, but at the last moment three were away. Farther delay was out of the question, and so with a fervent prayer to God for help, I addressed myself to the work. The discussion followed from 10:30 A. M. to 12:45 P. M. My opponents were Senators Herr and Nelson—the latter a new member, and a local preacher in the Methodist Church. He was a member of the House in 1877 and 1878, but I never saw him or heard of him until he came to the Senate. I need not detail my arguments as you and all other Seventh-day men know what they would be. Suffice it to say, that many Senators said they were the best I had ever presented. As usual, Senator Herr was remarkably flowery and pathetic in his description of the evils which would follow the passage of my bill. He still persisted in saying the bill was unconstitutional, as it legislated for a class, and also said it was opposed to religious liberty, because it prevented citizens of compact villages doing what country people could do. My reply to that was that I only followed the Edict of Constantine, who established Sunday as a state institution—that he did that very same thing—that he said "let all city people and tradesmen rest on the venerable day of the Sun, but those dwelling in the country may attend to the culture of their fields," and if the Senator objected to the principle he might settle it with Constantine! Then he launched out into a prophetic strain, alleging that the Communists of France, the Socialists of Germany, the Nihilists of Russia, and the Mormons of Utah might come here and do the country harm! Not a single new argument did he adduce, and he must have "laughed in his sleeve" at the egregious humbug he was palming off on the people. Senator Nelson gave us one of his old sermons, evidently rewritten to suit the occasion. It was a rebuke of all that was ever said or written about the Sabbath, and he closed by appropriating all that Moses ever said about the Sabbath and its sanctity to Sunday as the "Christian Sabbath." Of course in his line of argument he had to rely on tradition, inference, and the custom of early Christians to show that Sunday was the day to be observed. Whereupon I quickly suggested that Senator Nelson should have a conference with my friend Rt. Rev. J. F. Shanahan, the Roman Catholic Bishop of Harrisburg; for if the Senator's rules of interpretation were correct, and if he dared to apply them to all questions relating to the customs and traditions of the early Fathers, then Bishop Shanahan

would soon show him the necessity of a sudden change of his ecclesiastical relationship. But it requires a moral thunderbolt to change the views of religious bigots, for they won't listen to reason, but they follow blind prejudice. I was quite amused that Senator Nelson should take me for a full Seventh-day Baptist. It shows how limited his knowledge is of his fellow-Senators. When the vote was taken, it stood 21 yeas and 17 nays! Had all who promised me to vote for the bill been present, it would have had 29 yeas, just the number required by our Constitution to pass any bill. Of course the bill failed, but all concede that my defeat was in reality a victory over Senator Herr and his cohorts. Hereafter the majority has been with him, but now it is with me. The Lord be praised for granting us even so much to cheer our hearts.

Those who voted for the bill were Messrs. Beidelman, Butterfield, Cochran, Cooper, Craig, Fremont, Gray, Graf, Holben, Jones, Laman, Melly, Mylin, Reuben, Roberts, Schenck, Seaman, Seymour, Smith, Thomas, Wright—21.

Those who voted against it were Messrs. Alexander, Clarke, Crawford, Gazzam, Gilliland, Greer, Herr, Jackson, Kauffman, Keeler, Lawrence, McNeill, Nelson, Parker, Paulson, Ross, Wadhams—17.

The petitions which were presented by your people from the various States where they live had no doubt considerable effect in convincing Senators that the subject of Religious Liberty was a live question. I may also add that the Jewish Order of *Bnai Brith* (sons of the covenant) presented through me a memorial in favor of my bill.

Assuring you that my heart is not in the least dismayed by the result of this battle,

I remain yours most truly,

HORATIO GATES JONES.

WORKMAN WANTED.

MAY 10th, 1879.

To the Editor of the Sabbath Recorder: On looking over the SABBATH RECORDER of April 24th, I saw a notice of a young man that wants a situation among the Seventh-day people, and not particular what kind of employment. I am a Seventh-day Baptist and do not live far from Shiloh Church. If the man is what he represents himself to be, I would give him employment and a home, as I am a lone hand on my farm and have to depend on hired help. I would like to hear from him. Address L. T. Davis, Shiloh, Cumberland Co., N. J.

THE NORTH AMERICAN REVIEW for June opens with a literary curiosity in the shape of a hitherto unpublished poem by Voltaire. A metrical translation, which is in itself a poem, accompanies the original French text. General Garfield follows with a suggestive paper on "National Appropriations and Misappropriations." "The Stagnation of Trade and Its Cause," appears over the signature of the eminent English economist, Professor Bonamy Price. Harriet Beecher Stowe follows with a paper on "The Education of Freedmen," a subject which her earnest sympathies, personal observations, and extensive correspondence enable her to treat in a peculiarly effective manner. "Sacred Missions to San Domingo" is the title

WHO WOULD BE A PREACHER? Doubtless many may think this a strange question, regarding the preacher's life an easy one, and that if called to that work he has only to open his mouth and God will fill it, and the gospel will flow as from an everliving fountain. Many very good people have strange notions about ministers of the gospel. They think if they have a call to the ministry the Lord will not allow them to starve or go naked. Consequently, they are ready to leave the minister in the hands of his Master, exercising themselves from doing anything in the matter. Hence the minister often suffers for want of the comforts of life. It will not do for the minister to beg, for it is said "that a smart man will never lack for support; and if he fails it is because he is not capable of entertaining the church or congregation." People are apt to expect too much of the minister. Ministers have the same nature as mankind in general. The difference is mainly in the profession they have chosen. All men have a calling. No man has a right to be an idler and fastidious, and do nothing himself. The farmer, mechanic, tradesman, doctor, or teacher is called of God to improve his talent as well as the preacher. "Go work in my vineyard" is the injunction upon who does not study and improve with the age will not succeed, and the minister is no exception. Six days that labor is the injunction of the Almighty. Laziness is not tolerated in any man by our Creator. Work is the watchword. Use the means God has put in your hands, and then it is safe to trust in Providence. Providence will do nothing for the man who does nothing for himself. So with churches and every other working power in the world. A church and pastor must work together in order to succeed. The pastor may preach, pray, and toil his life away to no purpose unless the membership are in sympathy, and drink in the gospel, and endeavor to live it out. It sometimes chances that certain individuals in the church come to think that they know better how and what gospel should be preached than the pastor. If the pastor rebukes some popular sin or speaks the whole truth of the gospel, showing the people their sins, fault is found. The minister feels that he is called of God to preach the gospel without reserve. One complains that the pastor is always hammering upon certain sins, and makes a hobby of certain things. He must change his mode of preaching, or he will go in for a change of pastor, with threats, perhaps, that if there is not a change he will withhold his subscription. These complaints continue until a general prejudice arises against the preacher, a hint is dropped here and there, and the minister catches a glimpse of the complaints, and comes to feel that he has out the confidence of his leading brethren. He weeps and prays over the matter, calls on various brethren, who talk smoothly, and, perhaps, say they are perfectly satisfied with his preaching and labors; but such a one thought you meant him last Sabbath when you touched on a given question, and some think you are too severe on the use of tobacco. You know there are several of the leading brethren who are quite conservative, and we could not get along and keep up expenses without their help. The minister considers whether it will do for him to compromise the gospel to please him. He takes into account his family and their support, and feels that it is his duty to provide for them.

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YENISEI WALTON, by Mrs. S. R. Graham Clark, D. Lothrop & Co., Boston. Price, \$1.50. Of the many good books which the Messrs. Lothrop have prepared for the young, this is one of the best. "Yenisei Walton" is a story of great power, by a new author. It aims to show that God was a stern disciplinarian to form the noblest character, and that the greatest test of life is to prove the subordinate to the superior. The story is grand in its moral aim, and the earnestness of the author breaks out into occasional preaching. But the story is full of incidents, and the pathos of the pathos, with occasional gleams of humor by way of relief to the more tragic parts of the narrative. The characters are strongly drawn, and, in general, are thoroughly human, not gifted with impossible perfection, but having those infirmities of the flesh which make us all kin. It seems to us such a work as a Christian parent might safely put in the hands of children, feeling assured that its influence would be good.

WILLIAM LLOYD GARRISON, one of the earliest advocates of equal rights, and especially of the rights of the colored race, died on the evening of May 24th.

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The Bible Service.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1879.

Second Quarter. April 6. Sanctified Attention. Job 31: 1-30. April 12. Prosperity Restored. Job 42: 1-10.

THIRD QUARTER.

July 5. Peace with God. Romans 5: 1-10. July 12. The Security of Believers. 1 John 5: 1-13.

THE VALLEY OF DRY BONES.

Ezekiel 37: 1-10.

The hand of the Lord was upon me, and carried me in the midst of the valley which was full of bones.

TOPICAL READINGS.

- 1. The vision of death, Ezek. 37: 1-10. 2. Death in trespasses and sins, Rom. 7: 4-5.

THE GOLDEN TEXT.

"It is the Spirit that quickeneth; the flesh profiteth nothing: but the Spirit quickeneth them as he will; and he will give them life as he pleaseth."

CENTRAL THEME.

"The Spirit of God alone can quicken the dead."

Miscellaneous.

CREeping UP THE STAIRS.

In the softly-falling twilight of a weary, weary day, I was sitting in my chair, and my thoughts were wandering.

A BOY EMIGRANT IN THE QUAKER CITY.

It was a dismal winter evening, and the heavens were overcast with rain, but that very day, some of our Philadelphia friends with broken bones to the hospital.

CONTEMPORARY PROPHECY.—Jeremiah, Daniel, Obadiah.

OUTLINE.

I. The enemy, v. 1, 2. II. The denials, v. 3-10. III. The questions.

Introduction. Who wrote the verses of today's lesson? Tell what you have learned of the author.

INTRODUCTION.

The central idea of the previous chapter (36) is that God's people have brought reproach on his name before the heathen.

EXPLANATIONS.

I. v. 1. The hand of the Lord. The hand denotes the power and action of God.

perfect dryness of the bones denotes that they were completely dead, and no hope of resurrection in them. This symbolized the condition of the Jews in their captivity.

These bones, however, were not dead, but they were in a state of suspended animation.

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LESSON THOUGHTS.

- 1. The human race is spiritually a valley of death and dry bones needing resurrection into life.

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CELLULOID.

The applications of celluloid are among some of the most useful and ingenious of modern inventions.

ECONOMY IN HOUSEKEEPING.

This is a quality which nearly all house-keepers imagine they possess and practice to a remarkable degree.

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