

The Sabbath Recorder.

New York, April 5, 1855.

Editors—GEO. B. POTTER & THOMAS B. BROWN (P. O. B.)

THE RESURRECTION AND THE AWARDS OF THE FUTURE.

An article of S. S. Griswold, which appeared in the Recorder of the 22d ult., takes exception to our admission of the necessity of a miraculous resurrection in order that both soul and body may be rewarded together.

And how, Bro. G., could the body be punished for its transgressions, in the future world, if it should never reach that world? In other words, how can the body be punished hereafter, if it should never be raised from the dead?

But Bro. G. will observe, (if he look carefully,) that we never said anything about the body being "punished for its transgressions."

We admitted the necessity of a miraculous resurrection, in order that soul and body together—not the body by itself—might be recompensed.

Besides, it has always been God's way, in order to testify in the most emphatic manner his abhorrence of sin, not only to punish the transgressor himself, but even to take vengeance on the instruments by which the transgressor carried his wickedness into effect.

Whether "any miraculous addition" to the punishment meted out in the future life, according to the course of nature, "would be superfluous, if not unjust," we shall not, at present, inquire; it shall be considered more particularly hereafter.

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state; but that both rewards and punishments in that state will be 'according to the course of nature,' occasions us not a little perplexity as to what Bro. G.'s theory of the future life is. Does he repudiate the resurrection of the body, and hold that the soul continues all ways in a disembodied state?

"SWEAR NOT AT ALL."

To think, reason, compare, make deductions, and arrive at conclusions, I have ever held as the inalienable right of every man, regardless of the stereotyped notions of any individual or sect; and therefore I do not deem it ridiculous, or irreverent, to disagree with Mr. L. Jones, although, from his article in the Sabbath Recorder of Feb. 15th, it is evident that he is disappointed to find that his opinions upon oath-taking are not received as umpire, by the honest, self-thinking readers of the Recorder; and doubtless deems it very impertinent in "Mr. B." to dissent from his decisions upon that point.

It is taken for granted, that I mean the "State of New York" when I say, "our land," which is far from the case; for, in my ignorance, I do know, that a majority of the States of our Union, (of which Mr. J. and myself are representatives, and which virtually renders it our land,) would fine us both for laboring on the first day of the week, were the enactments of such States put in force against us.

Mr. J. "concludes by my article that I think the ten commandments are the whole and all the law that remains in force of the laws delivered to the Israelites through Moses," and so bases his assumption on that hypothesis; which is equivalent to my concluding from Mr. J.'s article, that he observes the first day of the week as the Sabbath, and so assume that the seventh day is the real Sabbath, and deem it very inconsistent in Mr. J. not to receive it because I say so.

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the positive precepts of the gospel, whether they be the decrees of kings or the commands of rulers of the people. To this point it may be in place, at a future time, to show the obligations of law.

The question is asked, "Suppose it was the law that Christians were not required to take an oath; how could courts of justice determine who should and who should not?" I will answer this question by a quotation from Mr. J.'s first article: "The form was made to accommodate a sect called Quakers; as they hold that the calling over the name of the Supreme Being, except in the offering of prayer, is a sin, (and I think they are not much mistaken.) The form is this: The officer says, 'You do solemnly and sincerely promise and affirm, that the evidence you shall give in this matter of difference between A. B. and C. D. shall be the truth, the whole truth, and nothing but the truth; thus you affirm.'" The word affirm is of Latin origin, (affirmo), and is defined to be "to assert positively, to tell with confidence, to aver, to maintain as true."

And now I deem it but just to the Seventh-day Baptists to say, that they are, so far as my knowledge extends, a peaceable, law-loving people, and that the laws they love best are the "higher laws," the laws of God, founded in reason, truth, mercy, and justice; and they believe all enactments that do not come up to this standard, are "lower," and therefore not binding.

So far as a controversy with Mr. Jones is concerned, I shall have none, and shall hereafter reply to no article from his pen, unless they present more reason and argument, and manifest less of the spirit of pettiffoggery.

That oath-taking, or swearing by an appeal to God in attestation of the truth of what we say or promise, is sin, there can be but little doubt, from certain cogent reasons: 1st. All swearing is positively forbidden by a direct and universal precept of Christ, to which there are no exceptions made, and for which the reasons are given "Swear not at all," says Christ, "neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair black or white."

2d. Oaths are unnecessary, and transgressions of the third commandment. In their stead have been substituted mere affirmations, for the benefit of a certain sect of religionists, and none of the ends of law or government are perverted by it, but, on the contrary, it is a fact generally acknowledged, that among those who refuse to go beyond what James prescribes (a simple affirmation, as yet) in attestation to the truth, there is far less false swearing, than among those who at random, and inadvertently, associate the name of God with every petty contest that is settled in our courts of law, and with which God can have no pleasure in participating.

3. The tendency of oath-taking is to diminish reverence for the Deity, and lead to that very evil it is designed to prevent, by rendering frequent and irreverent the use of the name of the Supreme Being, for objects and on occasions the most trifling, associating it with the most frivolous quarrels, and by it qualifying petty officers, from the blackguard constable to the unprincipled chief magistrate, Not a pound of tea or spice can regularly travel from the ship to the consumer, without requiring perhaps a half dozen oaths.

reverence of Deity, and render such sanctions of little importance in the minds of the people. It mitigates the solemn obligations of truth, morality, and religion, because it virtually impeaches the integrity of every individual, by taking it for granted that there are certain occasions when truth is spoken and justice done, and that no such obligations exist for all other occasions, which is essentially founded in false views of religion and moral obligation, for God, who sees and knows all things, holds every set of our lives alike amenable to his bar for reward and punishment. It is therefore radically absurd to suppose that there are any special obligations from oaths, the tendency of which is to degrade the standard of truth and rectitude, and weaken the moral sensibility of man.

REVIVAL IN SCOTT.

Scott, N. Y., March 29th, 1855.

It may be proper to correct a mistake which found its way into the Recorder of March 15, in relation to a revival in the Scott Seventh-day Baptist Church, and it may also be gratifying to the readers of the Recorder to know, that there is quite an interesting state of religious feeling with us. Between twenty and thirty had professed faith in Christ and united with the Methodist church in this place previous to the publishing of the notice referred to, but none in the Seventh day Baptist church. Since that time, in the two Sabbaths past, fourteen have been added to the Seventh-day Baptist church by baptism, and we hope more may follow soon.

DEAR BROTHER,—Feeling desirous to express our kind regards and friendly feeling towards you, for your sympathy and labors of love with us as a gospel minister, for a season past, do resolve, that we are thankful for your visit, and highly appreciate your labors as a gospel minister, and as such, would cheerfully commend you to all with whom your lot may be cast, and will devoutly pray our Heavenly Father to guide and sustain you in your responsible mission to the world, and that, when your conflict ends, having fulfilled your mission, and finished your course, you may receive from the Saviour's hand a crown of rejoicing in the kingdom of peace.

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LUKE P. BARCOCK, } Clerks. E. H. P. POTTER, }

PAY OF THE CLERGY.

The Legislature of Massachusetts have voted to pay their chaplains \$200 per year. The speech made in the Senate by Hon. D. K. Hitchcock, of Middlesex, on the question of the Pay of Chaplains, is reported in the Puritan Recorder. The following extract sets forth the facts in regard to the pay of the clergy in a convincing manner:—

Mr. President, in speaking of the compensation which should be accorded to our chaplains, I cannot refrain from referring to the stinted and inadequate salaries which are given to our clergymen generally. In the State of Massachusetts there are about 1600 ministers, and if we exclude the cities, their annual stipends average about \$500! From my long and intimate acquaintance with our clergy, I have found that many, very many, who are settled over societies, which are able to provide liberally for their religious teachers, do not receive an adequate compensation; but are obliged to engage in teaching, writing, or even some mechanical occupation, in order to obtain the necessaries of life for themselves and families.

I am glad that this subject is attracting the attention of our people, and that, in some few instances, a movement has been made to provide liberally for their pastors. In a town in the county I have the honor to represent, about nine years since, a religious society was started, principally through the influence of two or three individuals, and foremost among that number was the late Hon. William Jackson. The minister's salary was fixed at \$600 per annum. From year to year the compensation has been increased, and at the present moment their religious teacher was cordially paid the sum of \$1,500.

Mr. President, this matter of half supporting our clergymen is becoming better understood. Why, sir, I can hardly take up a religious paper without reading an account of a donation visit. This fact alone implies, that there is not only some sympathy for the minister, but a tacit acknowledgment, that he does not receive an adequate compensation. However good the intentions are of those who originate and contribute to these charity visits, I cannot but think that it would be much more agreeable to the recipients to have a living salary, than such donation visits; for they are too much akin to our alms-house custom of allowing the inmates once a year to partake of roast turkey and plum pudding. I hope the day is not far distant when ministers of the gospel will be promptly allowed a sufficient support, and that those who sit under the droppings of the sanctuary will remember 'the laborer is worthy of his hire.' A min-

ister should be liberally and promptly paid, and not be allowed to be, as many are, in distress; not because they are in debt, but because they are, year by year, becoming, as old age advances, more and more involved. In many cases, this matter of 'donation visits' is resorted to as a safety valve to the conscience, because the preacher is but half paid.

RELIGIOUS TOLERATION.

One of our secular exchanges has a long article on the policy of making opposition to Romanism an element of political organization—some suggestions in which are worthy of general consideration. Speaking of the inconsistency between such a policy and the universally-approved doctrine of religious toleration, the writer says:—

To all intolerance every genuine and consistent American should stand forever inflexibly opposed, not only on principle, but above all, Protestants should oppose it as a matter of policy. If one desired inflexibly to confirm the children of Catholics in the faith of their parents, he could best gain that purpose by constantly setting himself to oppose and persecute all Catholics. "The blood of the martyrs is the seed of the church," is an aphorism the truth of which has been very long established. The history of the world, and our own history particularly, show that religious persecution never yet accomplished its object. If the deluge of orthodox hostility has been poured upon the flames of heretical zeal in one quarter, it has but deadened them to insure their bursting forth with increased fervor in another. Intolerance never yet made a convert, while toleration and perfect freedom to believe or disbelieve have wrought innumerable changes.

If Protestant Americans would but be true to the principles they profess, and patiently await the full development of the great idea of religious freedom, they would soon see how absurd it is to relapse, even for a moment, into the narrow and prejudiced notions of the past on this subject. Already, indeed, if the facts could be fully disclosed, enough would appear to show how unfounded is the dread of any coming triumph of the great hierarchy of Europe over this continent. Indeed, the facts, so far as they have transpired, would seem to prove that Catholicism does not increase its numbers to any extent which could make in any way dangerous to our institutions, even if those who direct its influence should desire to make it so.

We have great reason to be thankful for the mercy drops we have enjoyed, and we feel that there is great need of faithfulness on the part of Christians to insure the blessing God has in store for his people.

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CARRYING THE WAR INTO AFRICA.—This has been literally done by the temperance men. The Maine Law, or something very like it, has been promulgated among the native tribes near the Cape of Good Hope by the following manifesto:—

Whereas, spirituous liquors of the white people were unknown to the ancestors of our tribes, Matie and Matlomi, up to the time of Boomanagong, and our Father Mokachane, now very old, has never drank any thing else but water and milk; and whilst we are of opinion that a good chief and judge cannot properly think, so as to do his duty, should he take any thing which can intoxicate him; and whilst spirituous liquors cause dispute and enmity and destruction of society, (the spirituous liquors of the whites are nothing else but fire.)

It is hereby notified, that the importation and sale of said beverage in the Basuto country, is from henceforth forbidden; and that should any person, whether white or colored, act in contravention of this prohibition, the beverage shall be taken from him; and poured out upon the ground, without excuse or damages.

Given with the advice and consent of the principal men of our tribe, by the chief of the Basutos, at Thaba Bogio, 8th Nov., 1854. MOSHESH, Chief.

SUNDAY IN CUBA.—Mr. C. Neave, writing to the Cincinnati Gazette, from Havana, Cuba, under date of Feb. 14th, has the following:—

"Talk of the suspicions of Rome and the espionage of Austria. This is the only country I was ever in where I was afraid of being tripped up. They do not keep all the commandments in Havana. For instance, let me narrate how I spent last Sunday. In the morning I went to high mass; at ten o'clock to the cock-pit; at four to the bull-fight.—Sunday being the only day they are exhibited—and in the evening to the opera-house; and, if I had been so inclined, I might have wound up the day at the masked ball, and other houses and places 'too tedious to mention.' The holy Roman Church keeps an open track to the regions above, on the broad gauge principle, and takes good care to put her children 'through by daylight'—by ready abolition, an occasional confession, a small modicum of holy water. The capacity of swallowing a few hard and rather angular dogmas, and the proper payment of the priestly dues being complied with, no sooner does one of the faithful shut his eyes on the fleeting scenes of this sublunary world, than presto! he opens them in the place we all desire to be at."

MODIFICATION OF THE SLAVE LAWS.—A memorial is said to be in circulation in North Carolina, which proposes a practical and important modification of the Slave Laws of that State, as will be seen from the following extract:—

"The attention of the legislature is directed to the following propositions: First, That it becomes a Christian people to introduce the institution of marriage among its slaves, with all its legal obligations and guarantees for perpetuity among those by whom it is contracted. Second, That slaveholders should not be allowed, under any circumstances, to undervalue this natural and holy bond of relationship, either among their own slaves or among the slaves of different masters. Third, That the tie of parent and child should be recognized and protected by the law, and the separation of parent and child before the latter had attained its thirteenth year, should be forbidden by law under the severest penalties. And Fourth, That those laws which interfere with the instruction of slaves in the art of reading and writing, should be repealed."

BAPTIST DOCTORS OF DIVINITY.—According to the American Baptist Almanac, for the current year, there are in the United States 6476 ordained Baptist ministers. Among these, I believe the exact number of Doctors of Divinity is 87, or one and a third per cent. Six of these have received the degree twice, i. e., from two different colleges. The whole number of doctorates conferred on Baptist clergymen now living in the United States, is, therefore 93. Concerning one of these, I am not informed when, or by whom, it was conferred. Of the remainder, 60 were derived from colleges under Baptist control, and 32 from other colleges.

THE DUTCH REMONSTRANTS.—It is a matter of some interest (says the Puritan Recorder), to learn what has become of that part of the churches in Holland, which made so much noise in the days of the Synod of Dort, under the name of Remonstrants, or Arminians; those, in other words, with whom Arminianism was born and cradled. The New Brunswick Review informs us that the sect still exists, but is gradually dwindling to nothing. In 1809, they had 34 churches and 40 ministers; now, they have 27 churches and 54 ministers. The membership of the body is now reduced to 4,835. They have a theological seminary with three students. In regard to doctrinal belief, they are very low.

THE GRACE OF GOD.—A writer in the Glasgow Record gives the following:—

"The conversion of Miss — is very strange, as it is related to me. She, being much homaged and favored in gay circles, was waiting one evening for a pair of silk shoes for a soiree and ball to which she had been invited. When the shoes came, they were wrapped in a fragment of a missionary magazine; and as the time to go was not yet at hand, it came into her mind, for diversion's sake, to look into the curious paper, and see its silly meditations. And the gracious God was near, and so blessed that glance and reading, that from that hour she felt no rest till she knew by heart the kind Saviour of men, and by faith had won an interest in him."

THE BIBLE AT EVERY SERVICE.—The article on the public reading of the Holy Scriptures, in the "Directory for the Worship of God in the Presbyterian Church in the United States of America," says: "How large a portion shall be read at once, is left to the discretion of every minister; however, in each service he ought to read at least one chapter; and more, when the chapters are short or the connection requires it."

