



The Sabbath Recorder.

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A WORD TO PUPILS AT SCHOOL.

The mental indolence, or whatever else it may be, that hinders the improvement of young people, and disappoints the fond hopes of parents who place them in institutions of learning, is such a prevalent evil, that we gladly offer a passing word, if peradventure we may be instrumental of good in so doing.

But we have sometimes queried whether our young people ever looked upon it as a simple question of honesty. We dare say, there is not a young person who will read this article, who would not spurn with indignation the remotest hint that he could be guilty of a dishonest act.

Dishonesty lies in defrauding another of what is due to him. Whenever, in our dealings, we take any thing of value from another, and do not give him an equivalent for it, we act the dishonest part—we defraud him.

Suppose you had bought of a merchant what you supposed to be a tub of honey. Your money was paid upon the presumption that you were receiving the full value of it in good sweet honey.

Now for the application. Your father places you at school—the academy, or the college. He enters into a contract with the teacher, or teachers, to pay him, or them, a certain amount of money.

But in this business transaction, there is one very important circumstance that we have not mentioned. The contract is conditioned upon something which you, the child, are to perform, and that is the diligent application of your mind to study.

Now it is evident that, if your teacher performs his part faithfully, and your parent his, the responsibility lies wholly upon yourself whether your parent is defrauded of the money he pays for your education, or whether he receives the value of it.

Children are too apt to look upon what the parent suffers in such a case as merely his misfortune, or his disappointment, and upon themselves as having committed only the venial faults of youth. But the parent is not only disappointed; he is not only stung with mortification; he is grossly wronged.

LETTERS FROM PALESTINE—NO. 5.

JAFFA, 6 MO. 30, 1854.

On the first instant, I began work in the garden, of which mention was made in my last letter. I work a few hours every other day. It is at such an inconvenient distance from my house, that about half as much time is required to go and come as I can afford to spend in actual labor; yet I take pleasure in digging and hoeing over the soil, and especially the soil of ancient Israel.

The 7th instant Doctor Barclay and family arrived here from Jerusalem, en route to the United States, via Alexandria, Malta, Rome, Paris, and London. After tarrying with us a few hours, they took lodgings in the Armenian convent in town. Major Brett, of the English army, and lady, who accompanied these friends, took lodgings with us.

Major Brett has spent nearly thirty years in India; speaks Hindustani very fluently; was acquainted with Dr. Judson, and frequently heard him preach; speaks with a good deal of interest of the Scudder family in Southern India, and of many of our American brethren in that part of the world.

It was principally through this lady, that a discussion of the Sabbath question was brought about between Dr. Barclay and myself. We met at my house in the afternoon of the 14th, and occupied nearly three hours; first Doctor B., and then the writer in reply.

Doctor B. said, in opening the debate, that it always afforded him great pleasure to investigate Bible truths; and as the Sabbath was a ground of difference between us, he hoped if he was wrong to be shown the same, and would hold himself ready to abandon his error; and he hoped the same of his Sabbatarian brethren.

ians in the world are right, then is the Christian world in a most deplorable, a most awful condition, and the sooner they know it the better. A most fearful responsibility rested upon them, if this subject be true as held by the Sabbatarians. He believed in a day for Christian worship—that it was the duty of Christians to meet on the first day of the week, and not upon the seventh, for the purpose of breaking bread—that the day was appropriate, because on that day Christ rose from the dead. He would then proceed to show that this day of Christian worship should be, not the seventh, but the first day of the week.

Fourth, the seventh-day Sabbath he regarded as preeminently an Old Testament institution, most rigorous and eschiant in its demands—a yoke the most onerous and burdensome. What could be more onerous, more difficult to bear, than to be forbidden to think our own thoughts and speak our own words?

Fifth, He believed the Sabbath was abolished, from the language of the Apostle in 2 Cor. 3: 7, 14, Gal. 4: 9, 11, Col. 2: 16. Nothing could be plainer than that these verses teach the total abolishment of the Sabbath, and therefore all obligation to it has ceased.

Sixth, But while the old Sabbath has with the old covenant been blotted out, the resurrection-day, under the gospel dispensation, is the day for Christians to meet and commemorate the death of our Lord. This he would prove most conclusively from both precept and example. That Christ, the Apostles, and early Christians, were in the habit of assembling to break bread and for worship, he would prove from a reference to the law and to the testimony.

In conclusion, he affirmed that the Lord's day, or first day of the week, is a more generous and lovely institution than the old Sabbath. It is as much greater than the seventh day as the work of Redemption is greater than the work of Creation.

day from night, and where they consequently lose all reckoning of weeks, it certainly is no fault of His, nor of the institution under consideration. But he apprehended that the fact in the case was otherwise than as stated by his respected opponent. The night, even in the long night of months in high latitudes, has its shades of darkness and its glimmerings of light, occasioned by the daily approach and receding of the sun to and from the horizon.

Second—The objection that it cannot be kept in all climates, and that refraining from all manner of work would entail a great amount of human suffering, is worthless, when we take into account the service of the altar and of the tabernacle on the Sabbath, as well as the Saviour's explanation of the law, where he plainly shows that, in respect to health, comfort, care for property, and works of mercy, they are not only permitted, but lawful.

Third—The Sabbath was made for man long before there was any such distinction made as Jew and Gentile. The great reason for its observance is contained in Exodus 20: 11—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Fourth—We must express our astonishment that Christians should ever look upon the Sabbath as represented by our brother—an institution never incorporated in the ritual of sacrifices; called the HOLY OF THE LORD, HONORABLE, and of which the Saviour acknowledges himself the Lord.

Fifth—The language of the Apostle, in 2 Cor. 3: 7-14, Gal. 4: 9-11, and Col. 2: 16, does not specify the Sabbath. The ministration of death and of condemnation is done away. We have now a ministration of mercy. What the argument of the Apostle has to do with the matter of obligation to a merciful institution, we fail to see.

Sixth—The references to the resurrection, to Acts and Corinthians, to show the first day a commemorative day, in the place of the Sabbath, were taken up in their order. The occasion of the resurrection of our Lord being so unexpected, brought the disciples together the evening following the first day of the week. They did not assemble to break bread, nor to commence the celebration of a new Sabbath or worship day.

The idea that Redemption is a greater work than Creation, and therefore needs a day to mark and celebrate the difference, is altogether a human assertion and inference therefrom. Both lack scripture proof.

To this I replied, that I had referred to it (slavery) because he had set the example. He had affirmed the Sabbath given to the Jews because of their emancipation from Egyptian Slavery; American Slavery was a good illustration to show the force of the reason for giving the Sabbath to the Jews.

On Sabbath, the 17th, we met at the house of sister Minor. The Doctor insisted on my speaking first. I occupied seventeen minutes; the Doctor eighteen minutes. Again I spoke and occupied fifty-seven minutes. The Doctor closed the discussion in a speech of an hour and forty minutes.

The gist of his remarks may be briefly stated. 1. A repetition of his arguments on Fourth-day. 2. That our arguments were not but mere assertions, wanting entirely in Scripture proof, and as opposite to high Heaven as darkness is to light. 3. Moses was the author of the law, but Christ is our law-giver. 4. If we keep the law, we are no longer under grace. 5. The Sabbath a most onerous, an exceedingly burdensome institution; a yoke which we are not able to bear.

lation to the Sabbath, weighed nothing in his mind in its behalf; Paul was in the habit of going into theaters to preach the gospel, and we might with as much reason argue that we should patronize theater-going. 14. Sabbatarians need not think that they were to become gainers over their first-day brethren in converting Jews. He believed they would be subject to tenfold more antipathy on account of their Sabbath principles than if they observed first-day. 15. In reply to his opponent, that Christians were in the dark on the Sabbath question, he would say, he knew well where our principles would lead us to. He would warn us of the end of the road we were traveling! It would surely lead us to Judaism! He expected it, and cited the case of a Mr. Cresson, now in Jerusalem, who has turned from Christianity to Judaism, to show the certain tendency of our views and practice concerning the Sabbath.

For want of time, I replied to only a part of the foregoing remarks, and for want of time and space must omit my answer. My prayer was and is now, first, that in discussing the question I might be deeply imbued with the spirit of the gospel, and adhere closely to truth as set forth in the Scriptures; and, secondly, that the Word, the doctrine of the Sabbath, might be honored through my humble instrumentality. I was anxious to have the debate continued, but Elder B. and family were to leave the 19th for Alexandria. Major B. and lady left the 18th for Beirut.

On the 15th, in company with Doctor B. and others, I visited Nahar el Owja, or Crooked River, an hour north of Jaffa. From the mouth to the falls, where the mills are situated, a distance of three miles, it is nearly thirty yards wide, and navigable for small craft. Along on each side, and far above the falls, is a very fine valley of land. There is a good deal of waste water power at the falls. The mills are constructed of the rudest machinery, and grind a coarse flour in a very slovenly manner. Doctor Barclay thinks the water privilege, the exceedingly rich soil of the river flats, and its proximity to Jaffa, make it the best site for an agricultural colony of any that he has seen in Palestine.

We are now in the dry season; have not had any rain since we arrived. Ramadan, the ninth Mahomedan month, which appears to be a fasting month, as the Mahomedans eat nothing from sunrise till sunset, closed on the 25th. Many of them appeared to rejoice when it closed, and one would suppose they might well long and wish for the breaking up of so tedious, painful, and unmeaning a fast. Our health is quite good. New comers here all made uneasy by scores of fleas, sand-flies, and mosquitoes; but we are getting the better of them. The thermometer for the month has stood at 66 in the morning, 80 at noon, and 74 at sunset.

At this date, we have no news of any importance from the seat of war. All is quiet, so far as we know, throughout Palestine. On Sabbath we have worship morning and evening, or at 10 A. M. and 2 P. M. Average number, fifteen, and all Sabbath-keepers. I am longing for the day when I shall be able to speak to the people freely and fully of the gospel of Jesus Christ. To preach Him crucified, as the only Saviour, to Arabs, Jews, and all, I hope to bend and shape all my energies and time. Pray for us, dear brethren, that the word of the Lord may have free course through us and be glorified.

W. M. JONES.

A GOOD NAME BETTER THAN PRECIOUS OBTAINMENT.—We were never more affected with the force and beauty of the above sentiment, than a few days since, when listening to the earnest conversation of an intelligent stranger, nearly seventy years of age, who was himself a Presbyterian professor, when he said, "that from a child he had been personally and intimately acquainted with the Seventh-day Baptists of Hopkinton and Westley, and he never knew a more intelligent, generous and conscientious people in his life." Verily said I in my heart, the sentiment is as honorable to yourself as just to them! N. V. H.

SCHOOLS IN NEW HAMPSHIRE.—There are in New Hampshire 2,294 schools; 87,825 scholars; average wages per month of male teachers exclusive of board, \$16 42; of females, \$7 18; children from 4 to 12 not attending school, 2,669; from 14 to 21 who cannot read or write, 428; school houses built last year, 70; incorporated academies, 46; money paid for tuition in academies and private schools, \$23,494 30; raised for public schools, \$7,123 24.



