



The Sabbath Recorder.

New York, October 16, 1856.

Editors—GEO. R. UTTER & THOMAS B. BROWN (T. B. B.)

THE RESPECT DUE TO AUTHORITIES.

There lived, of old time, some, to whom it was said, "Thou shalt not speak evil of the ruler of thy people;" also, "Touch not the Lord's anointed"—precepts which every petty despot fancying himself entitled to tread on the necks of those too weak to resist him, has made free use of in the way of justifying his intolerable oppressions.

We believe history will justify the assertion, that tyrants have always been zealous supporters of a union of the state with the church. For nothing renders them so secure upon their thrones, as to have the people taught that they rule by a divine right, and that obedience to them is therefore one of the first duties of religion.

Our political forefathers made a most fortunate and blessed discovery, when they found out that government could exist, and accomplish all the purposes necessary for the happiness of the people, independent of any connection with the church.

Yet it is remarkable that, whenever any of our ambitious office-holders are disposed to play the tyrant, they and their accomplices in iniquity find a great deal to say about the sin of resisting those in authority, about the duty of being submissive to the powers that be, the crime of speaking evil of dignitaries, the danger of touching the Lord's anointed, and so on.

Well, possibly it may be the duty of ministers to let governments alone in all their wickedness, but we confess we have not so learned Christ. Elijah the Prophet did not let Ahab alone, who prostituted his kingly office to the oppression of the Israelites.

When politics are merely politics, that is, contests of parties for power, or debates about what is the best policy for the nation, it may be the safer and wiser course for ministers to have nothing to do with them.

that which exposes their misdeeds, and always endeavor to turn public obloquy upon the agents of the exposure. Ministers who understand their duty, however, will not be disconcerted by such tactics.

We would not apologize for those who "speak evil of dignities," by any means. We apprehend, however, that the Scripture writers never intended to teach that rulers and magistrates were such sainted officials, that their doings must never be called in question.

Rev. William Henry Black, pastor of the Sabbath-keeping Church at Mill-Yard, London, has few superiors as an antiquary and linguist. In a letter to the General Conference, written by Mr. Black as pastor of the Church, and published in the Recorder about a year ago, doubt was expressed of the soundness of the principles and the adequacy of the revisers of the American Bible Union.

I. Reasons grounded on the character of the translation itself:

1. Because the authorized version was made less than a century after the Reformation, when scriptural knowledge was in its infancy, and when men were less prepared to understand and translate the Scriptures than they now are.

II. Reasons grounded on the advancement of Biblical and Philological Science:

1. Because the original languages of Holy Scripture are better understood now than they were in the reign of King James I.; and much light has been thrown on the idioms and grammatical peculiarities of the original, by the skill and researches of later scholars.

III. Reasons grounded on the importance of the work:

publicly to represent their beauty and excellence, ought to be done; and that no translation, abounding with faults and blemishes, ought to be continued in public use beyond the necessity of the case.

IV. Reasons in favor of a Revision by Public Authority:

The tenth annual meeting of the Seventh-day Baptist North-Western Association was held with the church at Walworth, Wis., commencing on Fifth-day, Sept. 25th, and closing on the following First-day.

The Introductory Discourse before the Association was preached by Thomas E. Babcock, from 1 Cor. 6: 19, 20—"Ye are not your own," &c. THOMAS R. WILLIAMS was then chosen Moderator, and Wm C. WHITFORD and E. M. CRANDALL, Clerks.

The Letters from the Churches were of rather an encouraging character. The Milton Church reported Wm. C. Whitford pastor, and a membership of 188, of whom 42 were added during the past year.

RESOLUTIONS ADOPTED.

1. Resolved, That we consider the cause of Missions as the leading interest of this Association, and we recommend to all the churches connected with it still more earnest and systematic effort, in their contributions and their prayers for its success; and we do also encourage the Executive Board to enlarge the field of their operations.

PROTESTANTS IN TURKEY.—During the recent meeting of the Evangelical Alliance in Glasgow, Dr. Blackwood called attention to the critical condition of the Turkish Christians, now that the allied armies have left the country, and Turkey is once more handed over to the discretion of her native rulers.

SLAVERY IN THE VIRGINIA CHURCH. To the Editors of the Sabbath Recorder:— I am sorry you have met so much odium, and lost a valuable subscriber, for publishing H. C. H.'s "Way to speak of Slavery," and that the odium has been increased by the writer's whole name not being appended to the article in question.

REPORT ON THE STATE OF RELIGION. Your Committee on the State of Religion would respectfully submit the following report: In addition to the great pleasure which we have experienced in the consideration of the subject referred to us, we feel that it is our duty to express profound gratitude to our Heavenly Father for the rich mercies and spiritual comforts bestowed by Him upon our people.

It is a cause of rejoicing, that God has blessed some of our churches with seasons of interesting revivals. In the Southampton Church three have been added by baptism; in the Walworth, twelve; in the Milton, twenty-four; and in the Rock River, twenty-one.

REPORT ON EDUCATION. Your Committee on Education would respectfully report the following as the result of their deliberations:— We are gratified to witness a general and commendable interest in the cause of education. This interest is manifested, 1st, In the efforts that are made to erect commodious buildings in various parts of the Association for this purpose, in which our people are more or less interested, and others still are in contemplation of erection.

The golden rule, to do to others as you would have others do to you, is doubtless recognized by that church, so that, should one of its members steal the horse of another, or should one demand and take the money of another in the highway, or should one break into the house of another and take away his goods, he would be brought under discipline, and disfellowshipped as a flagrant violator of God's law and the rights of man.

Those who pay as they go, making a system of it, subjecting themselves to those exertions and privations which are necessary to carry it out in full, usually escape the consuming and destructive influence of usurers and extortioners. People who are commencing in the world are prone to look upon the hopeful, pleasing, and flattering side of things. They are but too ready to run in debt, to contract liabilities, under the hope and expectation of making large profits and getting rich fast.

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What my friend says about my assuming "the prerogative of a judge," &c., is all gratuitous. I charged slaveholders generally with being "oppressors," "robbers," and "man-thieves," and still think the charges true, even though my friend (without a single word to show the contrary) calls them "libels."

Our brethren in Virginia may be, and doubtless are, a very good and pious people. I have not "vilified" or "slandered" them, nor will I. But whether or not the Christian propriety of the Lost Creek Church is of that stamp that it would be proper to hold in Christian fellowship, remains to be seen.

Our opposition to the organized religion of America rests on no such frivolous ground as its failure to explain the nature of God, or its style of literary, or code of ecclesiastical, manners. We resist this church because it is, in a whole, the representative of unbelief in man.

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If it does not, how are such statutes to be brought into disrepute and repealed, and the captive set at liberty, while the church sanctifies the crime by honoring the perpetrator with its embrace?

Above, I have described a very good slaveholder; and I repeat the question, Would the Lost Creek Church disown such a man? And there is another character, less objectionable, on which I would like to see the decision of that church; that is one who scruples the righteousness of slavery, yet when slaves come to him by heirship, and he sees difficulties in the way of emancipation, and from year to year the slaves grow up robbed of their manhood, uncultivated, unprepared and unprepared for the responsibilities of life, subject to all the mishaps of slaves from insolvency or death of the master, and nothing is done or doing for their relief; will that church admonish such a brother and disown him? Is he doing to others as he would have others do to him? Has he exhibited a disposition to undo the heavy burdens, to let the oppressed go free, and to break every yoke? Could I know how that church would answer the above questions, it would settle the question in my own mind whether it is a church to which it would be proper to extend the hand of Christian fellowship.

HENRY C. HUBBARD.

Scott, Oct. 6th, 1856.

FAITH IN MAN.

The Christian Inquirer, the Unitarian paper in New York, had recently a long editorial on the religious errors of our country, (in the different forms of orthodoxy,) and a remedy for them, (in a sort of deification of humanity,) from which we extract the following paragraphs:—

"We claim that all human religious institutions and creeds fall naturally into two divisions—those that represent belief, and those that symbolize unbelief, in man. These two ideas of man are the germs of all the Despotism and Freedom in the world; and history is but the record of their antagonistic developments into the beliefs and conducts of men. We claim that belief in man is the only true attitude to assume before Him; that belief in the soul as the miniature image of the Divine Spirit, belief in its capacity for increasing growth in holiness, and its prospect for eternal education, under the tuition of Almighty Love, is the only true idea of man, and that all human success, in this world or any other, is the result of this radical faith in the soul. On the contrary, we denounce the unbelief in man as the root of all human failure, sin, and evil; as the parent of Tyranny, and as an insult and mockery at Humanity. Whatever theories or institutions, therefore, sincerely represent faith in man, claim our respect; not on account of their absolute reality, but as representatives of belief in man, and whatever creeds or institutions represent contempt for man, we oppose, not for themselves, but as the symbols of unbelief in the soul."

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