

The Sabbath Recorder

E. Hall

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

TRANS.—OF OUR OWN

VOLUME XX—NO. 34.

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WHOLE NO. 1022.

The Sabbath Recorder.

THE KORAN.

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will not suffer, the work of any

among you to be lost, whether you

be male or female. A story is told

of Mahomet, that he was one day

very much annoyed by an old woman,

who insisted on his telling her what

would become of her in the next

world. He at length hastily replied,

"There would be no old women in

paradise; whereas all the old women

would be a clamor that they would

be made young when they entered

heaven.

The doctrine of predestination,

which forms so distinguishing a fea-

ture in the modern character, is found

plainly expressed in many parts of

the Koran: "Whatever is in heaven

or on earth, celebrateth the praises

of God; his is the Kingdom, and

unto him is the praise due for he is

Almighty. It is he who hath created

you, and one of you is destined to

be an unbeliever; and another of you

is predestined to be a believer; and

God beholdeth what you do." Chap-

ter 64th: "No accident happeneth

in the earth, nor in your persons, but

the same was entered in the book of

our decrees before we created the

earth; and this is written lest ye im-

moderately grieve for the good which

occepth you; or rejoice too much

for that which happeneth to you."—

Chapter 51th.

The doctrine of the Koran, on this

point is, that whatever hath or

shall come to pass in this world,

whether good or bad, proceedeth either

from the divine will; and is ir-

revocably fixed and recorded from all

eternity in the preserved table, where-

on all the decrees of God have been

eternally engraven; that God has

actually predestined; not only the

adverses and prosperous fortune of

every person in this world, in the

most minute particulars; but also

his faith or his infidelity, his obedi-

ence or disobedience, and consequent-

ly his everlasting happiness or mis-

ery after death; which fate, or pre-

destination, it is not possible by any

forethought, or wisdom, to avoid."

Mahomet made great use of this

doctrine in encouraging his followers

to fight for the faith; for, if the time

of every man's death is predestinat-

ed, it is much better to fall on the

field of battle, and obtain the glorious

advantage of dying martyrs to the

faith; than to die at home un-

wounded.

As the doctrine of absolute elec-

tion and reprobation, has been

thought by many Moslems to be

degenerate to the goodness and justice

of God, by making him the author of

evil, many deists and schisms have

arisen on the point; and one sect,

called the Kadarians, absolutely deny

predestination, and say that evil and

injustice ought not to be attributed

to God, but to man, who is a free

agent; and that man may be reward-

ed or punished for his actions; which

God has given him the power to per-

form as he wills. And they relate a

conversation supposed to have been

held on this subject, by Noah and

Moses. "Thou, says Moses, art

Adam, whom God created, and pam-

pered with the breath of life, and

caused to be worshipped by the an-

gels, and placed in paradise; whence

man kind have been expelled for thy

fault. And Adam answered, Thou

art Moses, whom God chose, for his

word, and entrusted with his word;

to whom he gave the tables of the

law; and whom he allowed to com-

pare with himself. Now, how many

years dost thou find that the law was

written before I was created? And

Moses said, Forty. And dost thou

not find, said Adam, these words

therein: "And Adam rebelled against

his Lord, and transgressed? And

when Moses answered, that he did

find them in the tables, Noah asked,

Why, then, dost thou blame me for

doing that which God wrote that I

should do, forty years before I was

created; say, for what was decreed

concerning me from all eternity, be-

fore the creation of heaven and earth?

In which argument, it may be ob-

ject, that Adam had the advantage

of Moses.

There is another interesting story

related by the Moslems on this sub-

ject: There were three brothers,

the first of whom lived in the city

of the second lived in the mountains,

and the third lived in the wilderness.

They were all of the same family,

and were all of the same religion.

They were all of the same age,

and were all of the same height.

They were all of the same color,

and were all of the same name.

They were all of the same family,

and were all of the same religion.

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They were all of the same age,

and were all of the same height.

They were all of the same color,

deceiving your own eyes, by

very striking to see the "happiness"

of many Christians. After these words

of your who know what it is to be

saved in your Christianity? You

have seen a selfish child go into a

secret place to enjoy some selfish

pleasure undisturbed by his con-

science: So he with some Christians.

They (rest upon) Christ and forgive-

ness; but it is alone, and all for

themselves. Are there not some of

you who can enjoy being a Christian,

while your dearest friend is sick, and

yet you will not speak to him? When

you have got work to do, when

Christ found you, he said: "Go work

in my vineyard." What were you

hired for? What was it to spread

the Gospel? What was it to be a

Christian? How little you care for

your neighbor, how little you care

for the souls of men, how little you

The Sabbath Recorder.

WESTERT, R. L., PUBLISHER, 1864. Geo. B. Oster, Editor.

WHO WILL BE DISAPPOINTED?

Not every one who calls on the Lord, shall enter the kingdom of heaven.

Mentioned as though the Gospel were an insurance agency, and to say, "Lord, Lord," was sufficient to procure the papers necessary to secure salvation.

There are two classes of men who do this. One class is made up of selfish, sordid, earthly-minded men, who design to do just as little as possible and get just as much as they can.

Another class is made up of men who do not design to do just as little as possible, but who give themselves to the outward side of life, with such industry that they do, in effect, lead very meagre lives in the direction of truth and duty.

They are not really wicked men, but in a degree careless. One, perhaps a true statement of the case would be, "the man whose religion is not deep enough into his heart and life to reconstruct their plan of life, and gain full control of the springs which govern their actions."

To such men, I have a word to say. A true Christian life is not half life. A Christian's work is not the work of a day or a year, but of all days and all years. God is to govern all the acts of his life.

Now, the reason you complain of leanness of soul, and the cause of your continual disappointment, is that you do not realize this great truth, and act in view of it. You are saying, by your profession, "Lord, Lord," but you are not really earnestly doing the will of your Father in heaven.

It is his will that you dwell here as one seeking a "better country," and yet you are saying, "and your soul is rooting itself in earthly things, as though this were your abiding home—although, for all this, you are to be a citizen of heaven."

If in God's will that each of his children hold in subjection each appetite and passion, making all subordinate to the demands of duty and growth in holiness. But you are spending money, and time, and health, and life, to gratify your morbid tastes, your abnormal appetites, to lead your family into, is that doing your Father's will?

Now, I do not mean to be unduly severe, but I dare not say less, than that you are in great danger of being disappointed. "Many are called, but few are chosen." Why few chosen? Because they neglect to furnish themselves with a wedding garment. When they receive their invitation, they say, "Yes, Lord, I will come, and then go off to attend to their own affairs, until it is too late to dress, and so come to the wedding with the sordid garments of their own selfishness clinging about them, and so are cast out."

No man can serve two masters. That ought to settle the question. There will be many disappointed who now hope to go to heaven for access. The Church will consist of a few who make a fair show for salvation here—who say, "Lord, Lord," and "No self, self."

THE SABBATH QUESTION.

What are we doing, as a people, in spreading before the world the Sabbath question? We are aware that the majority of the professing Christian nation lie in ignorance as to the true day to be observed as the Sabbath, (although the Bible speaks plainly as to what day should be observed,) and yet I think we are doing comparatively nothing to correct them of this truth. I believe that, in a measure, responsible for the disobedience of God's holy law. There are many who would keep the Sabbath, if they knew that the seventh day was still binding on them. They have been taught by their fathers, that the Sabbath was changed from the seventh to the first day of the week, by Christ, at his resurrection, and they never stop to ask themselves the question, "Is it not thus followed, one generation after another, in their footsteps. Now, it is our duty to present the truth to them, and let it be laid trust to God for the result."

But, says one, "Is it right to proscribe?" Is it not right, I ask, to point to men to the right, when we know that they are in an error? You say, "No, it is not right to point to men to the right, in the name of the Lord of God."

Is it not right, for one who is a Christian, and who has been taught the Sabbath, to point to men to the right, and to say, "I would suggest, that each individual interested in this subject, procure tracts from the Sabbath Tract Society, and send one to each of his First-day friends and acquaintances, or as far as his means will allow; let each church appoint a colporteur to distribute tracts in neighboring villages; let each Association appoint a missionary to advocate this truth in every town and village under its jurisdiction; and let the Missionary Society have one, or more out, working for the cause of the Sabbath.

It is essential that some active steps be taken in this matter. Let not the Associations wait for the churches, nor the churches for the individuals, nor the individuals for the church or Association, but each one act separately, as if the responsibility rested on them alone. I might suggest, in conclusion, and as the General Conference is about to convene at Milton, Wis., that it take some active measures on this subject. J. M. X.

ESCHATOLOGY—NO. 3.

[Note, apologetic to the READER. The demands on my time, have prevented a regular continuance of my articles. Those who wish to refer to the first two, will find them in Nos. 8 and 10 of Vol. 20.—S. S. G.]

There was one view of death, (which is now widely obtained, but is now almost forgotten) that seemed to swallow up all other views. The Greeks, Romans, and Jews, alike believed in it. It was called "The Under-world," because it was supposed to be located under the earth. It must be remembered, that the ancients supposed the earth to be an immovable body, resting on pillars, and that there existed below the earth's vast subterranean region, while a similar region existed above the earth. The region overhead was supposed to be the dwelling place of the gods, and the region under foot was supposed to be the abode of the dead. Into this "Under-world" all men descended immediately after natural death had transpired. Hence, into this "Under-world" region, had been congregated, and was constantly congregating, the vast multitudes of the dead, where they lived, each enjoying or suffering, according as their previous earth-life had been virtuous or otherwise. The eleventh book of Homer's Odyssey records the descent of Ulysses into the Under-world. Virgil also descends Aeneas to this hades region. Both of these heroes entered the world of spirits, without passing through the gateway of natural death. In a somewhat similar manner, Isaiah describes the descent of the King of Babylon to these regions of the dead. (See Isaiah, chap. 14th.)

This idea of an Under-world, into which the dead descended at natural death, and where the dead lived, was nearly a universal belief. Nor were the Hebrews any exception to this belief of the existence of the dead in the Under-world, whatever might have been their opinion as to its retributions, prior to their captivity in Babylon. Learned men tell us that the separate existence of the soul is implied by the distinction the Hebrews made between the grave, or sepulchre, and the Under-world, or abode of the dead; that the Hebrew words *bor* and *keber* simply mean the grave, or place, where the body is buried. *Sheol* represents an immense cavern under the earth, where the ghosts of the deceased are living. Thus Jacob said, "I will go down to *Sheol*, unto my son, mourning." The old patriarch could not have expected to meet the body of his son in the grave, for that had been devoured by wild beasts, as he supposed. The phrase, "to be gathered unto one's fathers, or people," evidently referred to one's descent to the Under-world, there to meet those who had gone thither before. It was from this Under-world region that the necromancer at Endor evoked the spirit, ghost, or soul of Samuel. And here I remark, that the fact of the art of necromancy being in use among the Jews, and forbidden by the Bible, is proof positive of the existence of the dead.

The Hebrew idea of the Under-world seems to have been, that it was a place of quiet, "where the wicked cease from troubling, and the weary are at rest." "Why hast thou disquieted me, to bring me up?" said the shade of Sannel reproachingly to the witch, or necromancer, of Endor. Says Job, "Before I go whence I shall not return, to the land of darkness, and the shadow of death, a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?"

"It is a land of shadows; yes, the land itself is but a shadow, and the race that dwell therein are voices, forms of forms, and echoes of themselves."

Josephus says, "The Pharisees believe that souls have an immortal strength in them, and that in the Under-world they will experience rewards and punishments, according as they have lived well or ill in this life."

In the 16th Psalm, the writer, (David,) speaking of his descent into the Under-world, says, "Thou wilt not leave my soul in hell, (Sheol, the Under-world); thou wilt show me the path of life." That is, I shall finally ascend from out of the Under-world.

Peter, in the 2d chapter of Acts, uses this as prophetic of the descent and ascent of Christ into and out from the Under-world; and adds, that David had not then ascended into the heavens. Peter also affirms, that Jesus was raised from the Under-world, for it was of that place he was speaking. Peter also, in his first Epistle, says that Christ went and preached to the spirits in prison; that is, the Under-world.

Paul, in Eph. 4: 8-10, refers to the Under-world, when he said in reference to Christ, that "when he ascended up on high, he led captive the captives. Now he that ascended is the same that descended first into the lower parts of the earth, (Under-world.) He that descended is the same who ascended above all the heavens."

There are many expressions in the Scriptures, which plainly refer to this Under-world. The following are a few: "That every knee might bow at the name of Jesus Christ, of those in heaven and on earth, and those under the earth," (Under-world.) "On this account Christ died and rose again, that he might be the Lord both of the dead and living." Hosea 13: 14—"I will ransom thee from the power of the grave, (Under-world); I will redeem thee from death." Psalms 6: 5—"In the grave, (Under-world,) who shall give thee thanks." Psalms 71: 20—"Bring me up again from the depths (Under-world) of the earth." Psalms 86: 13—"Thou hast delivered my soul from the lowest hell," (Under-world.) Psalms 86: 5—"Free among the dead, like the slain that lie in the grave," (Under-world.) Psalms 18: 5—"The sorrows of hell (Under-world) compassed me." Psalms 49: 14—"Like sheep they were placed in the Under-world; death was their shepherd."

The following passages, taken from Huidkeoper's "Mission of Christ to the Under-world," and said to have been quoted by Justin and Irenæus as originally belonging to the writings of Isaiah and Jeremiah, speak for themselves: "The Holy Lord of Israel remembered his dead, who had fallen under the earth of burial, and descended to them to preach the salvation which is from him, and that he might save them." "The Lord remembered his dead saints, who had already fallen asleep in the earth of burial, and descended to them to draw them out and save them." Admitting the spuriousness of the above, they nevertheless show how Irenæus held on this subject.

From what has been shown, I think abundant evidence exists, that the Old and New Testament writers held that mankind, at death, descended into a region called the Under-world, called by the Hebrews *Sheol*, and by the Greeks *Hades*; that none had ascended out from the Under-world prior to the resurrection or ascension of Christ, not even David, the sweet singer of Israel; that Christ himself descended into this Under-world, and preached the Gospel to the dead then living there.

In a future number, I shall show that the universal belief of the Christian world, for the first two centuries, maintained the same views, and also show the object of Christ's mission to the Under-world as held by the primitive church. "Let him that readeth understand." S. S. Gaisword.

ACCIDENTS IN BROOKFIELD.

On the morning of July 25th, 1864, brother Christopher Langworthy met with an accident which precipitated him from near the top of the beam of his barn to the floor below. He struck on his back on the barn floor; he walked into the house, and though he suffered much pain, yet he was supposed to be improving, and but small fears were entertained of his recovery. On the morning of Aug. 5th, he walked with assistance from his bed-room to the next room, and was seated in a chair. He was immediately seized with a spasm, and died in about thirty minutes. On the 7th, a large concourse of people assembled at his funeral. His pastor's wife being a relative, funeral services were conducted by Eld. James Sammerbell. Thus another household is shrouded in sorrow, yet they mourn not without hope. Bro. Langworthy was a Christian. A heavy blow has fallen on this community; for the deceased was a business man, honest and upright in all his dealings. His loss will be felt by the denomination, for by his social, genial, hospitable nature, as well as his benevolence, he was extensively known and loved. This solemn providence of God falls heavily on the Second Brookfield Church, of which he was one of the few remaining original members. He was one of the ablest supporters of every good work among us. A pillar of the church has fallen; but we bless God that he lent us this brother so long; and though it is sad to part, yet we ought not, nor will we, murmur, that the Master has taken him out of the storm. He was, in the 57th year of his age. "Precious in the sight of the Lord is the death of his saints." J. M. T.

On the 5th of August, as Eld. J. M. Todd was going to attend a funeral near South Brookfield, he was thrown from his sulky by the falling of his horse, and severely stunned and bruised; but is slowly recovering.

On the same day, Mr. Stanley Holman, wife, and child, were severely bruised, and their wagon terribly shattered and broken, by the running of his horses. At this writing, (Aug. 16th,) they are reported in a fair way to recover.

On the next day, Dr. Wallace was thrown from his sulky by the falling of his horse, and slightly injured.

And finally, at a Sabbath-School picnic held here on the 19th inst., a boy was thrown or fell from a swing some ten or twelve feet to the ground, and was severely, but not dangerously, bruised.

Signs of a dangerous type is prevailing quite extensively in the north part of the Second Brookfield Church and Society.

MINNESOTA.

New Avenue, Bible Co., Minn., August 7th, 1864.

To the Editor of the Sabbath Recorder:

It may be not uninteresting to a portion at least of the readers of the Recorder, to be made acquainted, through its columns, with the location and prospects, both present and future, of the small band of Sabbath-keepers who have recently settled in the "Far West."

The colony at present consists of eight families, and about thirty-five souls all told. By referring to a county map of Minnesota, our geographical location will readily be ascertained. We are in latitude of about 44 degrees 40 minutes, and longitude 92 degrees 15 minutes, in town No. 113 North, and Range 29 West, in about the center of the above-named county. It will be seen, that this county occupies nearly a central point in the State from east to west, and the south line of the county from sixty to seventy miles north of the State line. Henderson, on the St. Peter of Minnesota river, is the county seat, and is distant about twenty-two miles. It is our nearest market, and, as a usual thing, the river is navigable far above that point. We are thirty miles from St. Peter, and forty from Mankato, both of which are thriving towns. New Ulm and Fort Ridgely are on the same river; the former, of the late Indian notoriety, is a little west of south, and about twenty-five miles. The latter, about twenty miles further up the river, is about the same distance.

The present prospects are quite encouraging with regard to public thoroughfares being established near us. It is more than probable we shall have them at some time not far in the future, inasmuch as we are located between important places on the Mississippi, east and north of us, and others south and west, which must of necessity be connected by State roads and railroads, some of which are already under consideration.

We will, at this point, take the liberty to correct one or two slight errors in a statement made at the Northern Western Association, in an appeal to that body for missionary labor in our behalf. The first was in regard to a State road, which located it between Fort Ridgely and St. Paul; but instead of that, it is New Ulm and Carver, the latter a point on the Minnesota river, thirty miles this side, and on the direct route to St. Paul. Said road will probably cross the Henderson and Fort Ridgely road some three or four miles south of us; so that, in point of location of the road, that statement is nearly correct. The next is easily corrected, with regard to the railroad, by substituting St. Cloud in place of St. Clare. St. Cloud is nearly due north, on the Mississippi and St. Peter, a little east of south on the Minnesota. At the last session of our Legislature, a charter was granted for the above mentioned road. It is uncertain when it will be built, but the eye of imagination peers not far into the future, and beholds with delight the majestic iron horse tramping and puffing across our beautiful and unobstructed prairies. The route of the St. Paul and Pacific branch is being surveyed, and is to pass within eighteen or twenty miles north of us.

It is just about a year since the first arrivals of our people here; since which time our numbers have swelled considerably, with a fair prospect of a large addition soon. Several families more are contemplating coming this fall. Our band is composed mostly of young families, who are, for the first time, about to start out in life on their "own hook," and nearly all of whom have taken advantage of the Homestead Act.

There is no timber on any of our claims, nor is there any nearer than two and a half or three miles. It is about six miles to the "Big Woods," where timber can be purchased for from three to five dollars per acre. This is a heavy belt of timber, extending along the Minnesota river, and covering over, in all probability, an area of one thousand square miles or more. There are numerous little lakes scattered over the country; and wherever you find one of them, there you are sure to find a grove of timber. The most of the lakes abound in fish. The general surface of the country is quite level. In our immediate vicinity, the prairie is moderately undulating or rolling. There is an occasional sough, but the make of the ground is such that they can be easily drained if necessary. We consider these low wet places far more beneficial than detrimental. They are to be converted into meadow and pasture land. The soil is deep and rich, with a clay subsoil, which renders it capable of retaining moisture a long time. Sand and gravel underlie the clay, and in digging for water it is generally found in these at a moderate depth, say from ten to twenty-five feet on an average.

If we have not already wearied the patience of the reader, we may, at some future time, say more with regard to our settlement, and the prospects of establishing a large society and church.

EXECUTIONS AT NEWBERN.

HEADQUARTERS FIFTH REGIMENT, R. I. H. A., NEWBERN, N. C., Aug. 14th, 1864.

To the Editor of the Sabbath Recorder:

This morning, six convicts—privates John Daily alias Duffy, and James Simmons, Co. C, 5th R. I. A.; privates Robert Clarke, Joseph Collins and George Berry, Co. E, 15th Conn. Vols.; and Robert Duncan, Co. H, 99th N. Y. Vols.—were publicly executed at Newbern. They were shot to death with musketry, between six and seven o'clock, on the plain before Fort Totten, in the presence of some 3,000 troops, besides a large crowd of civilians. The crime of the first five was desertion; that of the last named, advising other soldiers to desert. Some two months ago, these men were tried, convicted, and sentenced by a general court-martial. The proceedings, findings, and sentences of the court in their cases being approved by Gen. Butler, he recently issued a general order, in which he directed these men to be shot forty-eight hours after the order should be read to them, charging the Commanding General of this District with the execution of the order.

Thinking some of the particulars of the affair will be of interest to your readers, I will attempt to group together a few of them.

The hour designated for the execution of these men was at reveille. Accordingly, when the sunrise gun was fired from Fort Totten, most of the troops ordered to be present were on the plain, and formed so that the greatest possible number should witness the execution. Soon, the procession made its appearance, moving in slow time to the "dead march," the prisoners, with their hands manacled, walking in rear of their coffins, each of which was borne upon the shoulders of four pall-bearers. Arriving at the place of execution, the coffins were placed on the ground a few feet from the graves, and the prisoners were seated on them, facing the troops. Six squads of the provost-guard, each consisting of twelve men, took position in front of the convicts, bringing their muskets to an "order." Two chaplains, who were present on the occasion, now conversed with each one on spiritual matters. They talked with them half an hour, perhaps. During the whole time, the prisoners evinced remarkable imperturbability, revealing nothing that could be construed into an indication of fear or an agitated state of mind. Not even a murmur or word of complaint escaped their lips. Perfect *sang froid* characterized each of them. Yet there was no unbecomingly levity. They appreciated fully the solemnity of the occasion. But they had resolved—as they said before they were taken from the jail—to die like soldiers. By dwelling on their fate, they had brought their minds to that condition which enabled them to view the reality without a tremor—without betraying a sign of fear or excitement. The formality of a prayer followed the conversation with the prisoners, which being ended, the shackles were taken off their hands, their eyes were bandaged, the officers in charge, and their advisers, shook hands with them, and stepped to the rear, when the prisoners threw out their full manly chests in readiness for the deadly volley. No one could help admiring the fearless spirit of these men, as they sat on their own coffins, by their own graves, comforted by no consciousness of innocence, sustained by no hope of praise after death, excited by no battle-ry or clash of arms, knowing that in a moment they would come to an ignominious end, and that the news would be conveyed to their relatives

and friends; yet facing the "king of terrors" and the disgrace of desertion, without one sign of fear or murmur of regret. Though their crimes were great and their sentences just, still their bravery no one could help admiring. Their bearing was sufficient evidence that it was not cowardice that induced them to desert the service. The soldiers who had been selected to shoot the criminals were evidently too much excited by the scene to do their work well. Upon the cautionary order, "ready"—without waiting for the word "fire"—several of the guards discharged their pieces. The prisoners of this mistake, were only three were killed instantly; the others being only wounded—mortally perhaps—had to be shot again. For this purpose, two or three men were selected from the "reserve," who finished the work, the surgeon having indicated the part of the body they were to aim at. The mistake which occasioned this was regretted exceedingly. It showed the necessity of selecting "picked men" for such occasions. The troops were now marched off the plain to their respective posts. The bodies of the unfortunate men who had expiated their crimes by forfeiting their lives, were placed in their coffins and buried where they were executed.

Yesterday morning at *reveille*, a private of the 26th N. Y. V., was shot to death near Fort Spicola, in the presence of the troops on the south side of Trent. His crime was desertion. He met his fate as undauntedly as the six who were shot this morning.

It is hoped these executions will have the effect which they are designed to produce. These are the first cases of death for desertion that have occurred in the District of North Carolina. Heretofore the criminals have been pardoned, or their sentences have been remitted to confinement—some for only a few months. This leniency has had the effect to encourage unprincipled men to desert their regiments, in order to enlist in other regiments, and thus get the large bounties that are paid by the States. If unable to get North, these "bounty jumpers" do not hesitate to go to the enemy. Gen. Butler justly says, "If this is not worthy of death, there is no military crime which deserves it." The army upon which hangs the fate of our country, must be kept together, and discipline must be maintained; otherwise we cannot hope for the success of our armies, or the achievement of our purpose. To secure this, bad men must be made to understand that they cannot disobey the rules and regulations of the service with impunity. Patriotic soldiers, who came out to serve the country, do not require examples like that witnessed this morning; but *seconds* do, since they are restrained from crimes only by fear.

Respectfully yours, B. V. U.

"WAS A DREADFUL NECESSITY."

To the Editor of the Sabbath Recorder:

In a late number of the Recorder, were some remarks under the above heading, and an extract from a new work, in exposition of the writer's views, which I wish to notice briefly. Let me say, in passing, men are prone to justify whatever they find themselves practicing. This has been fully illustrated during the last three years, by the many things said and published in justification of war, and in endeavoring to reconcile it with the Gospel; and by those, too, who have formerly strongly condemned a resort to war as a means of settling national difficulties. The author of the extract above alluded to says:

"Could the world, or can it, go on nobly, without this dread discipline of war? Lay upon every family in a nation the burden of that dread liability—that one of its members may be called forth to fight and die, for his country—and you put a principle of sobriety, of malice, of avarice, of obedience to law, of concession, to the common weal, into that family, which nothing else (the italicizing is mine) perhaps could impart to it."

That heathen sages should rely upon war as a means of humanizing and civilizing the world, would not be strange; but that one living where the rays of Gospel light have been concentrating for eighteen hundred years, and who believes in the divine mission of the Son of God, should fall back upon war as his chief reliance for the ennobling, improving, and the saving of the world, is passing strange. The author of the quotation need take but a single step backward to see the ennobling and improving influence of settling personal differences by single combat. For (taking up his line of reasoning) lay upon every member of every family in a nation the dread liability that one of its members may be called forth to fight, and die for every insult offered, for every alleged private right—and you put a principle of sobriety, of malice, of avarice,

and the rights and feelings of others, into that family, which nothing else perhaps could impart to it. To ask such a question as the one quoted, is to admit, that the Gospel is inadequate to the improving and the saving of the world. To admit this is to admit that the Gospel is a failure—that it is unable to renovate, redeem, and bring back the world to its allegiance to God, and we must look to other agencies to bring mankind to that state described by the prophet when "they shall beat their swords into ploughshares, and their spears into pruning-hooks, and nations shall learn war no more. And this last must those admit, who argue, that the Gospel is a Gospel of war, or, in other words, that war is tolerated by the Gospel, and is not inconsistent with it; for if this be true, the universal supremacy of the Gospel will not eradicate war. The stream cannot rise higher than its fountain.

REV. HUBBARD WINSLOW, D. D., the well-known author, died a few days ago at his old homestead in Vermont. His brother, Rev. Dr. Gordon Winslow, was recently drowned in the Potomac River. The following incident in the life of Gordon Winslow is told as indicating what kind of stuff the family are made of:

"When the sun of Antietam had set, and the cries of anguish filled the air from thousands of sufferers, Dr. Winslow was dispatched to look after the dead and wounded. Anxious to do his utmost, and desirous of ascertaining the number of the killed and wounded, he penetrated the lines of the enemy, and, with a prominent rebel General, rode some seven miles through the Confederate lines, and over places where the battle had raged the hottest. After parting with his friend of the moment, the Chaplain turned his course campward, when lo! he found himself surrounded on all sides by 'graybacks,' clearing the fields of dead and wounded, by the uncertain light of the evening skies. Assuming a rebellious air, he ordered them, in his gradual ride toward the Union lines, to attend to this and that wounded man. Thus he played the role of a Confederate officer (in make-believe, however,) till near the pickets, when a dash of the sportsmanly returned him, bringing much valuable information concerning the wounded."

THE AMERICAN BAPTIST HISTORICAL SOCIETY (the proceedings of which at its eleventh anniversary in May have just been published) is now regularly incorporated, though retaining an intimate connection with the Fabilitation Society, in whose reports the previous ten years' proceedings have been published. There were added to the library, last year, 437 volumes; making a total of 1,820. The whole amount of the society's income, in eleven years, has been but \$102, a very small sum for such a society, who came out to serve the country, do not require examples like that witnessed this morning; but *seconds* do, since they are restrained from crimes only by fear.

MISSION HOUSES IN GERMANY.—The mannsburg, the scene of the good Pastor Harms' parochial and missionary operations, has now two Mission Houses, an old and a new. The new was occupied last fall, and the old was put in tenable order again. In each there are 24 pupils, so that Pastor Harms has now 48 persons in preparation, and can every two years send twice twelve missionaries to the heathen—a great advance. It has all gone forward in perfect quiet, no noise has been made about it; the *Missionblatt*—Pastor Harms' paper—says not a word of it, but the matter is too important to be passed over in going alliance—a German Mission Institute with nearly half a hundred pupils.

DISABLED MINNESOTA FUND.—The New-School branch of the Presbyterian Church has completed its circle of church institutions, by establishing a fund for the relief of its disabled ministers, and their widows and orphans. A committee has been appointed, to whom the management of the matter has been entrusted, and the Rev. Charles Brown, of Philadelphia, has been appointed secretary of the committee. This is a noble charity—any, it is not a charity—it is the just payment to noble men of that which is their due. The churches which do justly in this matter, will not be without their reward.

CHARITABLE BEQUESTS.—The following charitable objects receive bequests by the will of the late Edward A. Raymond, of Brookfield, Mass. viz: New-England Female Medical College, \$5,000; Female Association for the Relief of Aged Indigent Poor, \$5,000; Female Orphan Asylum, \$4,000; Fatherless and Widowed Society, \$3,000; Howard Benevolent Society, \$3,000; Massachusetts General Hospital for maintaining free beds, \$3,000; St. Vincent de Paul's Orphan Asylum, \$2,000.

INCREASE IN THE PRICE OF BREAD.—The Boston Daily Herald, which has been the first to raise its price, recently raised its price to one cent, and is now selling at one cent and a half. The Herald's price is fifty cents a copy. The Herald's price is fifty cents a copy. The Herald's price is fifty cents a copy.

BUCKWHEAT. The following article, says the Country Gentleman, which we copy from the Vermont Farmer, we presume is from the pen of A. Willard, Esq., of New York.

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