

The Sabbath Recorder.

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THE STANDARD OF EXTRAVAGANCE.

To what extent may Christians indulge in luxury?—is a question more easily asked than answered.

We are sensible of the difficulty of saying anything on this subject. An apology for those who indulge in the things which wealth procures, might serve to lull the consciences of some who, already, make such things the great pursuit of their lives;

The object which we wish to accomplish, is to put some sort of restraint upon those who are everlastingly finding fault with such of their fellow Christians as move in a circle which, by reason of their own more straitened circumstances, they cannot attain themselves.

Nay, the number of preachers of the gospel is not small, who are ever ready to raise an outcry about such things, as if they were the giant sins of the community.

If it is intrinsically wrong for one man to wear cloth at five dollars a yard, it is wrong for every other man to do so.

We shall continue our remarks on this subject next week.

"STATE OF THE DEAD"—NO. 7.

Does Revealed Religion so modify the Divine Government as to require recompense, in a future state, additional to the course of nature?

"Christianity (says Bi-hop Butler) is a republication of natural religion." He also adds, that "it contains an account of a dispensation of things not discoverable by reason," among which he includes the mediatorial government of Jesus Christ.

"Nor is there any absurdity in supposing that there may be beings in the universe, whose capacities and knowledge and views may be so extensive, as that the whole Christian dispensation may to them appear natural, i. e., analogous, or conformable to God's dealings with other parts of his creation, as natural as the visible known course of things appears to us."

Such are the conclusions of the author of Analogy of Religion—a work which has stood the test of criticism. It would seem almost egotistical, if not superfluous, for me to add to the above, by way of intensifying it.

"Results in eternity (says Rev. Albert Barnes) we suppose are but the transfer to another state the results which would take place here if the guilty were not removed.

I have thus expressed my own views chiefly in the language of others, lest I might seem to be as egotistical as Bro. B.'s last article would seem to indicate I am aspiring to be.

Perhaps the above is sufficient to show that "revealed religion does not so modify the divine government as to require recompense in a future state additional to the course of nature."

of proof lies with him, inasmuch as he affirmed, that revealed religion did so modify the divine government as to require additional recompense to the course of nature in the future.

I am then of the opinion, that the subject matter of revealed religion is in accordance with a stated, fixed, and settled law of the moral universe. This analogy of nature everywhere indicates. I trust, therefore, I need not go into an examination of the various texts of scripture, as all must admit, that isolated passages can be brought to favor both sides, so far as the letter of them is concerned.

LETTERS FROM PALESTINE—NO. 14.

At present I am so much occupied with the duties of the mission, that I have only time to write the following extracts from my journal.

Jaffa, April 28, 1855, Sabbath. Meeting at my house. Exercises as usual; preaching and conference. Spoke from Ps. 137: 5, 6. Allusion having been made to a remark of a missionary in Palestine, to the effect that Sabbatarians were "Judaizing teachers," Bro. Dickson proceeded to say, that the Sabbath was an institution wholly disconnected from Judaism.

Received a visit in the afternoon from some English families resident in this place. Before separating, enjoyed a season of prayer.

Attended Arabic service at Rev. Mr. Kruse's, Church missionary at Jaffa. Some months since I commenced attending his morning service, as often as my labors would permit. I find it a great advantage in accustoming my ear to the language.

One year to-day since I came to Palestine. Though very busy all the time, how little has been accomplished for God and the salvation of souls!

her donkey among the rocks, but was taken up unhurt. Frequently I found myself making low salaams to my donkey, and then being brought up with a suddenness that roused me to the consciousness of a most ungraceful nod, but thankful indeed that I had escaped a fall and consequent bruises among rocks and thorns.

22d. Was quite unwell yesterday, but am better to-day, so that I am engaged in my usual labors. Expected letters from the States, but was disappointed. The almost total absence of letters from brethren and friends, is a great trial. True, hard times may prevent many from paying postage.

24th. Birthday of Queen Victoria. A national salute was fired from the fort. It is a new thing for the government to celebrate the national festivals of the "Infidels," and this may be regarded as one of the evidences that Moslem prejudices are giving way.

25th. Accepted an invitation to accompany three Armenians to visit some gardens a mile distant. Spent two-thirds of the forenoon very pleasantly, for the benefit of my health and the advantage of a talk in Arabic.

26th. Another hallowed season of rest to bless the world; but how few wish to know it. Meeting and communion season at my house. Preached from Matt. 26: 42. "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

27th. Four Jews called, with one of whom I conversed about the Saviour. Tried to show him the character of the Messiah who should come into the world, and then, that Jesus is this Messiah.

28th. Received a visit in the afternoon from some English families resident in this place. Before separating, enjoyed a season of prayer.

29th. Sabbath. Meeting at sister Minor's. Gave an exposition of the tenth chapter of Matthew. In the afternoon, according to my custom when other Sabbath duties will permit, held a family Bible-class, and at the close of the day, a family prayer-meeting.

29th. Sabbath. Prayer-meeting in the afternoon. Present Bro. K. and Bro. S. and family; the latter arrived during the week, on a visit to Jerusalem.

10th. Attended Arabic service in the morning, in the Episcopal school-room. Gave some Sabbath tracts for distribution in the family of a Jewish proselyte, who keeps first day.

12th. Three missionaries to the Jews called. Had an interesting interview with them.

13th. Made several calls. A Rabbi called and left a French magazine, the Univers for May, a Jewish paper, published in Paris, in which there is an article on a sect in Russia called Schobataniks, i. e. Sabbatarians. They were formerly quite numerous.

14th. Gave and received several calls. A Christian gentleman, who called to-day, says that half a dozen families of Russian Sabbatarians came to Jerusalem some years since, some of whom are now members of the English church, and some are Jews.

16th. Sixteen years ago a few packages of Bibles and tracts were introduced into Piedmont by a few pious citizens of Genoa, and distributed among the young soldiers of the Waldensian valleys; and not one of these years has passed without bringing to Genoa Italians who had been converted by means of Bibles and tracts, sometimes without other instrumentalities.

CHRISTIAN COURTESY IN DISCUSSION.

There is perhaps nothing more evident to reflecting minds, than that persons engaged in honorable disputations gain nothing substantially to their respective views or positions by dealing in personal abuse; or in efforts to silence each other by resorting to sarcastic and satirical retorts.

In the minds of the masses of the low and vulgar, this mode of dealing in discussions may no doubt find some, perhaps many, admirers, and gain for its employer an apparent but certainly inglorious victory.

The position of a disputant assumes a most unfavorable aspect in the view of disinterested lookers-on, when it happens that the assailed is charged by him with, perhaps, ignorance, misconception, shallow-mindedness, inability, and even dishonesty, when, in all these respects, in the opinion of all excepting the parties themselves, the assailed is happily in the advantage of his assailant.

An unkind and uncourteous manner of dealing in discussion, is not only unfortunate for the writer, and unpalatable to his readers, but serves to keep from the arena of public controversy many whose labors would be always both welcome and instructive, but whose disinclination to being roughly handled before the eyes of the thousands who have no other means of knowing their merits or demerits, induces them to either remain silent, or appear incognito, rather than subject their real name to all the taunts and jibes which this class of disputants might heap upon it.

In presenting these thoughts, it is not part of our design to condemn, or in the least disparage honorable discussion; far from it. On the other hand, we would by all means encourage untrammelled investigation relating to all those great and interesting subjects that justly claim the attention of the lovers and disseminators of truth.

A NATION OF METHODISTS.—The mission to the Friendly Islands has been so successful, that the nation is a nation of Methodists; and the whole population, from the king (who, by the way, is a "local preacher,") down to his meanest subject, attend the Wesleyan ministry.

REASONS FOR NOT PAYING FOR A NEWS-PAPER.—The Richmond Christian Advocate publishes the following extract from a letter: "Please say to the editor of the Richmond Christian Advocate, that it would doubtless be well to erase the name of C—C— from his books, and give up as lost that \$7.60. He says, in the first place, he never ordered the paper, and if he did, he never got it, and if he did, 'twas an agent; and besides, he thinks he paid for it long ago, and if he didn't, he's got nothing to pay, and if he had, he could plead the act of limitation."

