

The Sabbath Recorder.

New York, November 1, 1855.

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RESPONSIBILITY FOR OPINION.

We are ready to admit, that the doctrine set forth in our leader, last week, is one which it may be difficult, sometimes, to apply in practice.

Yet, as we have intimated, the practical application of our doctrine calls for a good deal of discretion. We have no doubt that the creed system has been most outrageously abused.

We have no doubt that a man may hold erroneous views, even upon some important points, and yet be a true Christian. Such a case would call for the utmost forbearance.

But even to this forbearance there must be a limit. The peace of a church, and the soundness of its members in the faith, are not to be always imperiled for the sake of an errorist, because he is a Christian.

In exercising discipline, it is evident that there must be some standard which the whole body of the church shall acquiesce in as authoritative. This standard, it is sometimes said, should be the Bible, and nothing but the Bible.

when it is sifted to the bottom, it will be found to be a complaint that the church, instead of acting on his views of Bible doctrine, acted on their own.

LETTERS FROM PALESTINE—NO. 16.

Jerusalem, July 7th, 1855.—Another glorious day of rest to bless those who delight in the commandments of God.

10th. Spent two hours in the evening conversing with a minister of the gospel on the Sabbath. We had also an hour's discussion upon baptism.

12th. Some travelers who have been stopping in the city for a few weeks came and bade us farewell. Said one of them, "Rest assured, I shall read all the tracts you gave me."

13th. Dr. Duff, from India, who has been here for a week only, leaves to-day. He has obliged him to refuse calls from many who were anxious to see him.

14th.—Sabbath. Five persons present at meeting.

17th. Visited Miss Cooper's School of Industry for Jewish women. Saw about seventy-five, in three rooms, busy at spinning and sewing.

20th. As in Bible times on the approach of any great person, so at the present, the people go out of the cities in multitudes to welcome the Prince and the Banker.

31st. The Jews are pouring in their petitions to Sir Moses. Many are complaining that he does not reply. Within a short time four Jews have requested me to write petitions for them.

Aug. 1st. To-day is the anniversary of West India Emancipation. If I mistake not, it is now twenty-one years since those poor slaves, eight hundred thousand in number, sent up the glad shout of liberty to the God of freedom.

How long, O Lord, how long? O when will liberty be granted to the oppressed of my native land? Slavery exists in Palestine and throughout the Turkish Empire, but in a mild form.

2d Called upon Mr. J., mentioned in a former letter. He keeps himself very much secluded from society; he spends much of his time in reading the Bible and prayer.

5th. Attended Episcopal service; Mr. Crawford preached an excellent discourse from Col. 2: 1, 2, after which Bishop Gobat, assisted by Mr. Nicolayson, proceeded to ordain to the work of the ministry Mr. Hefter, a convert from Judaism, and somewhat noted as a Talmudist.

8th. Accepted an invitation to dine with Mr. Graham, Secretary to the English Mission, at his residence on the Mount of Olives.

18th. Visited the Mosque of Omar, which he had taken by permission of the Pasha, who seems very much inclined to favor the Franks and break down Mohammedan superstition.

WESTERN COLONY SOCIETY.

In the Sabbath Recorder of the 18th ult., a request was inserted, in the notice of the proposed meeting of the officers of this Society, for "all persons interested in the enterprise, and desirous of enjoying its advantages, to communicate at once their wishes to the Corresponding Secretary."

1. To gather into one or more settlements our Sabbath-keeping brethren who are emigrating to the West. It is found that many families are moving west from some of our eastern churches, and many more intend to move, who wish to settle in a fertile and healthy region, where cheap or government land can be obtained.

2. To secure a permanent settlement, where may be carried on a flourishing business. The Society proposes to select a location near some navigable stream, or on the probable line of a railroad.

school. But should there seem to be a demand, the accommodations for the school may be enlarged, as the community advances in wealth and influence. That is, a suitable building may be erected, teachers obtained, and apparatus bought. The advantage of starting a school in the beginning of the settlement, will be obvious to every one on serious reflection.

To buy a large tract of cheap or government land, and dispose of it to settlers at a slight advance upon cost. After the purchase of land, it will be divided into farms and village lots, and sold at auction to the highest bidder.

All persons wishing for more information in regard to the operations of the Society, or to unite with its members in securing a new settlement of Sabbath keepers in the West, may direct their communications to the Corresponding Secretary, care of Geo. B. Utter, No. 9 Spruce street, New York.

FROM THE LAND OF CANAAN—NO. 5.

MY DEAR SISTERS.—Through the tender mercy of our kind heavenly Father, we are all in good health, and happy in our work. After three weeks of our sojourn at Jerusalem, with deep interest, and I trust with profit, we returned to our home.

COLLECTING AGENCIES.

It is very difficult for the officers of benevolent societies to regulate their collecting agencies so as to leave no room for fault-finding. To dispense entirely with such agencies is generally considered impossible in the present state of the churches, and to continue them seems only to perpetuate what all regard as in some sense an evil.

Take the following National Societies, the A. B. C. F. M., Home Missions, Bible, Tract, Education, with the Society for Collegiate and Theological Education at the West, and the Protestant Society, now with the Foreign Evangelical Society merged in the Christian Union, and we shall find their annual expenses on their whole receipts to be about 22 per cent.; on all donations, so far as they can be distinguished, 38 per cent.

on donations; of the Society for Collegiate and Theological Education at the West about 50 per cent., or 18 per cent. by the showing of their report, which included only the salary of the secretary, postage, printing, and incidentals; of the Protestant Society, now merged in the Christian Union, over 70 per cent. on all donations.

It is believed by your committee, that the reformation of the world and its conversion to God, are as much a part of the Gospel to be ministered to men, as the doctrines of faith, of repentance, and of salvation by grace; and that this part of the service might be as well, yea, better, done by the pastors and churches, with such organizations as might be needful for the reception and disbursement of funds, as by the present system of collecting agencies.

THE MINISTRY.

The fiftieth anniversary of the ministry of Rev. John Angell James in the Carr's Lane Chapel, Birmingham, England, was recently celebrated in a very pleasant manner. The contributions taken on the occasion were appropriated to the building of a new house of worship to bear the name of Mr. James, who delivered an address at the laying of the corner stone.

Without unduly magnifying my office as a minister of the gospel, I may boldly, and without fear of contradiction, affirm, that one truly faithful and zealous preacher of God's word, to whatever section of Christ's church he may belong, does more to check the progress of vice and crime, to promote obedience to law, to aid the advancement of individual virtue, and to maintain social order, than a hundred political, moral, and philosophical essays, or than the utterance of the strictest views of justice, or the severest inflictions of judgment.

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RELIEF FOR MINISTERS.

Few pastors are able to save from their scanty salaries any property for their families, and we have known families of eloquent and successful ministers reduced at their death to actual want and straitened for the very necessities of life. Such facts, (says the Presbyterian,) are an everlasting reproach to the churches they have served, and in these days of life-insurances, when by the annual payment of a small policy, a competence may be secured to the family of a pastor, cut down in the midst of his usefulness, churches ought to provide for such contingencies.

WHETHER AN IRISHMAN CAN BE SAVED IN AMERICA.

A Roman Catholic clergyman of the diocese of Cashel, says the London Watchman, has received a letter from an Irish priest, the Rev. Thomas Reardon, pastor in Eastern Pennsylvania, in the course of which the writer imploringly entreats his correspondent to use all his influence to check what he designates the insane spirit of emigration to America which seems to possess the people of Ireland. "They are rushing," says the writer, "on the almost certain ruin of their soul, while their temporal condition is at best but little improved. I have had much experience of the mode of life into which nearly all our people are drawn, and I solemnly believe, that if the vessels which bring them over were suddenly to founder and carry every creature on board to the depths of the ocean, they would have a better chance of salvation than they have after they have lived for some time in this country. So entirely convinced am I of the fearful havoc of souls which is the result of coming here, that were the Almighty God to give me power of building a wall of fire round Ireland to prevent its people from leaving it, it should be built before the ink with which I am writing this line would dry. For the love of Jesus try to keep your people at home, for every individual you keep you snatch a soul from hell."

A UNIVERSITY IN NEBRASKA.—A country but of yesterday. We are assured such an institution is needed there. Immigration is flowing thither in unprecedented numbers. Of ten steam ferries on the Missouri, we learn

that not one is idle, while it is no unusual occurrence for as many as three hundred immigrants, with their cattle and household gear, to cross at one of them in a single day. Towards which, twelve months ago, existed only on paper, now contain a population ranging from three hundred to a thousand souls. One of these towns is Fontenelle, situated upon the Elkhorn River near its junction with the Platte. Seventy-five houses will be built in Fontenelle the present year. It is proposed to build a University at that place. The Territorial Legislature has given to it a corporate existence. It will obtain, by-and-by, two townships of land under a general law of Congress. The people of Nebraska have subscribed \$10,000 towards its construction. It is proposed to raise by contribution in the States, \$20,000 more, and the work will have been accomplished.

THE WILLIAMSON CASE.—REV. GEO. B. CHEEVER, in an article relative to the case of Passmore Williamson, published in last week's Independent, says:—

A righteous man, falling down before the wicked, is as a troubled fountain and a corrupt spring; how much more a judge perverting judgment. A ton of arsenic thrown into the Croton Reservoir could not accomplish half the mischief by poisoning the men, women, and children of the community, that a single corrupt judicial decision may accomplish, in debauching the conscience and corrupting the morals of the people. The social state that will permit the most sacred defenses of personal freedom to be turned to the support of slavery, and innocent men to be thrown into prison by arbitrary power, while the judge that has done these two things is permitted still to occupy the bench of justice, and keeping his victim in jail without indictment, law, trial, bail, or jury—is already far gone towards the establishment of despotism. Bold, unscrupulous blows, at a favorable juncture, as has been demonstrated in France, are all that will be needed to complete it.

In our country, judicial decisions supported by a subtle sophistry are fast arraying precedent and expediency against equity and law, to perpetrate a thorough usurpation by the United States Federal Court, in the hands of the slave power, over all the free State courts in the Union. When this object is gained, slavery will no longer be the creature of municipal and local, but of national and universal protection, power, and law; free to go where it pleases; sanctioned wherever it goes; and not to be resisted, or even spoken against, but at the peril of our personal liberties. Already this is realized, even in Pennsylvania.

DR. BARTH.—By the London Athenaeum of Sept. 15, we learn that this distinguished traveler had returned to Europe after an absence of five years in the interior of Africa, and when his friends had ceased to hope for his return. He was expected in London on that day.

He left Europe December 8th, 1849, visited Lake Tsad, Sudan, Kuka, and Timbuktu, which city he entered on Sept. 7th, 1853, and in which he resided nearly a year. During his absence he has made discoveries which have greatly increased our knowledge of Central Africa, and of the countries east and southeast of Lake Tsad as far as the basin of the Nile. In his unparalleled journey to Timbuktu he discovered two large empires, Gando and Hamd Allaki, of which not even the names were known previously, and gained a complete insight into the history and present state of Timbuktu, its people and all the surrounding countries, made, for the first time, a minute survey of the middle course of the river Konara, and altogether created a new era in the history of African discovery and regeneration. Dr. Barth's only companion died on the borders of Lake Tsad, Sept. 27th, 1852, since when he has pursued his dangerous journeys alone.

IMPROVEMENT OF SLAVERY.—A southern correspondent of the Christian Inquirer says that slavery is a cancer, slowly preying upon the vitals of the body politic. His testimony is worth reading, when so many southern statesmen glorify the "peculiar institution" as the bulwark of American civilization. He says:—

"The evils of the 'peculiar institution' fall heaviest on the white population, strange as it may appear. I have lived fifty years in the midst thereof, and believe I have a right to know. There are a few infatuated, worldly-minded men, who pretend that they cannot see any thing that is not right about it; but the bulk of the people, rich and poor, would be glad to be rid of it, if there was any plausible way of effecting its abolition, or rather removal. A plain proof of this is the fact that, from the portion of the country where I live, four-fifths of the emigration westward goes to the Free States, and three-fifths of my relations and early associates have emigrated."

REAL AND PERMANENT DISTINCTION.—The Christian Inquirer expresses surprise at the sensitiveness of Unitarians, when the evangelical denominations deny their claim to Christian orthodoxy. It defends these denominations from the charge of narrowness and bigotry, and says with great pertinence:—

"It has always seemed to us that the Calvinistic party was right, and the Unitarian party wrong in this matter. If Christianity be a system of doctrines, Unitarianism is not Christianity; if Calvinistic views are right, more than Calvinism is Christianity; if Unitarianism be the religion of the New Testament, as we believe it is."

LECTURES ON TURKEY.—Mr. Orcanyan, of Constantinople, (but, who, received his education in this country,) is at present giving a course of lectures upon Turkey and her institutions, political and social, at the Mercantile Library Rooms, Astor Place, New York. The stirring events now taking place in the East make Turkey an object of deep interest. Great changes, moral and religious, are in prospect in that country. What a field for missionary labor!

