

The Sabbath Recorder.

New York, December 12, 1850.

Proclamation.

By HAMILTON FISH, Governor of the State of N. Y. The merits of an all-kind Providence call for an acknowledgment of gratitude and of dependence from the creature on his Creator.

BRING IN THE TITHES.

The duty of Christians to dedicate their property, as well as their persons, to the Lord, is so clearly presented in the Scriptures, that we wonder how any one can fail to perceive it.

But as a certain portion of a man's earnings is required for the maintenance of himself and his own household, it becomes a nice point to determine how much he may use in this way, without incurring the guilt of living to himself rather than to Him who died for him and rose again.

What seems to be important is, that there should be, on the part of every Christian, a distinct recognition of his indebtedness to God for the property entrusted to him, and some habit cultivated, which shall tend to keep alive in his heart a sense of the obligation devolved upon him to make his property an instrumentality of good to mankind.

pays his neighbor interest for money loaned him, much more ought he to pay his Maker. "Will a man rob God?" Yet there are professors of religion, who owe the Lord hundreds and thousands of dollars, interest money, which ought to have been paid long ago.

A failure to recognize and act upon this principle, is what renders it so difficult to raise money for any good purpose. If we call upon our brethren for funds to promote the missionary cause, it is exceedingly difficult to obtain them. Their own wants are so numerous that they have nothing to spare.

BRITISH CORRESPONDENCE—No. 22.

The outcry against the Papal Bull continues here with little abatement. Church and State have spoken out. Not only the Prime Minister, but the Queen herself, is alleged to have given expression to her indignation.

Notwithstanding, however, of all this zeal, it is not to be denied, that our Government has been coquetting with the Church of Rome; and the results are only what might well have been foreseen.

popish hierarchy been acknowledged in the colonies, but her priesthood has been pensioned by the British Crown. I speak not merely of the Canadas—in which, in Lower Canada, at least, the French origin of the settlement has features of palliation—but in New Zealand, more recently, prelates and priests are maintained from the public funds; and in other of the colonies also.

True repentance, however, as regards the dishonor done to God and his cause, is little exhibited in the present Protestant movement. The fear of encroachment on our political liberty has been mainly insisted upon in speeches made and resolutions adopted; it has seemed rather as a question between the Queen's supremacy and the Pope's supremacy, rather than the dread of souls being entangled in the snare of the devil.

Cardinal Wiseman, the pseudo Archbishop, has just published a lengthened defense of the papal measure, characterized by great ability and tact, but without bringing a single new feature, or making any of the revelations by which his party were promising that Lord John Russell should be made ashamed.

FAREWELL MISSIONARY MEETING.—In New York, on the evening of the 2d inst., an interesting meeting was held as a farewell to eight male and female missionaries of the American Missionary Association, who are about to sail for Africa, to join the mission at Kaw Mendi.

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Jamaica, 17 among the Indians in Minnesota, 7 in Canada, 2 in the Sandwich Islands, 6 in Siam, and above 20 in the Home Field, making 80 in all.

THE MUTILATED TEN COMMANDMENTS.

In the "New York Baptist Register" of the 7th ult., I noticed a short article headed "Errors of Luther," in which Mr. Oncken is represented as having said, in an address before the Edinburgh Bible Society, that "one of the extraordinary weaknesses of Luther was, that he received and maintained the mutilated Ten Commandments adopted by the Church of Rome."

"Why was it," said he, "that on the Continent there was nothing of that respect for the Lord's day which prevails in this land? Just because the Fourth Commandment had been wrested from their hands. There was not a vestige of it left, even in the Lutheran Catechism. The Sabbath day on the Continent is abused for the worst of purposes. It is on that day especially that Satan gathers in his harvest of souls. The temples of pleasure are filled to excess, as are the temples of sin and open prostitution—sanctioned by law—and all because the day was never fairly and fully established in Germany. The Sabbath only lasts during the two or three hours while the minister is in the pulpit; as soon as he is down the ordinary business and traffic is resumed. In the Augsburg Confession it is stated that the Sabbath is abrogated."

It is not Luther and his followers, and the Romanists, alone, that have fallen into the great "error" of mutilating the ten commandments, but Baptists in America have virtually done the same thing. There are now very many among them, (and probably the proportionate number was formerly much greater,) who believe and teach that the Sabbath Law, contained in the Fourth Commandment, has been abrogated. Many years ago it was common, I think, to ask candidates for ordination among the Baptists, "Do you keep the Lord's day in obedience to the Fourth Commandment, or by virtue of Apostolic example?" And frequently the answer was, "By virtue of Apostolic example." More than twenty years ago Elder Aaron Perkins, a Baptist minister in the State of New York, published a sermon on Acts 20: 7, extracts from which were printed in the "Baptist Register" of Sept. 11th, 1829, and the three following numbers, in which the preacher maintained that the Sabbath of the fourth commandment was a "typical institution of the Jewish dispensation," and consequently not binding upon men under the Gospel dispensation, and which had some influence to persuade me that it was not wrong to work on any day.

"We are not able to perceive, that a command to observe the seventh day can be a command to observe the first day of the week, and we think there is no necessity of sustaining the observance of the Lord's day by an absurd and violent outrage upon language. If the Sabbath is to be observed by virtue of the fourth command, then it is the seventh day that we are to regard, and all the theological heads in the world (in the view of sober sense) cannot make the seventh day the first."

Were not Elder Perkins, and "Brother Beebe," and many others of the Baptists, in 1829, guilty of the "error" of mutilating the ten commandments—And are not all Baptists who teach the same view now alike guilty? True, they do not leave the words of the commandment out of their printed Bibles, but they have taught that it has no binding force, so that there are but nine commandments in reality! And did Luther do anything worse? Have these men forgotten that their Divine Master said:—"Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven?" Matt. 5: 19. Why are they not afraid thus to take away from the Book of God? But there are many Baptists at the present time, and I conclude Mr. Oncken is one of them, who maintain that the first day of the week is the Christian Sabbath—that the fourth commandment is perpetually binding—and that the observance of the first day is obedience to this command. They present no "thus saith the Lord," to show that the law has been amended, but only assertion and uncertain inferences. They say much about "Apostolic example." But what right had the Apostles to amend the law, when it was no part of their Lord's mission to take away so much as one "jot or tittle of the law?" Besides, who can prove from the sacred record, that the disciples, under the direction of the Apostles, ever rested from all their labors on any one first day, or ever worked on the seventh day? Where in the New Testament is the first day called the Sabbath? What right have ministers now to call it so? Do not this last-mentioned class of Baptists also mutilate the law of God, and make void his command, that they may keep their tradition? Oh, when will Baptists abandon the "errors" of the Romanists and Lutherans, and all other "errors" on this subject, and take "the Bible as the only rule of faith and practice?" And when will all Protestants make "the Bible alone their religion?"

LANDWELL, N. Y., Dec. 1st, 1850.

CONSCIENCE AND LEGISLATION.

In a recent letter of the Honorable Secretary of State of the United States, occurs the following passage:—

"No man is at liberty to set up, or affect to set up, his own conscience as above the law, in a matter which respects the rights of others, and the obligations, civil, social, and political, due to others from him. Such a pretense saps the foundations of all government, and is, of itself, a perfect absurdity."

From a somewhat lengthy review of the above remark, by one of our esteemed correspondents, we copy the following suggestive paragraphs:—

"Let us now investigate the relative bearings of conscience and legislation—of the 'higher law,' and human constitutions and human legislation.

1st. No point in Moral Philosophy is more clear, more consonant with reason, than that the religious element in our spiritual constitution renders a moral government for us possible—is a sine qua non to government. Take it away, and the very idea of legislation perishes with it; and the development of the nation becomes impossible. No matter how intelligent, in other respects—how capable of induction or deduction—the notion of oughtness and accountability could never be attained nor appreciated by such a mind, through any possible formula of analysis or synthesis, investigation or demonstration. Legislation for such, by another, would be a nullity—by itself, impossible.

2d. The conscience is the measure of this element—rather, the element itself, in its activities. Without it, government is impossible. Thus, in the earliest stages of our existence, so soon as we become human beings, the quiescent element is undoubtedly a constituent portion of our humanity, and its development possible, certain conditions being supplied; but there is, nevertheless, no conscience, and consequently, no moral government possible, until the conditions of its manifestations are supplied; some of which are, acquisition of language, a certain amount of light to the understanding, development of the reason to a certain extent, and a standard of moral judgment. The physical idiosyncrasies, which facilitate the development, or retard it, or even lock up, as in a leaden shroud, the element itself, are dropped from the account.

3d. The conscience will be as these conditions, and especially, other things being equal, it will be as its standard or ultimate law. No matter what that law may be, whether drawn from the teachings of Confucius, the sacred books of Lamaism, Buddhism, Hindooism, Mahomedism, from the most scanty gleanings of the traditional lore of the Jewish and Christian revelation, it necessarily forms the ultima thule for the individual.

4th. The next step is a very easy, very natural, very necessary inference from these premises, viz: The standard to which the conscience appeals, and which it acknowledges as authoritative, whether that standard be the right one or a wrong one, becomes the foundation for government, the conscience giving its assent to the legislation and administration which may be in harmony with this standard of right and wrong, or condemning it, if this harmony is wanting. Thus, so long as government rests upon this foundation, and modifies itself so as to meet the fluctuations of the common religious light of the masses, so long it rests upon a rock, and cannot be moved. But let the governor or legislator depart from this without first preparing the public mind, and unless he have a sufficiently powerful mercenary force on which to rely, and with which to execute his decrees, his foundation is gone, his legislation becomes a dead letter, and his administration a laughing stock, a thing powerless and contemptible.

5th. In view of this, I submit the question for decision, whether he who sets up conscience and the higher law as above mere human legislation, and giving to the latter all its binding force, or taking from it all sanctity, or he who legislates in utter disregard of these, and sets them at defiance, is the one against whom rests the charge of sapping "the foundation of all government," and whether this setting up of conscience "is, of itself, a perfect absurdity."

TRAGEDY AND DEATH.

A terrible tragedy occurred on the line of the New York and Erie Railroad, near Baker's Bridge, Allegany Co., N. Y., on Sunday evening, the 24th ult. It is stated that there had been a strike among the workmen not long previous to the affair, and that they at length submitted to the chagrin of returning to work without an increase of wages. For this, or some other cause, they had imbibed a serious dislike to one of the contractors. On the evening mentioned, a show of disorder was made among the workmen, at a shanty where liquor is kept, and the contractor mentioned was requested, by a person from the scene of disturbance, to go and use his influence to have it stopped. He went, followed or accompanied by a man employed as clerk. As he entered, the door was forcibly closed and fastened behind him, and the lights extinguished. The scene that followed was terrible. There was hooting, pitching, firing of revolvers, groaning, and gushing of blood. The door was broken in by the clerk, and he became an actor in the defense. When lights were brought to disclose the result, two men were found dead or dying, another with one or two shots through the hand. The contractor was found in a state of partial unconsciousness, with marks of violent treatment upon his person, which render his recovery at least doubtful. A coroner's inquest was held, and a verdict was rendered of justifiable homicide on the part of those who acted in the defense. It is thought to have been a plot laid to take the contractor's life.

It is also stated, that the body of an Irishman was found in a mill-pond, near Almond, some two or three miles from the scene of the above tragedy on the morning of Monday, the 2d inst., with marks of violence upon it. The Railroad, for some distance, in that vicinity, involved considerable labor, and consequently accumulated many hands, who were principally Irish, and the result has been to make the spot a scene of almost constant disturbance, subjecting the country to an onerous burden of expense. T. E. B.

A LEGACY BECOMING AVAILABLE.—A gentleman named Fox, who died some years since in the city of Augusta, left the most of his large estate to sundry benevolent societies—among others to the Georgia Missionary Society. The heirs contested the will; but a letter in the Watchman and Observer says that the legacy will soon be paid, amounting to above \$12,000, of which the principal will be invested, and the interest expended.

GREAT STATE CONVENTION UPON THE FUGITIVE SLAVE BILL AT SYRACUSE.—There will be a State Convention at the city of Syracuse, on the 7th, 8th and 9th of January next, to consider the Fugitive Slave Bill, recently enacted by Congress. Let there be previous meetings in all the Assembly districts in the State, and let at least as many delegates be sent to the proposed Convention, as there are members sent to the Assembly. Similar Conventions are to be held in other States, and we trust that before the close of January there will be a Convention of the Free States to withstand this overwhelming tide of oppression.

A MAN RESCUED FROM SLAVERY.—In October, 1842, Eli Terry was kidnapped near Indianapolis and sold into Slavery. In the summer of 1849 information was received by his friends that he had been heard of in Red River County, Texas. The African Committee of Indiana Yearly Meeting (Quarter) being informed of the facts, employed an efficient lawyer and two competent witnesses to go the distance of some 2,500 miles to endeavor to effect his release. Being furnished with the necessary proofs, authenticated by the Seal of the State of Indiana, they started on their mission Dec. 11, 1849, and having accomplished their object by means of a habeas corpus, they returned early in February, and restored the man to his father's house. The expense of the restoration was \$677 20.

CAPTURE OF A SLAYER.—The Liberia Herald of September 17, contains the following account of the capture of a slaver, the "Chatsworth," formerly of Baltimore, and which has arrived at Norfolk, in charge of Passed Midshipman Sheppard, a prize of the U. S. Brig Perry:—

"The U. S. brig Perry, Lieut. Comdg. Foote, is still in the Bights. A few weeks ago, off Loango, she captured a large American brig, fitted to carry 1,000 slaves. The Perry was lying at anchor, pretty close in shore, without any national insignia flying, and the master of the slaver, supposing her to be an English cruiser, ran boldly down with the American flag floating gracefully on the breeze. He did not find out his fatal error until a boat from the Perry was alongside his ship, and the boarding officer, looking up, discovered to the astonished scoundrel the absence of the English crown on his cap, and that the officer was verily an American. With all haste the fello doused the United States flag and ran up the Brazilian—turning to the officer, and audaciously inquiring, 'Do you know, sir, that this is Brazilian property?' But the fellow reckoned without his host. He was unable to produce any papers whatever to sustain her Brazilian character, so a prize master was put on board, and she sailed for the United States."

HARPER'S NEW MONTHLY MAGAZINE commences its second volume with the December number. Fifty-five thousand copies are issued as the first edition, and the prospect is good that editions of one hundred thousand copies will be required before the close of the second volume, one year from the time of starting. This number contains Goldsmith's "Deserted Village," elegantly illustrated, and in future each number is to contain some master-piece of classical English literature, illustrated in the highest style of the art. The Monthly Record of Events is admirably arranged, and presents a bird's eye view of the leading facts in the history of the world as it moves. Harper & Brothers, Cliff street, New York; Terms, \$3 per annum.

BRITISH PERIODICAL LITERATURE.—Leonard, Scott & Co., No. 79 Fulton street, New York, continue to issue, in an attractive style, and with commendable promptness, the London Quarterly Review (Conservative), the Edinburgh Review (Whig), the North British Review (Free Church), and Blackwood's Edinburgh Magazine (Tory). These periodicals are the critical censors of the British scholastic and literary world. By their criticisms, they aid readers in the selection of standard valuable books; and by the epitomes which they present often obviate the necessity of consulting works too voluminous for general examination. They fill a place which American magazines cannot supply; for they discuss topics relating more strictly to the affairs, political, religious, scientific, and literary, of the continent of Europe. They are conducted by the best talent of Great Britain; and are engaged with the most important questions which interest or agitate the civilized world. Whoever subscribes to them, may read the ablest representatives of the principal parties into which the people of Great Britain are divided.

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