



The Sabbath Recorder.

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INFIDELITY OF DESTRUCTIONISM.

When we expressed our conviction, as we did week before last, that materialism was at the bottom of the doctrine of the soul's unconsciousness between death and the resurrection...

The Scriptures assure us, however, that besides the flesh upon man, which is sensitive to pain, there is a soul within him that mourns, (Job 14: 22)...

Certainly, God exists as a pure spirit, without bodily form or parts. He is invisible, in the strictest sense of the word. (1 Tim. 6: 16)

It has always been a favorite point with infidels, that what is called the soul, or thinking principle of man is simply the result of the structure of his brain.

The Sabbath commences at sunset, and ends at sunset. Such was the manner in which God kept it at first, (see Gen. 1st.)

Infidels, therefore, and all who hate the doctrine of human accountability, convert man into a brute by giving him a material soul, that dies with his body.

Those of our brethren who have been deceived into the adoption of this error, will do well to examine the ground they are treading upon.

KANSAS EMIGRATION.—A meeting of persons connected with the Kansas Emigration Companies of New York was held at Hope

Chapel a few evenings since, at which Theodore Dwight, President of the American Settlement Company, and Secretary of the Kansas League, made a statement of the labors and plans of those organizations.

TRACT ON THE SABBATH.

(The following is a rough translation of a Tract on the Sabbath, of which Bro. Gardner has lately had ten thousand copies printed for circulation in China.)

The God who created heaven, earth, and all that in them is, has said, "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, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it."

God will not allow us to select any day we choose, and call it the Sabbath, but commands us to keep the seventh day, and that only; and enjoins it upon us to labor on the first with the five following days of the week.

No day but the seventh will commemorate the finishing of creation; for it was not finished till the commencement of that day.

There is nothing that more engages the attention and affections of others, than a pleasant address, and an easy and agreeable conversation; for truly our conversation should be such as not only to command civility and respect, but to afford improvement to all.

There are those who say that since the resurrection of Jesus his disciples have always kept the first day in commemoration of that event, and give it the name God gave to the seventh day, calling it "Sabbath," or "Lord's day," &c., and teach also that God enjoins the observance of this day in the fourth commandment.

Some men possess a talent of turning every thing into ridicule, whenever the conversation does not harmonize with their views or please their fancy; and rather than adopt that excellent rule which ought to be observed in all disputes, "that men should give soft words and hard arguments," they think to conquer by introducing such hard words and sentences as will at once put to silence every kind of argument, and destroy every tender feeling.

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to labor on the first six days of the week, and has strictly forbidden us to labor on the seventh. Would a king be pleased to have his officers forge his name and make laws subversive of his own? But God is King of kings and Lord of lords, and how much more offensive to him would be such conduct in his subjects? The resurrection day is never in Scripture called "Sabbath" or "ceremony-worship-day" or "Lord's day."

On the day of his resurrection, Jesus with two of his disciples walked to Emmaus and back again to Jerusalem, making in all about sixty lee, according to Luke 24: 13, 33-37.

But in Dr. Robertson's recent work he very clearly demonstrates, that it was about 148 lee, and that the early copies of Luke's gospel made it the same even down to the beginning of the fourteenth century, when, through carelessness in copying, one of the figures was omitted.

This was seventeen years after Jesus' resurrection, and proves that they did not keep the resurrection day as a Sabbath or a holy day. They never traveled thus on the seventh day, but always spent it in preaching and acts of worship. See Acts 13: 14, 15, 42, 44; 15: 21; 16: 13; 17: 2; 18: 2, 3, 4; 19: 8.

But it may be asked, how came the day to be changed, if neither Christ nor his apostles did it? Answer—It was changed by the Roman Catholics. But Jesus says, "In vain do they worship me, teaching for doctrine the commandments of men."

CONVERSATION.

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Among the many important suggestions contained in the book, are the following. After referring to the emigrant aid societies, the writer proceeds to say:—

should never be responded to, but treated with silent scorn. In our communications, we should avoid all "foolish talking," and have our conversation entirely free from oaths, or imprecations of any and every kind, although they enter largely into, and are considered almost indispensable to, the fashionable language of the present day.

A chaste and pure conversation is demanded of every Christian, for, "as he which hath called you is holy, so be ye holy, in all manner of conversation," "for God hath not called us unto uncleanness, but unto holiness," is instruction given in the Holy Scriptures.

If by our words we are to be justified or condemned, how necessary that they should be words of truth, spoken with sobriety, and that in all our conversation we should strive to edify and instruct, rather than amuse, "those that oppose themselves," and comprehend if possible the value of that "word" which, if fitly spoken, is like apples of gold in pictures of silver.

THE EARLY DEAD.

The righteous dead need no eulogy, for they are beyond the reach of our benediction or criticism. Yet it is our duty to perpetuate their memories, by holding up their good example for the benefit of others.

Among the "early dead" who will be remembered with pleasure, is George Alberti Maxson. He made a public profession of religion at the age of nine years. Even before this, his heart was drawn out for the salvation of his young associates.

MISSIONARY CIRCULARS.—A few only of the many to whom were sent the Circulars calling for funds to purchase lands in Palestine, have responded thereto. The Committee wish to be able to make a full report at the Board meeting about the first of April.

EMIGRANT CHURCHES FOR KANSAS.

"A Journey through Kansas, with Sketches of Nebraska," by Rev. C. B. Boynton and T. B. Mason, of Cincinnati, is a very important contribution to the literature of this subject. The writer sketches the general features of the country, introducing just such information in regard to the fertility of the soil, the cost of improvements, the method of securing preemption rights, and kindred topics, as an emigrant needs; and gives many amusing and interesting notes of personal adventure.

THE SOCIETY AT DAKOTA, WIS.—A letter from Eld. Julius M. Todd, dated Berlin, Wis., Feb. 19th, says: "I will add, that I have just returned from Dakota, where I have been to administer the word and ordinances; and I have never been in any place where there seems to be so much union and brotherly love as manifests itself in this little church."

be a free State, but a model State. If the Christians who may make Kansas their home, instead of being scattered abroad, could be settled in communities, from the first, and bound to each other by Christian sympathies, neighborhood attachments, and the ties of church relationship, what a waste of influence would be prevented! What a power would be created at these Christian centres, whose silent influence would flow forth, shaping and blessing all things! This presents itself in the light of a missionary effort on a large scale, and in the most effective form.

I have seen in many papers the following statement, which I would like to see corrected as written below:—

"The year 1854 began on Sunday, and will end on Sunday, thus having fifty-three Sundays in the year. January, April, July, October, and December, have each five Sundays. This will not occur again until 1882."

CORRECTION.—The years 1865 and 1871 will each begin and end on Sunday, and will have fifty-three Sundays, and the same months will have five Sundays as in 1854. The year 1876, the hundredth anniversary of American Independence, is still more remarkable. It will not begin on Sunday, but will end on Sunday, and the same months will have five Sundays as in 1854, with this peculiarity—in addition to fifty-three Sundays, it will have fifty-three Bible Sabbaths.

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3d BROOKFIELD CHURCH.—In a business letter from Bro. E. Maxson, he says: "Bro. L. M. Cottrell commenced his pastoral labors with us about the 1st of December last. We have had meetings most of the time three evenings in a week. There is a very pleasant state of religious feeling among us. There have been ten added to the church by baptism, and three others reunited with the church. I believe others still are deeply impressed with the duty of following the Saviour in the ordinances of the Gospel."

THE SAMARITANS OF NABLIOUS.—A deputy from this ancient and suffering community is in London, under the following circumstances, as stated in an English paper:—

"Of late years the Samaritan community residing in Nablous, the ancient Sychar, Palestine, have been reduced to a state of great poverty, from among other causes, the persecution and death in 1851 of El Abd es Samereh, a man of considerable importance, who was formerly well-known to many English travelers, most of whose property was seized by the factious governors of the district, who seem to have signaled out this little band, and by force levied fines which they were not in a position to pay; the famine of 1853 also added to their distress. The Samaritans have appealed to our government for help, and sent their trustee, Jacob esh. Shelby, the only member of the community who has ever trod on British soil, for pecuniary and protective assistance in their trouble. He has received a favorable reply from the Secretary of State, and we are glad to see that E. T. Rogers, Esq., Vice-consul for Caiffa, who is now in London, 10 Carlisle street, Soho square, on leave of absence, has kindly taken this case into consideration, and the Bishop of London and many of the clergy and others have come forward to succor the remnant of this once-favored people."

EMANCIPATION IN SOUTH AMERICA.—In 1852, New Granada freed all her slaves, thus setting a glorious example for other and more enlightened States. Peru has followed the example of New Granada, and abolished the system of slavery entirely. It seems that Castilla, having succeeded in revolutionizing the country, by defeating in battle the President Echiquin, introduced his administration with this noble act. He decreed "that the men and women held until the present time, in Peru, as slaves, or serving-freedmen, whether in that condition by sale or birth, and in whichever mode held in servitude, perpetual or temporary, all, without distinction of age, are from this day wholly and forever free." He also decreed, that the whole people shall assume and pay to the owners of the slaves a fair price for them.

CHRISTIAN CHURCH.—This church, which succeeded at one time from the Campbellites, has done as the Methodists and Baptists, divided on the much agitated question of slavery. The strength of this denomination is principally in the East and West, but in Virginia, North Carolina, Georgia, and Missouri, they have been on the increase, and now have quite a number of churches. A convention is held annually, in which the whole body is represented. At such a convention, a short time since, held in the North, strong resolutions were introduced, denouncing slavery and its abettors, which after a lengthy discussion and despite strenuous opposition, were passed; whereupon Elder Wellons, the Virginia delegate, and his brethren from the South, deeming themselves virtually excluded by their adoption, left the convention and returned home, determined that the South could not fellowship with the North hereafter.

SLAVERY IN EGYPT.—The Viceroy of Egypt has solemnly interdicted, for the future, the introduction of slaves into his provinces; but as to those already in Egypt, they are to remain in statu quo. A change, says the decree, would subvert the economy or prescriptive constitution of the Mussulman family; the anti-slavery principle, however, is inaugurated. The Viceroy was educated chiefly in Paris, and has acted wisely from the ideas which he imbibed there, and under the influence of his British and French councils. It appears from the testimony of travelers, that the number of bondsmen throughout Egypt is considerable, and the lot of the majority wretched enough.

IMPORTANT BILL.—Under the specious title of "an act to protect officers and other persons acting under the authority of the United States," the Senate of the United States has just passed a bill the design of which is to give increased facilities for the execution of the Fugitive Slave Law. It is hoped that the House will arrest the infamous measure. If it does not, the State Courts will be effectually prevented from protecting the liberty of citizens, as the Supreme Court of Wisconsin, protected the liberty of Messrs. Booth and Ryeecraft. The bill provides as follows:—

"If a civil suit be commenced or pending in any State Court, against any officer of the United States, or other person, for or on account of any act done under any law of the United States, or under color thereof, or for or on account of any right, authority, claim or title, set up by such officer or other person acting in aid of such officer, under any law of the United States, and the defendant shall, at the first Term of such State Court after the passage of this act, or at the first Term of such State Court after such suit shall be commenced, file a petition for the removal of the cause for trial into the next Circuit Court to be held in the district where the suit is pending; or if there be no Circuit Court in such district, then to the District Court invested with the powers of a Circuit Court next to be held in that district, and offer good and sufficient security for his entering in such Court, on the first day of its session, copies of the process against him, and also for his there appearing and entering special bail in the cause, if special bail was originally requisite therein, it shall be the duty of the State Court to accept the surety and proceed no further in the cause, and any bail that may have been taken is to be discharged, and the cause is to be taken in the United States Court as if it had been brought there by original process."

Rev. Alexander Grozart, of Edinburg, has been some time in this country collecting materials for a life of Jonathan Edwards. The manuscripts in the possession of his descendants, of which Rev. Dr. Edwards, of New London, has custody, have been generously placed at his disposal.

The Central Congregational Church at Hartford, Conn., never dismissed a pastor, and never settled one who had a previous settlement. All its pastors have begun and ended their ministerial work in its service.



