



The Sabbath Recorder.

New York, March 26, 1857.

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

Our Accounts—Close of the Volume. We are now on the last quarter of the thirteenth volume of the Sabbath Recorder.

A THOUGHT FOR THE THOUGHTFUL.

"Vox populi vox Dei" may be a very good maxim sometimes; but the world will have to make much progress, before it will be always deserving of confidence.

Yet how many are swayed by public opinion, in carrying out their religious convictions! It seems to be taken for granted, that nothing is to be done for Christ, except what public opinion will justify.

On the other hand, we call to mind an old preacher, who charged his pupil to be "instant in season, out of season."

Our's is often called a Christian country, but public sentiment among us, is not always the counterpart of what the Christian religion teaches.

Public opinion, then, is a very deceitful thing; and though some regard it to be had to it, yet in estimating the measure of this regard, we must consider how far public opinion accords with the religion of Christ.

MARRIAGE BILL IN THE LEGISLATURE.—A marriage bill is now before the Legislature of New York, designed to protect the public against imposition.

authority to inspect the record of the clergyman or magistrate. Clergymen who perform the ceremony are required to have attested to their return a certificate of some magistrate or commissioner that they are clergymen, somewhat in the form now required of a Commissioner of Deeds in taking acknowledgments.

REFLECTIONS RELATING TO BAPTISM.

I have long entertained doubts whether we have taken that practical view of baptism which is presented to us in the preaching and practice of Christ and his apostles.

Penitents are taught to expect, that whenever they sincerely repent, and truly believe in Jesus Christ, they will experience a deliverance from the burden of sin which oppressed them, and find peace of mind.

Have we preached upon the duty of baptism, as John, and Jesus, and the apostles preached? We urge sinners to repent, to pray, to read the Scriptures, to go to church and hear the Gospel preached, and to come to the anxious seats and have Christians pray for them.

It does not appear that Saul had any satisfactory evidence of pardon, or any joyful exercises of mind, before he was baptized. I think it is a just inference, that the great joy that was experienced in the city of Samaria upon the preaching of Philip, was the result of the disciples' ready submission to be baptized; for "when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Now, this was according to the command of Christ. He told them to "teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost."

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it was overwhelmed and surrounded on all sides with the flood of water, as a typical representation of baptism, by which believers in Christ are conscious of their safety in Him who is the ark of their salvation, while the world around them perishes.

To those who are only almost persuaded to become Christians, baptism would be worse than useless. It would be a falsehood, as it would be made to testify to faith that did not exist, and it would work to their prejudice, by propping up false hopes, and placing them in a false position.

But though I would kindly warn such persons against a hasty and heartless profession of a faith they do not exercise, I would most cheerfully and affectionately recommend to every sincere penitent, whose heart has become fixed in its purpose to seek and serve God, to "arise and be baptized, and wash away his sins, calling on the name of the Lord."

The experience of a multitude of the most devoted disciples of Jesus who have lived in our own age, goes to sustain this view of the subject. They were for months, and some of them for years, under the influence of strong religious impressions. They had their seasons of penitential sorrow for sin—saw and felt the hopelessness of their condition, and that God was just in their condemnation.

My reason for writing in the humorous strain I did, was not that I felt discourteous, or regarded the question impertinent, but rather in obedience to a feeling of good nature, that I supposed would be readily perceived and appreciated by my kind-hearted brother G., who, to my certain knowledge, often presents a face not without its "sunny side."

As some remarks have been made on this passage, and an explanation given, it may not be amiss to have an interchange of thought on the text. Controversy is not intended, nor a mere criticism, but the elucidation of Scripture.

If, as I have endeavored to show, baptism is the test of religious sincerity, and is necessary for the believer's full assurance of his forgiveness and acceptance with God, it should not be made a condition of church membership in some particular church organization.

CHINESE AFFAIRS.—The present state of affairs in China, as set forth in another column, is anything but satisfactory. It is not unlikely that a long and sanguinary conflict is to come, in which foreigners may be driven from every part of the empire.

altogether. This we apprehend cannot well be done; and therefore we assume that English, French and Americans alike will prosecute the war in a vigorous manner, and in concert with each other, until ample satisfaction for the past and security for the future shall have been obtained.

I am sorry that what I wrote in answer to your inquiry, is taken by you as it is. I thought the first glance at my note would cause you to see that you had, though unintentionally, very loosely, to say the least of it, stated my position on the question of "laying on of hands."

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I hope, after reading this note, however you may reprobate my choice of the drapery in which I clothed my former one, you will not find in it a discourteous spirit.

BORN OF WATER AND THE SPIRIT. As some remarks have been made on this passage, and an explanation given, it may not be amiss to have an interchange of thought on the text.

It may be proper, first, to ask, is there any baptism in this text of Scripture at all? If there is any, then baptismal regeneration is in it—born of water. Regeneration, or the new birth, is the topic of conversation between our Lord and Nicodemus.

By order and in behalf of the church, O. P. HULL, Committee.

WESTERN EMIGRATION. FARMINGTON, Ill., March 11, 1857.

I understand from the Sabbath Recorder, that some of our brethren are going to Kansas in the Spring, and that some are already located there. I want to know how they who are located there are to be found; and I think that if this information could be given through the Recorder, it would be very acceptable.

as the individuals who projected and introduced laws and charters for such have done nothing personally, but all has been done by appointed agents. These illustrations may serve to explain how Christ baptized more disciples than John, and especially with the second verse of the fourth chapter of John before us.

Having said enough, perhaps, on the baptism of the text, let us inquire, in the second place, into its spiritual meaning. First, then, the passage may refer both to the agency and the divine power producing regeneration. Water is an agent by which things are cleansed and purified. We read, in Ephesians 5: 26, of the washing of water by the word.

THE WALWORTH CHURCH. "CAN'T GO TO GLORY ON THAT BOAT.—We see it stated that the Seventh-day Baptist Church at Walworth, Wisconsin, has excommunicated all its members who refused to vote for Fremont at the late election."

The Recorder, finding the above paragraph going the rounds of the papers, printed it for the sake of calling out the facts in the case. In compliance with this request, we submit the following:

At a communion season held on the first Sabbath in August last, one of our members made the following remark: "When taking into consideration the policy of the Cincinnati Platform on the great question of human rights, he felt in duty bound to say, that he had no church or Christian fellowship with any man voting with the present so-called democratic party."

At a subsequent church meeting, as it was about to adjourn, the aggrieved brother came in and wished an expression of the church on the question referred to, that he might know whether such were the sentiments of the church, or only of a few members thereof.

Whether we have neither excommunicated nor disallowed any brother for not voting for Fremont. We have seen the misrepresentations of our church in some of our western papers, but considering their character, did not regard ourselves as being seriously slandered.

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left. For one, I feel the importance of this move. I am somewhat acquainted with the subject, and have seen the effect it has had on many of our Sabbath-keepers, when removed from the influence of the church. I know it is hard to start many of our brethren from the place of their nativity. They cling to it until they cannot hold on any longer, and then start. I have wondered at this, and many times thought why it was so—why they were so loath to better themselves. I have learned, that local attachments are strongest in inhabitants of mountainous countries.

SUNDAY RAILROADING AROUND NEW YORK. The facilities for getting about New York city on Sunday by railroad, are all that can reasonably be asked. The opposition to running the city cars on Sunday seems to have died out, or to have been cured by witnessing the success of the measure.

In Brooklyn, however, a different state of things exists. There the general railroad company which was authorized to put down rails on the principal routes, was forbidden to run the cars on Sunday. But the people, finding what a convenience the cars are on other days, have begun to ask for them on Sunday.

The agitation of the subject of running cars on Sunday has had the effect to call out some sensible remarks from the press as well as the pulpit. The following extract from an article in one of the weekly papers, though erroneous in some respects, still has in it food for reflection on the part of those who are attempting to bolster up a church festival by quoting in its favor a divine commandment which has reference to an entirely different institution.

1. There is but one Sabbath for which there is any divine command or authority whatever, and that is the Jewish Sabbath, referred to in the ten commandments, given to Moses on Mount Sinai. The language of that command is: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Bear in mind, this is the only Bible authority for the observance of a Sabbath day. This command specifies the seventh and not the first day of the week. The Sunday now observed by the Christian world (and which our pious Brooklyn friends express so much horror at the idea of desecrating) is the first day of the week; and not the seventh, which God commanded Moses and the children of Israel to observe. Our Christian friends have always held that they were not bound to obey this law, as it was designed only for the Jews. Hence they hold that they were free to adopt any other day, as the new dispensation of Christ gave no commands on the subject. The Christians selected the first day of the week as their Sabbath, in commemoration of the resurrection of Christ, which typifies a particular event in the history of the Church, precisely the same as the Fourth of July calls to mind a particular event in the history of the United States. To the follower of Christ, the weekly return of the day on which Christ rose from the dead has a deep significance. So the annual return of the day on which our fathers declared themselves free from British imposition and oppression has a deep significance to every American who appreciates the blessing of political freedom. It would be just as absurd and unjust to compel an Englishman to keep the Fourth of July, as to force the Jew, the Mohammedan, the Infidel, or the Seventh-day Baptist to observe the Sunday of the Christian. The observance of that day is only binding on those whose religious opinions it represents. 2. The Constitution of the United States, (and necessarily of every State in the Confederacy,) forbids the establishment of a national religion. Its language is, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press," etc. And a section of the first article



