



The Sabbath Recorder.

New York, Fifth-day, July 7, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

The editors of this paper are not to be considered as endorsing the sentiments of the articles furnished by correspondents, whether written anonymously or over their proper signatures.

Correspondents writing anonymously should in all cases communicate their names to the editors.

A Sign of the "Good Time Coming."

Our neighbor, of the New York Evening Express of June 24th, has a short article headed "The Anti-Sabbath Petition." It seems to commiserate our fellow-citizens of German birth, particularly that they should fall into the trap of a little knot of Seventh-day Baptists, and intimates that they have "linked their fortunes with an ever-unsuccessful, ever-wrong set of Americans, because they are Americans."

In common with all right-thinking citizens of New York, we will aid in promoting a proper regard for every good law that our rulers may enact. But a law to enforce upon our citizens a religious observance of the first day of the week, is neither a good nor a wise law.

Besides this, some men have some conscientious scruples as to the lawfulness of obeying men rather than God. He commands us to work the first six days of the week, and rest the seventh. The Sunday law requires us to work the last six days, and rest the first.

We commend these reflections to our conscientious brother of the Evening Express. We love to hold kind and Christian correspondence with our friends, upon subjects intimately connected with our salvation.

A comparison of the religious statistics of Germany in 1840 with those of 1858 shows that the number of Protestants in nearly every State has increased in larger ratio than that of Roman Catholics.

them, for it was attended to immediately upon their conversion. We think it will be difficult to prove that to preach and administer baptism was not included in Paul's commission to preach the Gospel. He says in 1 Cor. i. 17: "For Christ sent me not to baptize, but to preach the Gospel."

In respect to some questions asked by B. C., in relation to the use of Rev. as a title of distinction, we would respectfully reply. See these interrogations at the close of his article in this number of the SABBATH RECORDER.

In regard to the use of the term Elder, as used in the New Testament, we would reply to B. C. that we believe that there was something like a patriarchal government inaugurated in the early church; that is, that men of age and experience were selected to lead in the discipline and government of the church.

"Are not the preachers here called Elders?" Only the aged men, who labored in word and doctrine, are here called Elders.

"Ought we not to have these ruling Elders in every church, whether they labor in word and doctrine or not?" To this query we reply, that in some cases if not in all, it appears to have been an apostolic custom to have men appointed as ruling Elders.

A Beyrout (Syria) correspondent of the London News, writes the following under date of May 6, concerning an outrage committed upon an American missionary in Lebanon.

Communications.

Letters from Palestine--No. 50.

BAPTISM IN SILOAM.

Dear Brother,--When the Rev. Mr. Moffat of South Africa, was in London, he said: "Terrible and long was the night, and laborious the toil, before we saw the first fruits of our labor; before we saw sinners yield obedience to that Saviour, of whom they used to speak with the utmost contempt and scorn."

The morn of Sabbath dawned upon us in all his wonted glory. It was warm but pleasant. The sun was yet behind Olivet's brow when we made our sortie from St. Stephen's gate into the valley of the Kedron.

We passed down the romantic gorge, Moriah being on our right, as also Ophih, while Gethsamane, the tombs of Zechariah and Jehoshaphat and the village of Siloam were on our left. Arrived at the Pool, at the mouth of the Tyropean, we found the Fallah's had already opened the mouth of the Pool to draw off the water.

The services were all in Arabic, including singing, prayer, and sermon from Mark i. 4, and occupied about twenty minutes. As we passed into the water we repeated, "We know that we have passed from death unto life, because we love the brethren. If ye love me keep my commandments."

The beautifully expressive, and solemn formula of baptism, (my brother, upon the profession of thy faith in the Lord Jesus Christ, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost), being slowly and distinctly pronounced, the youthful believer, the first fruits of our humble mission, was gently laid beneath the yielding wave, and then raised simultaneously with the hearty Amen!

With regard to your remarks on the title "Reverend," (June 23d) I would ask a question or two. 1. Would it look well on paper, to say, "The holy and revered murderer," the Popes of Rome, who have murdered so many millions "of the martyrs of Jesus?"

exhortation to seek the Lord. On asking him if he read his Bible, he replied, "I cannot read Arabic, but I have read my Hebrew New Testament through. An agreeable surprise to learn that one of the sons of Jacob was in our little company. Of the five at our English service at eleven, A. M., one had not been at the baptism, and seemed to feel slighted that he had not been informed; but our message was sent, but through carelessness, not delivered. The one, who two years ago applied for baptism was not present, though duly informed of the occasion.

At five P. M., half a dozen natives came in to converse and to hear an exposition from the Gospel. The baptized had been an attendant upon my meetings for nine months. I know not that I ever exercised more care to know if in reality the applicant was converted. His convictions date back some four years when he was with me at Jaffa.

As it seems to be right "both to hear and to ask questions," and as the question is asked in the Recorder of June 9th "What must I do to be saved?"--I would respectfully say, The question is already answered, "Believe on the Lord Jesus Christ, and thou shalt be saved."

The editor seems not to fairly understand me. I would not be understood that "simply calling on the name of the Lord, as being all that is required in the Gospel to insure to any person the salvation of his soul."

Another question asked, is "Will the uttering of this brief sentence, 'God be merciful to me a sinner,' unaccompanied with a cordial submission to the command of the Saviour to be baptized, when no impassable obstruction, except not seeing it to be a duty, lies in the way, be considered by B. C. as equivalent to 'walking in all the commandments and ordinances of the Lord?'"

1. Would it look well on paper, to say, "The holy and revered murderer," the Popes of Rome, who have murdered so many millions "of the martyrs of Jesus?" 2. Does it look well to apply the title "Rev." to such of the Protestant clergy as was applied (in all the papers), to one A. K. Avery, charged with sedition and murder, to say, "Holy and revered is the name" of such murderers?

that are wanting, (among us also,) and ordain elders in every city, as I have appointed thee--for a bishop must be chosen, as the steward of God. Here both elders and bishops are named as being one and the same office. Again, 1 Tim. v. 17: "Let the elders who rule well, be accounted worthy of double honor, especially they who labor in the word and doctrine."

For the Sabbath Recorder. Error Exposed.

"Every day they wrest my words."--Ps. lvi. 5. In the last week's Recorder, J. L. Hatch, under the head of "Truth Defended," argues defensively the subject of dancing.

It would seem from the heading of his last article, "Let not him which eateth not, judge him that eateth," that he would pervert this passage to a justification of his false position.

If J. L. Hatch wishes to do further mischief in this direction, I respectfully ask him to do it in his own denomination, and through its paper. We want no note of it. The downfall of several of our youth is traced to his doctrines.

For the Sabbath Recorder. The Time of Commencing and Ending the Sabbath.

And God called the light day, and the darkness he called night, and the evening and the morning were the first day.--Gen. i. 5. "And God made two great lights, the greater light to rule the day, and the lesser light to rule the night."--ver. 16. "And to rule over the day and over the night, and to divide the light from the darkness."--ver. 18.



