



The Sabbath Recorder.

New York, August 26, 1852.

FORGIVENESS.

(Continued.)

In refusing to an enemy any thing more than a dry or cold salutation, there is an obvious disregard of the duty our Saviour intended to set forth in the question, "If ye salute your brethren only, what do ye more than others?"

Possibly, however, an evasion of this kind may be attempted. It may be said, that the forgiving mercy of God himself is not extended to the transgressor without some tokens of displeasure against the offender.

To this objection we reply as follows:— 1. We admit that God chastises his people, when they disobey him; even the very people whose sins he pardons, fully and freely.

It must be remembered, however, that God always chastises in the same tenderness of spirit that a father chastises his erring children. "Since I spake against him, I do earnestly remember him still." Jer. 31: 20.

2. God is possessed of infinite wisdom, and knows whether or not his tokens of displeasure will be followed by the desired effect. It is not in any doubt of the result that he employs them, nor does he first balance probabilities, and then inflict the chastisement in a mere conjecture that the offender will be benefited.

3. God's tokens of displeasure against the offender itself are always accompanied with abundant manifestations of regard for the offender. They are intermingled with the most unmistakable pledges of love.

We believe, then, that this evasion is perfectly futile. He who resorts to it does but awkwardly seek to conceal the feelings of personal dislike which actuate him.

4. But is it true, that God hides the light of his face from those whom he has once forgiven? Our opinion is, that his smiles beam with an uninterrupted effulgence, in the gospel of his Son; and that, at the very time when he is smiting his people for their disobedience, his assurances of grace and love are as strong as his word can make them.

The practical lesson deduced from this is, that we should never, by any course of behavior towards those who have offended us, give them ground to suppose that our affections are alienated.

A CHAPEL FOR HAVY.—Rev. W. L. Judd, the Missionary of the Baptist Free Mission Society, is now in this country, endeavoring to raise \$6000 for the purpose of building a Chapel at Port-au-Prince.

TWO SABBATHS.—At Westerly, R. I., is presented the very singular feature of two Sabbaths every week. Almost one half of the inhabitants are Seventh-day Baptists, who keep Saturday with great sacredness, and on no account will do any work.

We clip the above from one of our exchanges. No doubt great "inconvenience" results from the diversity of practice alluded to. Could not some plan be devised to obviate it? That those who observe the Saturday, or the seventh day of the week, will change their practice, is hardly to be expected, because they profess to be bound in conscience by a thus saith the Lord.

It may be assumed, that what is revealed is sufficient for all the purposes of faith, and that nothing is revealed but what is evident to the mind by clearest conviction. The first proposition may be correct; but every student of Scripture, of experience and observation, knows that much truth is gleaned by a careful perusal of Scripture, illustrated by experience of our own, and observation of others.

BRITISH CORRESPONDENCE.

The Crystal Palace on Sunday—Sunday in France—Popery—Norwegian Convention—The Liturgy.

The Crystal Palace is to be a place of Sunday recreation, as we anticipated. A seeming homage, however, is to be paid to Devotion. It is not to be opened till one o'clock in the afternoon. The Earl of Derby has intimated to the Directors of the Company, that he will recommend that the royal charter be granted to them, on the conditions which they themselves had specified as to be observed with respect to Sunday.

We are becoming tired of attempting to preserve a record of the more prominent acts of French Sunday observance—its military reviews, its fetes, and its fooleries. But, from time to time, there present themselves things still more worthy there. So we read, that for the inauguration of another railway, the President arrived at Strasburg on Sunday, the 18th ultimo, "amidst the enthusiastic acclamations of the people and the authorities."

Besides blessing locomotives, there is other work quite as congenial to the Church of Rome, the influence of which we may quite as much feel. In Italy, a movement is stated to have been begun by the Jesuits to have all Protestant places of worship removed beyond the gates of Italian cities, and to allow no education to Protestant youth throughout the Peninsula.

A large meeting of Norwegian clergymen was held last month at Bergen, continuing in session three days. The principal subject discussed was the holding of a Synod of the whole Norwegian Church, for the purpose of taking steps for the reform of its many abuses.

A new church at Torquay was opened yesterday week. Prayers were read, with verbal deviations from the Liturgy, by Mr. Gladstone, notwithstanding the Bishop's motion.

THE MINISTRY OF ANGELS—NO. 1. It may be assumed, that what is revealed is sufficient for all the purposes of faith, and that nothing is revealed but what is evident to the mind by clearest conviction.

take an interest in themselves, is not merely an optical illusion, or the deception of a disordered brain, but an evidence of the real presence of those who have died in the Lord, who do really interest themselves with the departing and dying saints.

We are taught in the Scriptures, that the occupation of the angels will be that of ministering spirits, and that their attendance upon the saints, to gather the elect together at the day of judgment, will be but the last, and perhaps the most inconsiderable, of all their labors.

The British Correspondent of The Independent gives an account of the Jubilee of the Sunday-School Union of England and Wales. Three of the venerable men who laid the foundation of the Union fifty years ago, were present, viz., Wm. Brodie Gurney, James Nesbet, and Thomas Thompson.

Of his impressions while contemplating the scene of Christ's labors and sufferings, Mr. Taylor speaks as follows:—"I must frankly confess, in wandering through this City—revered alike by Christians, Jews and Turks, as one of the holiest in the world—I have been reminded of Christ the Man, rather than of Christ the God."

CAMP MEETINGS.—The season has arrived in which occur these annual grove meetings of our Methodist friends. They seem by no means disposed to give up this distinctive means of religious propagation and influence.

PREACHERS NOT PASTORS.—Some of the suggestions contained in the following paragraph, which we copy from one of our Congregational exchanges, are applicable to Seventh-day Baptist churches and preachers as to those for whose special benefit they were written:

From the last report of the Conference of Congregational churches in Maine, we learn that the Conference embraces 14 local conferences, and 227 churches. The whole number of members is 16,709. For the 227 churches there are 202 regular laborers—152 pastors, and 50 stated supplies.

A REVIVAL IN BOSTON.—We learn from an exchange, that on the first Sunday in this month Rev. Dr. Stow, pastor of the Rowett-street church, in Boston, baptized nine persons. Of the fifty-four baptized by him since the first of January, twenty-six are young men.

RELIGION AMONG THE INDIANS.—The Chickasaw Presbytery reports that the most of its churches have received accessions during the year, and in seven or eight instances the additions have been considerable and highly encouraging.

DECISION ON THE MAINE LIQUOR LAW.—The Supreme Court of Maine has decided that the inhabitants of that State may keep liquor in their houses for their own use, and that liquor may be brought into and consumed within or through the State, if it be intended for sale.

poor, but not for being so poor as many of them are compelled to be, or as some parishes have grace to keep them. They are too poor to abide long in a place. The old maxim, indeed, reads, that a rolling stone gathers no moss; but here it is found that the stable stone gathers, if possible, still less.

JERUSALEM AS IT IS. Bayard Taylor, one of the editors of the N. Y. Tribune, visited Jerusalem in May last. The following paragraph from one of his letters, gives a dark picture of the present condition of the holy city:—"Jerusalem, internally, gives no impression but that of filth, ruin, poverty and degradation."

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ADEQUATE SUPPORT FOR A MINISTER.—A writer in one of our exchanges, answers as follows the oft-asked question, "What is an adequate support for a Christian minister?" "All that is necessary to enable the ministry, with economy, to occupy a good house, set a good table, clothe themselves and family in good apparel, give their children a good education, to be provided with such help as will relieve them of their bonds at home, that they may visit their flock, and attend to the wants of the church, and, after this, have something over to give to the poor and the cause of benevolence, and lay up something for the day of adversity, old age, and superannuation."

Another exchange copies this paragraph, and adds:—"We apprehend, however, that the point to be gained is not so much a large amount of income, as a more secure enjoyment of the little the clergy do possess. We should like to see it an established principle, that a church which enjoys the fruit of a clergyman's best days is bound in simple justice to maintain that clergyman as their pastor, even when his best days are over, even to his latest breath. That is the principle to write up!"

CONJUGAL AFFECTION.—The Hon. Horace Mann, in his eulogy on the lamented Rantoul, related the following touching instance of conjugal affection, in connection with the last illness of the deceased:—"Yet Mr. Rantoul, even amid the agonies of his disease, had lucid intervals. There were convictions in his mind so deep seated, and affections in his heart so strong, as to stand unmoved by any tempest of delirium. On being telegraphed respecting the illness of her husband, his devoted and excellent lady, then in Massachusetts, hastened to his succor. She arrived here at six o'clock on the morning of the day he died. Instantly, her voice wooed back consciousness and reason. He seized her hand in his, and held it till he breathed his last. Even when his mind wandered, this grasp of affection was unclenched. Death, only relaxed it. The swelling of the disease had closed his eyes, and it was beyond the power of muscular contraction to open them. He desired to have them opened by mechanical means, that he might once more behold the features and the face whence, for more than twenty years, the light of love had shone down into his heart."

POPISH EDUCATION FOR THE MINISTRY.—The Rev. Dr. Russel, of Maynooth College, Ireland, having publicly declared that each student of the College had a Bible, and that a whole recess of their library was devoted to Biblical literature, which literature was the subject of their study during their five years course, Patrick O'Brien, a converted priest, has as publicly replied, to the effect that he was an alumnus of the College, and declares with all the solemnity of an oath, that during his six years' residence in that College, in course of education for the priesthood, he had no Bible in his possession, nor was he aware that any student had; nor was it a class book in the divinity course, even in the dead languages; and that as soon as he came to read the Bible he renounced Popery.

PROFITS OF TEMPERANCE AND RUM TAVERNS.—Mr. G. W. SANDSON, of HOMER, N. Y., says in the N. Y. Reformer, that he formerly kept a rum tavern for fifteen years, and has now kept a temperance house for eight years, and that the net profits, in proportion to expenses, are decidedly in favor of the temperance house. Then the assurance that he is right, the quiet his family and visitors enjoy, the pleasure he has in looking upon the untempted youth, and his view of the "greatest evil that ever afflicted a rum-cursed earth," urges him to go ahead in the noble cause of temperance.

GRADUATES OF BROWN UNIVERSITY.—From a Triennial Catalogue of Brown University, recently published, it appears that the whole number of graduates is 1784, of whom 1173 are supposed to be living. Of the graduates, 477 have been, or are, ministers of the gospel, which is not quite one fourth of the whole. Of these, 325 are supposed to be living. The catalogue embraces many names honored in church and state.

WESLEYANISM IN ENGLAND.—The Wesleyan Times predicts that the decrease of members in the English Methodist body this year will be about 60,000. The London Times says, "A state of things exists in that church which exceeds any thing in the history of revolutions and reform in church matters."

MISSIONARY FIELD.—It is said that within fifteen miles of Houston, Texas, there is a settlement which dates its commencement some twenty years since, and containing fifteen families within a circumference of three miles, where but one gospel sermon has ever been preached.

MR. ONCKEN IN BERLIN.—Some time ago the Prussian Government issued a decree against the sojourn in Berlin of the Baptist Evangelist Oncken. But under date of July 6th, he writes that the decree has been repealed—a result which he attributes to the united exertions of English and American brethren.

AN INHIBITORY DECREE.—It was recently stated by Rev. Hugh Stowell, of Manchester, England, in a public lecture, that Mitchell, who was transported for treason, has been converted to Protestantism since his exile by the instrumentality of a Bible, and now wishes to return, that he may spend his future life in developing the errors of Romanism.



