

The Sabbath Recorder.

L. A. Grandee
817

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD"

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The Sabbath Reminder.

FUTURE PUNISHMENT OF THE WICKED—NO. 8.

MILWAUKEE, Wis., Nov. 4, 1856.

DEAR BROTHER—
I closed my last article by introducing the Epistle of Paul to the Corinthians, and proved, quite to my satisfaction, that the "dead are raised incorruptible." An incorruptible, thing is perpetual in its being. Then none of the resurrected will "die any more." The Saviour's testimony fully justifies what Paul says: I do not quote so much to strengthen as to give variety. Luke 20: 27—"Then came to him certain of the Sadducees, (which deny that there is any resurrection,) and they asked him, Master, Moses wrote unto us, if a man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother." Then they go on to say that one brother had seven wives for husbands successively, "and last of all the woman died also; therefore, in the resurrection, whose wife of the seven is she? for seven had her to wife." Now, mark the question; it was raised to object to the resurrection of the dead in general, and not in relation to this single case. The Saviour then goes on to answer the question. In verse 34th, "And Jesus, answering, said unto them, The children of this world marry, and are given in marriage; but they that are counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." It may be objected here, that those who are not to "die any more," are Christians, or resurrected saints, because it is said of them, that they are to be the "angels," and are the "children of God." 1. This would make the answer limited, applying only to saints; while the question was general, and included all. 2. This would render the answer good for nothing. The seven brothers alluded to, or a part of them, might have been bad men. Then the answer would have been inappropriate. But as to their being like angels, Christ did not mean to say that they were like angels in all respects. This is not true of saints. They however resemble angels farther than the resurrected wicked. The thought seems to be simply this, that in respect to marrying they are like angels; angels do not marry; and the resurrected do not marry; they are therefore like angels in this respect. They are in so much "equal unto the angels." 3. But how are they made the "children of God," and like angels?—by becoming the disciples of God, or embracing religion? No; but in being raised from the dead. The text does not say that they are "children of God," in any such light; and we are fully guarded against such a view, for Christ tells plainly in what sense we are the "children of God." We are made children, in the light of the text, not by conversion, and thus spiritual children, but by the resurrection, and the "children of God" in that light. Here we have the Saviour's authority, that the raised are not to die again. We might strengthen this interpretation by other facts, but these are sufficient until they are invalidated. When that is done, we are prepared to bring to our aid corresponding passages.

2. When man is represented as being mortal, reference can be had only to this body, and that previous to the resurrection. The world mortal occurs six times, and in each place such is its application. 2 Chronicles 14: 11, "Let no mortal man prevail against thee." Job 4: 17, "Shall mortal man be more just than God?" Rom. 6: 12, "Let not sin therefore reign in your mortal bodies." Rom. 8: 11, "It shall also quicken your mortal bodies by his Spirit." 1 Cor. 15: 53, "This mortal must put on immortality." 2 Cor. 4: 11, "That the life of Jesus might be made manifest in your mortal flesh." In all these passages, the body only is said to be "mortal." It is a very significant fact, that the spirit is no where said to be mortal, or to be raised from the dead. This body, from its very nature, is mortal, and hence called so, in distinction from the resurrected and immortal body.

We have a very remarkable passage in one of our authors already quoted on this question of earthly mortality, namely, Mr. Stephenson, in his work entitled "Atonement," but really a work on the question of man's mortality. He seems to have written what he knew on the "Atonement" in a brief space; and then, without altering his title, "gives us destruction." On page 19 he says: "What was his (man's) nature, morally, physically, and intellectually? Was he mortal, immortal, or was he neither? As he was neither. Far-sighted and eagle-eyed must such a philosopher be. A man neither mortal nor immortal! In the name of all that is wise, what was he then? Webster says, 'Mortal, subject to death, destined to be destroyed.'" Mr. Stephenson says he was not that. Then he was not subject to death. Now let us see what immortal is: "Having no principle of alteration or corruption; exempt from death; having life; or being, that shall never end." Mr. S. says not that. The bewildered fragment of the most scattered human intellect, laboring under the strongest excitement, is alone prepared to make such a statement. "A man that is not mortal is necessarily immortal; a man that is not immortal is necessarily mortal." Between many things there may be a half-way; but between others there is no half-way. A man is either dead or alive; he is on the earth, or not on it; there is a sun in the firmament, or there is not. There is no "half-way" about such things; they are one or the other. So of mortality; if a man is not mortal, he must be immortal; there

is no half-way between such states. But perhaps I ought not to make myself so familiar with this mortal philosopher on this point.

3. To make the penalty of transgression to consist in death, is to involve the government in inextricable difficulties and positive contradiction. Let me state the doctrine I oppose in the language of one of its advocates, "Stephenson on the Atonement," page 13: "The penalty of the law of God for personal sin is death. Both Testaments represent man as being exposed to death for personal sin. But inasmuch as all died for original sin, none can die for personal sin without a resurrection to a second life." Our present death, then, according to Mr. Stephenson, is not for "personal sin," but for "original sin." "None can die for personal sin without a resurrection to a second life." Is this really so? Let us turn to 2 Chr. 25: 4, "But he slew not his children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, The father shall not die for the children, neither shall the children die for the father, nor every man shall die for his own sins. All the difference there seems to be between the 'Atonement and the Bible,' (and their authors, of course), is, one says, that they do not "die for personal sin," and the other says they shall die for their own sin." Compare Dent. 24: 16; 2 Kings 14: 6; Jer. 31: 30; Ezek. 18: 20. For whom did the antediluvian world die,—the Sodomites, Ananias and Sapphira, and Judas? O, "for Adam's sin," says Mr. S. But, after all, supposing that a part, or all of them did die "for their own sin," then, when are they to die for Adam's sin? Not the second death, for the wicked die that "for their own sins." This would make such as die here for their sins to die twice, while another portion die but once. Those who die twice for their own sins, would not die for Adam's; if they did, then they would die three times. This would be a little too much death for even annihilators. We only read of "the second death," but here is the third, or else a part never die for Adam's sin. This is not all; some have been raised from the dead already, and are dead again; this is twice. Now, if at the judgment it shall be found, that some of those persons died sinners, for whose sins shall they die? Once they have died for Adam's sin; and once for their own; now for whose sins will they die the third time? Why, for nobody's, having died for both Adam's and their own; consequently these sinners would be immortal, and live forever. For the law only requires that "all shall die for original sin," and "both Testaments teach that the sinners shall die for personal sin." Having died twice, there is no law requiring the third death, not even in the creed of an annihilator. If those who have been raised from the dead have died twice, and there is no law to inflict death the third time, then they will live on perpetually, whether they are sinners or not. If they were saints, they have died twice—just as many times as the sinner. Our opponents would hardly be willing to be responsible for such a result; and yet it seems to me that such consequences are the legitimate result of their views of death. Where one dies for his own sins, here in this present world, he cannot die for Adam's sin. But let me quote the law—Dent. 24: 16—"The father shall not be put to death for the children, neither shall the children be put to death for the father; every man shall die for his own sins." Here we have given you an instance of its application. To resist such testimony is to resist "Moses," and to subject one to the very severe rebuke of James and Jemabes, 2 Tim. 3: 7-9, "Ever learning, and never able to come to the knowledge of the truth. Now, as James and Jemabes withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." I do not want to be severe; but I do want such men as are described in the text to see what they are doing, and I pray God to open their eyes.

declared, that if ever in his life he preached by the assistance of the Spirit of God, it was then. The whole subject was revealed before him. The necessity of repentance, the threatened perdition of the soul, the terrors of the second death; and he preached to his companions, guilty, reprobate and dying, as himself reprobate and dying. His fervor and fire increased as he went on, and the sympathetic gloom of his audience deepened the convictions of his own soul; the sentences fell from his lips with such intense and burning majesty, and such pathos and power of language, that, as he afterwards related, it seemed to him as if his own hair would stand erect with terror at their awfulness. It was as a blast from the lake burning with fire and brimstone. Yet no man interrupted him; for all felt and saw, from the solemnity of his manner, what an overwhelming impression there was upon him; and though their astonishment deepened into angry and awful gloom, beneath the horrid glare of his address, yet they sat, spell-bound, listening, and gazing at him; and when he descended from the table, a profound silence reigned in the whole circle, and not one word concerning the matter was uttered. Thrice instantly withdrew from the company without uttering a word; and it is needless to say, never returned to that society. But after a season of the deepest distress and conflict, he passed into the full light of the gospel, and at length became a most successful preacher of its grace."

One writer, under the caption, "Is Republicanism Christianity?" labors hard and ineffectually to show that the recent organization of a faction against the democratic party, is a Christian organization. In the Recorder of the 12th of June, "S. S. G." gives a negative answer to the question. His position is the extreme of Abolitionism, and has a parallel only in the former productions of "D. E. M."

But before we discuss this question, let us examine into the propriety or impropriety of the assumption of the name of Republican by the opponents of the democratic party. Soon after the adoption of the Constitution of the United States, the people became divided into two great national political parties. One party desired a powerful national government, with limited powers in the state governments; the other party desired that the powers of the national government should be limited to its inhibition of powers conferred by a strict construction of the United States Constitution, leaving greater powers with the States, as independent Republics, or Sovereignties, and with the people. Hence their name Democrats or Republicans. The impropriety of the assumption by the anti-democratic party, of the subsequent names of Federal Republicans, National Republicans, Whigs, etc., will be passed over in our present communication. At this time we will inquire into the present position of parties; premising that the democratic party retains its original principles, and that the term Republican, assumed by our opponents, is a misnomer. The misnamed Republicans, during our last presidential canvass, stated that the only issue was freedom or slavery—that if they succeeded in electing Colonel Fremont, slavery would be restricted to the limits of the Missouri Compromise, or excluded from all the Territories; but if Mr. Buchanan should be elected, slavery would be extended over all our territories, and even into the now Free States; and many, who had formerly voted the democratic ticket, were prevailed upon to believe that if Buchanan should be elected, slavery would certainly be established in the State of New York within one year. The misnamed Republicans having assumed and declared that the issue was "Slavery or Freedom," and having been defeated at the polls, they could not justly complain if slavery should be extended; for it is generally conceded, that the majority should rule, and that representatives should obey the will of their constituents. But the truth is, the issue before the people was not "freedom or slavery." Such statements was a false assumption by our opponents, to deceive the unwary, and increase the popular vote in the Northern States. The true issue was, "Shall the electors in the territories decide for themselves, or shall Congress decide, whether slavery shall be excluded from or established in the territories?" With the greatest propriety, the democrats chose to leave the decision of the case with the electors immediately interested; while their opponents wished to have the case decided by Congress. Therefore, there is great impropriety in their assuming the name of Republicans; they should be called, as originally, FEDERALISTS. This assumption of the name of Republican seems to belong to that class of events, or acts, called "vulgar parlance," or "stealing the livery of heaven to serve the devil in."

The first article on the second page of the Recorder of the 27th of November commences as follows: "One of the most noteworthy features of the late political campaign was the earnestness of ministers of the gospel of all or-

ders, Roman Catholics excepted, in behalf of the Republican party." * * * And why did the Providence of God order, that the great Presidential contest of eighteen hundred and fifty-six should be managed on principles so nearly exclusively moral? The ordinary topics of political economy were set aside; they were scarcely thought of. The first sentence in the above quotation is strictly and lamentably true. The propriety or impropriety of ministerial interference in politics, and preaching politics from the pulpit on the Sabbath, we shall pass over at this time, reserving these topics for a future article. The insinuation of the opposition, that they are orthodox, and that we are heterodox—that they have all the morality and piety—is not a new idea with them. The writer above referred to, in the same article, uses the following language, which is generally known to be unfounded. "After speaking of 'the border-ruffianism and infamous legislation of Kansas,' the writer says: 'The President and his Cabinet uphold these infernal proceedings, and the whole machinery of the General Government is employed to spread out, to the greatest possible extent, a system, which outrages the first principles of religion and humanity.' We forbear further notice of that article for the present."

That the issue decided by the recent election was not the bare question of "Freedom or Slavery," is settled conclusively by two plain, incontrovertible facts. 1st. The democratic party, by the selection of its candidate for President, and by its Cincinnati platform and resolutions, proposed no such issue; and it takes two parties to make an issue. 2d. The selection of the candidate of the misnamed Republican party, and the reasons that governed the delegates to the Philadelphia Convention in making that selection. The writer of this communication, in the first, second, and third weeks in June last, traveled extensively in the State of New York and in the New England States, and had frequent conversations with a number of the delegates appointed to attend the Philadelphia Convention, including an interview with the delegates from Maine, during the passage from Fall River to New York on the Metropolitan. These conversations always had reference to the selection of their Presidential candidate; and each delegate that the writer heard express his views, declared that Seward and McClellan would be their first and second choice, and usually Sumner and Banks were named as their third and fourth choice; but the conclusion of each was, invariably, that neither of the four could possibly be elected, nor receive many if any of the electoral votes, even in the Northern States, on account of their known views on the slavery question; and they generally gave as their opinion, in conclusion, that Col. Fremont must be the candidate, on account of availability, as he alone would secure the votes of the Republicans, Abolitionists, and Know Nothings, and draw largely from the democratic party, as he had always been attached to that party.

Some two years ago, when the so-called Republican party was organized from the ends of all parties, their resolutions and speeches, and their subsequent conduct, declared that their party contained only two elements: 1st. Maine-lawism. 2d. Abolitionism, or the non-extension of slavery. Until within the last six or eight months, the first division of their principles was regarded by them as being of much more importance, and received much more attention from that fact than the second division. In many of the States, they succeeded in convincing a majority of the voters that our country would be lost unless they should elect legislators and governors that would establish the Maine law. They succeeded at the polls, and enacted such laws, and the experiment has been a failure, as predicted by the democratic party; and although they carried the State of New York last year and the year previous under that issue, electing Gov. Clarke, probably the only man they could have elected against Gov. Seymour, yet they dare not this year nominate Gov. Clarke for re-election, as that would have opened the Maine-law issue, and probably have resulted in the defeat of their tickets in this State, both Presidential and gubernatorial. The democratic party, this year, in the selection of a candidate for the Presidency, wisely presented to the people a man of mature age, of unblemished moral and political character, of rare educational attainments, of great diplomatic skill, and experience in the halls of legislation. Such a selection commended itself to the favorable consideration of the wise, intelligent, sober-minded, and considerate portion of the electors throughout the Union. The opposition required a nomination of a different character, and they had it. They needed a candidate that would create some enthusiasm—some whose erratic movements would draw after him the young, adventurous, and inconsiderate—one whose former limited experience in public affairs would secure the votes of a portion of his former political friends, on account of what he had been—and one who would receive nearly all the votes of the party he had formerly opposed, by a promise of a political change in himself. They selected a candidate with all these (to them) desirable qualifications. And "they went it blindly."

In the Recorder of the 20th November are quotations from the Independent, from which we make the following brief extracts. After stating the result in New York and the New England States, (States that they could not have carried without a coalition with the Know Nothings,) the writer remarks: "Nor is this all. The character of these votes is no less significant than their numbers. The vote for Col. Fremont is one broad belt of light, commensurate with the intelligence and virtue of the people." * * * Ignorance alone has hindered the election of Col. Fremont. These and the other remarks in the same article are uncalculated for insulting and untrue. Where is the most intelligence?—in our large commercial cities, in Southern Pennsylvania, New Jersey, Philadelphia, Southern Ohio, including Cincinnati, and the whole of the great County of Hamilton, and Southern Indiana?—or in the cold regions of Northern Wisconsin, and other inhospitable regions, settled by Norwegian and other emigrants from Northern Europe, where the principal majorities for Col. Fremont in the

Western States were given? For whom did our great statesmen, both North and South—men whose expanded vision embraced the whole Union—vote? Of course they voted for Mr. Buchanan or Mr. Fillmore—national candidates.

In the Recorder of the 13th of November is the following truthful remark: "We have seen several reports of votes in towns peopled chiefly by Seventh-day Baptists, and notice that they are largely Republican." Formerly, the Seventh-day Baptists had no political tests, and kept aloof from political difficulties; but since the Anti-Masonic excitement, they have engaged, perhaps more extensively than any other denomination, (except the Free-Will Baptists,) in all the exciting topics of the times, according to their numbers; and they have mostly acted in opposition to the democratic party. Formerly, Protestants complained loudly of the Roman Catholics, on account of the influence of the clergy on the politics of the day. But the late resolutions of some of the Associations, &c., and the obedience of private members, shown by the returns of the last Presidential election, leaves the Roman Catholics far in the rear. That the reader may understand the mighty force of these ecclesiastical resolutions, he is referred to the opinion of one of the clergy, as expressed in the last article on the second page of the Recorder of the 13th of Dec., 1856, designed as a quibus upon "A Friend of Conservative Progress."

THE PRICE OF A RIDE.

It was a dark and inclement evening in the fall of the year, and the road to Norwich, eight miles from the little manufacturing village of B—, where I then kept a store, was deep with mud. I drove in haste, for I wished to reach a prayer-meeting to be held in Norwich, and the hour was growing later than I liked. It was from this cause that I passed a man on foot, without asking him, as my usual custom was, to get up and ride with me. I had not long passed him, when hearing a sound behind me, I looked around, and saw the same figure clinging to the rear of my wagon. Checking my horse, I asked him if he liked to ride better than to walk, and as he said he did, I said he might get in then, and take a seat beside me.

As we rode on, I said to him, "I suppose there is no harm in our conversing a little, since there is nothing else to do—is there?" He said he did not see that there was, and I asked him what we should talk about. He said he had no choice, and so I took mine, and asked him what he thought about religion.

"Well, not much of any thing, I suppose," was the thoughtless answer.

"Why so? Do you think it is because you are too bad or too good?"

"He didn't know as it was either."

"Well," says I, "the Bible settles that question for you, for it says that the heart is deceitful above all things, and desperately wicked; and that is the reason you do not think much of any thing about religion."

"Yes, opened a discussion of searching truth, which continued, with growing interest and solemnity, to the end of our ride. Arrived at his stopping-place in town, he asked, 'What's to pay?'"

I answered, "Nothing."

"But I prefer to pay you," said he; "this ride has been a favor and a help to me."

I still refused; but he still insisted on paying.

At length I said, "If I name my price, you won't pay it." Yes he would; he would pay any thing I would ask. "Will you promise not to beat me down?"

"Certainly."

"Well, if you will pay me without beating me down, I will name my price for this ride. My price is, that you take the advice I have given you; and act upon it to the end."

"But I'd rather settle it now."

"Well, I'd rather you would."

"Then tell me how much it is."

"I have told you. You promised to pay it, and agreed not to beat me down. Now I expect you to pay the price I have set." And with these words I drove off. We parted in the dark, strangers as we met. I could not tell whether he was white or black, and had not asked his name or abode, lest he should ask mine.

It happened about three weeks later, that a colored woman who washed at my house, asked my wife where I was on the night above referred to. Mrs. M— remembered that I had gone to Norwich to attend a meeting, and so told her. She then wished to know how I went; and having got the description of my horse and wagon, said she was satisfied—that was all she wanted to know.

My wife now asked her to explain, which she did in this manner.

Aunt Desire, she said, worked at a house in Norwich that day and evening, and some time after dark, the son of the woman for whom she worked came in looking very downcast, and sat down in a corner, without saying a word for about half an hour. His mother at length asked him if he was sick. He said he was not, and she asked him what then was the matter. For some time she got no reply, but finally he went with it, and said, "Well, somebody's been talking to me."

"What about?"

"About religion."

"What did he say?"

The young man repeated the leading points of the conversation, and Aunt Desire, who was a pious creature, said she "concluded from the drift of it that Mr. M— had got hold of him sure enough." And now, from the coincidence of the circumstances, she felt quite satisfied that the conjecture was right.

I heard no more of this, however, for two years. About that time a stranger came to B—, and hired out as a machinist. I noticed him and his habits, as I was accustomed to do, but was not thrown into any opportunities of conversation until at length a revival of religion broke out among us. One day I asked one of the young converts if he had talked with this machinist. He said he had. The man told him that he had thought very little about religion all his life, until one night, about two years since, he got a ride to Norwich on a dark night, with a stranger, who talked to him on the subject in a way he had never forgotten.

It was plain enough who this was, and I at once determined to make his acquaintance. I called, and informed him that I believed I had a small account against him. He thought not; felt confident he had paid for every thing he had at my store. However, if I had any claim against him he was prepared to settle it. I told him I doubted whether he was, and asked if he remembered getting a ride to Norwich with a stranger, on a dark night, about two years ago.

"Are you the man?" he exclaimed.

"I believe I am; I guess there's nobody else could tell quite as much about that transaction as I can."

"Well," said he, "recovering," I am ready to pay; what is it?"

"I told you then what it was, replied I, and you faithfully promised to pay, without beating down." My charge was, that you take my advice and act upon it; and now, my friend, I earnestly desire to see you discharge that obligation."

More exhortation and more meetings followed; but he stood that revival unmoved. Eventually, he moved away, and again I forgot him for two years longer. At the expiration of that time, a letter came to me, and it began thus:

"MY DEAR SIR,—That old account of four years' standing is now, by the grace of God, settled in the manner you requested, and this is to ask of you a receipt in full. That evening ride and conversation have followed me, in remembrance, ever since, and to them, under God, I owe, I hope, the conversion of my soul."

Soon after, before I had time to reply to his letter, he came to see me. Driving up to his sister's door, (she lived near me,) he fastened his horse there, and instead of going in, to her decided offence, he hurried back to my store to tell me what the Lord had done for his soul. I have often met him since, and he has maintained a consistent profession of religion, and always refers to the price of that ride as the starting-point in his experience.

THE LAST ONE REMEMBERED.

It is a mark of grace, that the believer, in his progress heavenward, grows more and more alive to the claims of Jesus. If you know the love of Christ, his is the latest name you will desire to utter; his is, the latest (thought you will desire to form; upon him you will fix your last look on earth, upon him your first in heaven. When memory is oblivious of all other objects—when all that attracted the natural eye is wrapped in the mists of death—when the tongue is cleaving to the roof of our mouth, and speech is gone, and sight is gone, and hearing is gone, and the right hand, lying powerless by our side, has lost its cunning, Jesus! then may we remember Thee! If the shadows of death are to be thrown, in deepest darkness on the valley, when we are passing along it for glory, may it be ours to die like that saint, beside whose bed, wife and children once stood, weeping over the wreck of faded faculties, and a blank, departed memory? One had asked him, "Father, do you remember me?" and received no answer; and another asked another, but still no answer. And then, all making way for the venerable companion of a long and loving pilgrimage—the tender partner of many a past joy and sorrow—his wife draws near. She bends over him, and as her tears fall thick upon his face, she cries, "Do you not remember me? A star—but it is vacant. There is no soul in that filmy eye, and the seal of death lies upon those lips. The sun is down, and life's brief twilight is darkening fast into a starless night. At this moment, one, calm enough to remember how the love of Christ's spouse is 'strong as death'—a love that many 'waters cannot quench'—stooped to his ear, and said, 'Do you remember Jesus Christ?' The word was no sooner uttered than it seemed to recall the spirit, hovering for a moment, ere it took wing to heaven. Touched as by an ecstatic influence, the heart beats once more to the name of Jesus; the features; fixed in death, relax; the countenance, dark in death, flashes up like the last gleam of day; and with a smile in which the soul passed away to glory, he replied, 'Remember Jesus Christ! I dear Jesus Christ, he is all my salvation, and all my desire.' [Dr. Guthrie.]

THE THREE GLANCES.

A pious man was once asked, whence it came, that in spite of all the calamities of life, he could still preserve such equanimity. He answered:

"It comes from this, that I take good care of my eyes; for all evil comes into the heart through the senses, but good, also, by the same way."

Upon further questioning how he did this, he said:

"Every morning, before I go to my business, and among men, I direct my eyes thoughtfully to three things:—First, I raise them to heaven, and remind myself that my chief business and the aim of my life and endeavor is up there. Secondly, I lower them to the earth, and consider how little room I need; one day, to find me a grave there. Finally, I look up on myself, and think of the multitude of those whose fortune is worse than mine. In this way, I have patience in all my sorrow, and live with the world and men contented in God."

DISLIKES.—No minister likes to see a person in his congregation asleep. He cannot avoid the unpleasant reflection, that to such a one his sermon is lost. There may be many who are interested, but his thoughts involuntarily turn to the person who is asleep, and the impression made upon his feelings is anything but pleasant. But there is another thing which is even more unpleasant, and more annoying than this; it is to see persons whispering while he is preaching. We candidly confess that we had rather see ten persons asleep than two whispering. There may be times when it is almost impossible for a person to keep awake, but for whispering there can be no excuse; or apology; it shows only a want of respect for the minister, but it is exceedingly unprofitable and unpleasant to him, to say nothing of the influence it has upon other persons in the congregation.

The Sabbath Recorder.

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Editors—GEO. S. UTTER & THOMAS B. BROWN (r. s. s.)
Occasional Editorial Contributors:
JAMES BAILEY, W. B. MAXSON,
T. F. BARKER, A. R. BURRICK,
W. C. WILFORD, S. B. GRISWOLD,
LUCIUS CHANDALL, G. R. WHEELER,
W. C. KENTON.

THE FOURTH OF FEBRUARY.
(Concluded from last week.)

In the 8th verse of this chapter it is said, "If Joshua had given them rest, then would he not afterward have spoken of another day." And such is the unfairness of some, that they make this "other day" to be nothing more nor less than a new Sabbath, or the "Lord's Day" of the Christian Dispensation.

But, as if the chapter must, at all events, be made to say something in favor of Sunday-keeping, another twist is given to it. The tenth verse, it is contended, refers directly to Christ, who having ceased from the great work of Redemption by offering himself on the cross a sacrifice for sins, entered into his rest when he arose from the dead.

This being so, the inquiry then arises, What is to be understood by God's rest? Two things are thus designated. The first is that rest which he entered into at the close of creation, on the seventh day—"the Sabbath (Rest) of the Lord thy God." (Exod. 20: 10.)

The other thing designated as God's rest, is Heaven. "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it." (Ps. 132: 13, 14.)

We conceive, then, that the argument attempted to be deduced from this text for a change of the Sabbath, is a failure. For unless we greatly misunderstand it, it proceeds on the assumption that Christ, after finishing the work of Redemption, entered into a rest which was peculiarly his own; whereas, nothing of the kind is predicated.

rest, no pause, and will not be till the end cometh, when he shall have delivered up the kingdom to God, even the Father. His continued Intercession for us in Heaven is as much part and parcel of our redemption, as any thing which he did on earth.

If we do not err very much in our judgment, the rest of God the Father, into which Christ has entered as our Fore-runner, is not a fact which admits of being commemorated. It is rather a place of enjoyment, than a fact to be celebrated; in which respect it differs from the rest which God observed at the close of creation, for that was a fact capable of being held in remembrance by a commemorative celebration.

There is one more thought which we wish to offer, before we dismiss the subject. The verse under consideration is introduced by the Apostle, evidently, for the sake of explaining some thought or sentiment which he had already laid down; the particle "for" being the word by which a reason is introduced of something before advanced. The ninth verse states this proposition: "There remaineth therefore a rest to the people of God."

THE SLAVERY DISCUSSION IN THE SABBATH RECORDER.

It is just as it should be, in some respects; in some others, it evidently is not. It is open to all who wish to participate in it, I suppose, from what I have seen; and by this means we are getting a correct idea of the views which the different and differing parties entertain on the subject. This is just as it should be. There is no fairer way to get at the merits of a man's views, than to allow him to state them himself, and then examine them. This course lessens the liability of misunderstanding and misrepresentation, and sometimes obviates the necessity of farther investigation, because the thing shows for itself.

It seems but reasonable, when a number of persons (few or many) have adopted certain sentiments, and agreed to fellowship each other, and walk together as brethren, on the condition that they hold such views, and practice in conformity therewith, that they should refrain from openly assailing and repudiating those views and practices, till after they have informed those in covenant relation with them of the change which has taken place in their opinions, and thus afforded them an opportunity to show the erroneousness of the new sentiments, or acquaint themselves with their truth and importance.

But I am aware that it is about the same as a hopeless case, to suggest any thing of this sort. It has become so popular, as well as common, for brethren to adopt, practice, and propagate doctrines which are known to be contrary to the views of the denomination of which they are members, (and, in many cases, ministers,) that to talk of their paying the deference to the body, which the old-fashioned and well-nigh obsolete doctrine indicated above would require, is only to make one's self the song and sport of his despisers.

Under such circumstances, of what avail can it be to say the denomination has settled this, that, or the other question, and that brethren have no right, or that they ought not, to use the denominational paper to spread their disorganizing sentiments, without first giving their brethren an opportunity to disabuse their minds on those points? I confess, it seems to me most just to say so. But it appears to me quite as clearly too late to hope that any attention will be paid to such a claim, till there shall be an entire reconstruction (at least practically) of our discipline, and every man is held (great or small) to the fulfillment of his covenant obligations.

It may be replied, that disaffected and disappointed persons, whose interests or pride have been discommoded, have always been wont to expatiate on the corruptions of those associations from which their own follies or sins have separated them. It is so. And another thing is equally well known, namely, that when corrupt bodies can make no other reply to the charges proved against them, they invariably use the one just mentioned. Romanists explain the defection of Martin Luther from their communion on that principle.

I admire that intrepidity of spirit, therefore, which has prompted some earnest and good brethren to hazard their reputation in some respects, by expressing their convictions on some points where they differed from the body they belonged to. But I cannot approve the untimely and unadvised manner in which it has been done in a number of instances. If the denomination to which a man belongs will not give him a fair hearing, when he, in their Associations or Conferences, attempts to get his views before them, I say, he is justifiable in using such means as may be fairly in his reach to make himself understood, especially if a disposition is manifested to prejudice his standing by taking advantage of the incomplete development of his views which has been had.

The Virginia Churches, whose admission into the Eastern Association, last May, laid the foundation for the controversy that has been going on in the Recorder, I suppose, have been

members of our Conference for a number of years past. That might have been (though I do not know that it was) urged as a reason why their petition should have been granted, and that they should not have been faulted for holding slaves, as they are no more, and possibly less, involved in that practice than when referred by the Conference. But whether we erred in receiving them at first, or in not distinctly informing them, by a special commission, of the resolution to which we had come, not to fellowship slaveholders, it is very strange that they were admitted, when there were so many brethren present who should have known that it must result in evil.

It follows, then, that when the laws of Virginia enslave a child which has a black mother and a white father, they enslave a white as well as a black. And as by those laws the child follows the condition of the mother, and not of the father, and though she be nine-tenths white, and the father full-blooded, that child is doomed to slavery, it is in proof that slavery in Virginia has no real regard or respect to color or blood. Those who support such laws cannot clear themselves from the charge of complicity with those who assert the righteousness of enslaving men indiscriminately, both white and black, as may best suit their purposes.

It may be said, that the wonder that those churches were received is obviated by the fact that the last session of the Association was held in the extreme southern part of New Jersey, where the anti-slavery sentiment is not at the same degree that it has reached in the other parts of the territory which that Association occupies. I agree, that that fact may in a measure explain the result of the vote on that question; but when it is remembered, that only one man in the session voted against their admission, there is still something about the matter which requires a pretty minute acquaintance with connecting circumstances, fully to explain the affair.

I conclude by saying, when brethren will learn to write and vote in conformity to the obligations which legitimately devolve upon them, from the covenant they have entered into, the economy of our plan will appear to much better advantage. And if, when that is done, they find the liberties allowed them on that plan to be too contracted to meet their enlarged and liberal views, let them take a regular and orderly course to rid themselves of such shackles; but not proceed to overleap all barriers, and remove all boundaries, by launching forth with their instruments of disorganiza-

tion, distracting the masses of the people, who have no time, or a taste, to study sufficiently to save themselves from being misled by such means. For there is no community, some of whose members are not likely to be deceived by the elaborate and ingenious arguments of persons whom they have been accustomed to look to as teachers, or by communications spread before them in publications which they understand to express the views of the Society to which they belong.

OREGON TERRITORY.

Mount Ida, O. T., Oct. 16, 1856.
P. O. Silverton, Marion Co., O. T.
To the Editors of the Sabbath Recorder:
Having been requested by H. W. Maxson, of Sackett's Harbor, N. Y., and others, readers of the Sabbath Recorder, to furnish information relative to Oregon Territory, I propose to comply, with your permission, through the medium of your paper.

I have resided on Mount Ida four years, but am able to give no information outside the Willamette Valley, except by hearsay. I will therefore give as precise an account of this portion of Oregon as my small sheet will permit, and perhaps will point out the differences between it and other portions of Oregon that have come to my knowledge. This Valley is hemmed in by the Coast range of Mountains on the West, the Cascades on the East, the Calapoid on the South, and the Columbia river on the North. The North, or lower part of the Valley, is thickly set with fir timber, with some small prairies and openings. In the middle, the prairies are larger, the timber is mixed, and the table or elevated land partly destitute of fir or pine; and in the upper or southern portion, the proportion of prairie land is greater, and hard timber, such as oak, ash, and maple, more prevalent.

The climate of Oregon is the theme of all travelers. But I notice that many things in relation to it are misapprehended by people in the States. For instance, they hear that the Columbia river is frozen over, and take it for granted that a hard winter is on us; but it is not so. That river flows through a deep canyon in the Cascade range, and while its sleepy waters are congealing to ice, the Willamette Valley is luxuriating in the verdure of spring. Twice only, during the four winters last past, has the ground been hid from view but a few hours at a time by snow, and the ground seldom freezes to the depth of an inch. In temperature our climate is most uniform.

Of the seasons I must say I have been somewhat disappointed. The extremes are thought to be dwindling away. In fact, we have had no dry season this year, and our rainy seasons are mostly very pleasant. Our hardest storms in winter are nothing in comparison with those on the Atlantic coast. Thunder gusts approach from the Pacific, but never pass the mountain range. We sometimes see flashes of lightning over the Cascade, but the storm reaches neither side of the mountain. In summer the weather is warm, but not excessively hot; the sky is clear, and the only wind felt is from the north, which does not exceed the lightest zephyr. All kinds of stock are raised in great abundance. And I know of no place that can compete with Oregon in the line of fruit. Trees grow with astonishing rapidity, and bear every year. It is computed that Marion and Clackamas counties will sell this season in San Francisco nearly or quite 200,000 dollars worth of apples and pears. Great attention is now paid to fruit-growing, and in five years from this time this part of Oregon will be better supplied with choice fruit than any portion of the States.

One inquires about religion prospectively. I am not a little puzzled for an answer; but I will give my own impression, which is the best I can do. I think perhaps that if we were qualified to justly appreciate the intents and motives of mankind, we should see but little difference between various parts of the world, as to the aggregate of real religion; but as far as professional religion is concerned, Oregon differs I think from all other places.

Donation Visits.—The people of Milton, Wis., recently gave a donation visit to Eld. Varnum Hull, the avails of which were about \$160. On the 24th of Dec. a donation visit was given to Eld. W. G. Whitford, of Milton, the result of which we have not learned.

differs I think from all other places. Campbellism takes the lead in this part of the Valley, and next them stand the Cumberland Presbyterians. If you ask what reasons I can assign for this fact, I have only to say, that the original settlers of this part of Oregon, and a portion of the more recent settlers, were from Missouri; and Missouri, you know, was from Kentucky and other Slave States. Methodism is puny, and hardly finds material for a feeble existence. The regular Baptists are few, and seem in a fair way to step out. Another kind of Baptists, known here as hard-shell Baptists, seem more vigorous. They are mostly made up of Missouri material.

In politics, Oregon is Democratic, and if Mr. Buchanan is elected President, Oregon will undoubtedly become a slave State by election of the dominant party, aided by Southern Whigs. I apprehend that the present sentiment here is against slavery; but if party pressure ever reaches the question, I have no hope for Oregon. It will need no border-ruffianism to aid in establishing out freedom. The party whip is omnipotent, and if applied will do the work with fearful certainty.

I come now to the last interrogation that occurs to my mind: "What are the chances for making a settlement?" There is no government land remaining in this part, and I believe not in any other part of the Valley. But land can be bought of claimants at five to ten dollars per acre, without improvements. Having gone over the whole ground of inquiry, I will now give a summary view. Although Oregon is now, in consequence of its remote location, subject to some inconveniences, yet these difficulties are fast disappearing, and its natural resources are slowly but steadily being developed. In healthy climate, fertility of soil, its adaptation to universal agriculture and husbandry, mineral wealth, and unbounded reservoirs of valuable timber, its immense hydraulic power, and adjacent fisheries—in short, all that constitutes natural elements of wealth and comfort, Oregon stands pre-eminent. Respectfully submitted, PAUL CRANDALL.

THE TRACT CAUSE.

In consequence of serious indisposition, and some domestic preparations, I have not been able to commence my labors as General Agent at an earlier day; but, "the Lord will," I intend hereafter to give attention to the interests that cluster around the tract cause.

We are not unmindful of the fact, that the world is our field of labor; and are not aware of a single laborer, at this moment engaged in its occupancy. Of those who formerly went forth, scattering precious seed, weeping, and in many instances returning laden with sheaves, some have gone to their reward, while others go no more to the work. Although surrounded by these discouraging circumstances, still we are resolved to "pray the Lord of the harvest, that he would send forth more laborers into the harvest."

Although our tract operations are conducted on a small scale, and scantily supported, yet whoever carefully peruses its history cannot fail to discover the wonderful blessing attending those efforts to promote the Sabbath cause. The question arises, Why has the interest in the tract cause declined? Why does it now languish? Why are not young men now "running to and fro; that knowledge may be increased?" The answer is, "Because the people have ceased to pray for its success." Yes, friends, is not this the cause? We offer our petitions for the conversion of sinners, and the prosperity of the church; for the cause of missions in general, and, monthly, for ours in particular; for universal liberty; for the suppression of intemperance and all its attendant evils; for the comfort of the poor; for our daily bread, and exemption from poverty; yet how many daily, weekly, or even monthly, pray, "Lord, bless the tract efforts, and let thy sanctified Sabbath soon be called a delight, the glory of the Lord, honorable?" Yes, brethren and sisters in Christ, without co-operation in this work, the Divine Spirit will not be poured out, and we shall labor in vain. Therefore, be particular, and remember the tract cause in your supplications to the throne of grace.

Do not consider your duty done when you have offered your petition for success. Lend a helping hand in disseminating the truth relating to the Sabbath. Speak kindly to thy neighbor concerning the obligation to obey the fourth commandment. Do not excuse yourself by saying, "He knows all about it." "It will be of no use." Carry in thy hand a tract, and place it before him. Call his attention to the importance of being right on this great subject. Then continue to ask God to bless and sanctify the truth to his heart; and who doubts but it will be so blessed and sanctified? Give us your counsel in devising the best means to insure success; and at any time such suggestions as may present themselves; for in many places a door of usefulness might open, where tracts would "avail much," yet we may be so far remote as not to discover it, or to reach it in season to enter before it is shut. Will all of our friends consider themselves specially invited to become more interested in this good cause.

Communications should be addressed to H. H. Baker, General Agent, New Market, New Jersey, until further notice. H. H. Baker, Jan. 1st, 1857.

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Board Meetings.—Change of Place.—The place of meeting of the Executive Boards of our Benevolent Societies has been changed from New Market to Plainfield, N. J., as will be seen by reference to the advertisement in another column. They will be held on Fourth-day, Jan. 7, 1857.

