# The Sabbath Recorier． 

| Edtred by geo．b．utter and |  | he seventh day is the sideme | TH Of the logd thy go |  | us．－－82 00 Per annum，in adanack． |
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| VoL．IX．－No． |  |  | AY，MARCH 17， 1853. |  | E No． |
| Fnlhatl）natu |  | Sel |  |  |  |
|  | 面 |  |  |  |  |
| tion of chlldren | baptist writers，in reference to the baptism of some distinguished personages in the early church；which may aid to set this subject in |  |  |  |  |
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|  | that kind of tesimony to estabisish their fiath |  |  |  |  |
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| of |  |  |  |  |  |
|  | sprinkling．children，was new and seemed strange to Cyprian，seeing he could not cer－ |  |  |  |  |
| asidue | tify and confirm the some without the sen－tence and advice of sixty－six bishops．Had． |  |  |  |  |
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|  | $\begin{array}{\|l\|l} 3 \text { it been commanded by Christ, practiced by } \\ d & \text { the apostles, and continued in manner and } \\ \text { s } & \text { matter to Cyprian's days, there had not been } \end{array}$ |  |  |  |  |
| Christ， ，ocacch ill nations haptizinghicm |  |  |  | it in |  |
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| ， | Hist．Inft．Bapt．p．2．The famous A ustin，in his Confessions，having said，＂I was then |  |  |  |  |
|  |  |  |  |  |  |
|  | $\begin{aligned} & \text { in his Confessions, having said, "I was then } \\ & \text { signed with the sigu of his (Christ's) cross, } \\ & \text { and was seasoned with salt, so soon as I came } \end{aligned}$ |  |  |  |  |
| demy ammited |  |  |  |  |  |
|  | following note upon it：＂This was the prac－ |  |  |  |  |
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| orit |  |  |  |  |  |
|  | and forty－seven，was not baptized until near twenty－onc years of his age－Grotius，Math． twenty－on $19: 14 . " *$ |  |  |  |  |
| thuse vital active pin |  |  |  |  |  |
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| pliance with that covenant，and who to exhibit or express those tuniting | 隹 |  |  |  |  |
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|  | that the reasoning on which Pædobaptists， generally，imply baptisp－substitute for cir－ |  |  |  |  |
|  | cumcision，or as an imitation of＂proselytical＂ baptism－is unquestionably fallacious；and |  |  |  |  |
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| ks | can only claim that＂infant baptism＂is de－signed for the offspring of infidels who embrace Christianity，and not for the children of |  |  |  |  |
| dinderst |  |  |  |  |  |
|  | proth God；for their children，according to Whitby and others，are seminally holy．＂ |  |  |  |  |
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|  |  | tion． 1 diselaim all else，as pertaining to this privilege and this rite． |  |  |  |
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|  |  |  | church，even in a brevet degree，because not gation attaching to membership，yet may |  |  |
|  |  | on children，and while．Dr．Dwight makes the nice distinction between being members of |  | dean |  |
| Sas were prinioiplea |  | Ihe churcct general（to which he contend ithey |  |  |  |
|  |  | minister in the German Reformed Presbyterian |  |  | 20 |
|  |  |  |  | Ioseme |  |
| Sotape |  |  | protection of our Government，are not full citizens，only a sort of quasi denizens．They |  |  |
| wist |  |  |  | When of the Holy chosen Stephen，a man full of waith and of the Holy Ghost，and six others， | diereot Ihey having itt asidio，in thene laterer |
|  | 为 |  |  | faith and of the Hory Ghost，and six others， whom they sat before the apostles，and when they had prayedi they laid their hands，on | $\begin{aligned} & \text { of their own profession ; and have singled out } \\ & \text { and put asunder what the Scriptures have } \\ & \text { joined together. } \end{aligned}$ |
|  |  | bers of the church ；but this is an error ；their baptism does not make them members，it only |  |  |  |
|  |  |  | possession is respected，and We．recognizethat right by purchasing their lands；and |  | $\rightarrow$ Hiafigit tho ing tominatiteo |
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|  |  |  |  | they were already full of the Holy choot tand |  |
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 Now York, March 17, 1853.SUNDAY SANCTIFICATION.
A reformatory movement is on foot in our
wisked city with regard to the Sabbath $($ i.)
The growing profanation of what is common-
ly, though without any Scriptural authority,
called the Lord's Day, renders our clergy
uneasy, and they have resoved upon a
special effort to counteract it. A series special effort to counteract it. A series
of discourses upon the subject is to be deliver-
ed on successive Sunday evening. The fol
lowing is the grrangement, as given in one
of our daily papers.







 corner or Finh-av. and Ninoteentinst.
Here are for Presbyterian ministers, three
of the Reformed Dutch Church, and one
Congregationalist $;$ no Baptist, no Methodist, Congregationalist $;$-no Baptist, no Methodist,
no EPiscopalian, none of any sort, indeed,
execept such as are are horoughy Puritanic in their theological views. All right, however,
for nothing short of Puritanic stringency will
avail with the lawless and disobedient.
The
 Apostic example, or perthaps not even that
-nothing higher than
the Church- has uas nat of hitherto effected any


whether men will hear, or whether they will
forbear to ther.
The firts discourse will have ben deliver-
ed, before our paper goes to prese
 Paradis- that it was incorporated with the
Decalogue, and given to the Israelites-that lit was observed by God's people down to the
coming of Chist-that it was observed by
Christ himself sind so commed lowers-that it twas observed by the early
churches-that it was observed even afier
Constantines time-and that it observance Was praciced by here and there a scatering
band of Christans down to the timo of the
Puritinas. But we are very suspicious, that his hearers will not learn from him, that this
Sabbath, from first to last, was the seventh We would suggest to the Rov. Dr. Potits,
that when he comest to talk about the " Jew ish and Christianes Sabbath," haout whill "Jowew
to reflect whether Christ over nade such
and distinction-whether the New Testamen
any whiere recognizes such a distinction-
whether it is not a distinction of mere human
sustaining a foregone conclusion. Jewish
Sabbath and Christian Sabbath That is, of Judaism, another for the promotion
at his, convenience:
Quest, Which is the Sabbath for the pro Quest, Which is the Sabbath for the pro
motion of Judaism ?
Ane. The seventh day of the week, com monly called Saturday.
 the fact; it seems too much like doing
Jews did; and Conatantine said,
have nothing in common with shat -

| O A. No; Christ is our Master, and we glory in observing. his Sabbath, rather than the Sabbath of the Jews. <br> Q. How do you know that the first day of the'tweek is Christ's Sabbath? Did He ever observe it? <br> A. Observe it! Certainly. Did he not appear to his disciples on the first day of the week, afier his resurrection? And did he not ay to them, "Peace be unto you ?" Q. That is not an answer to the question. Did Christ observe the day as d Sabbath? Did he rest from labor on that day? Did he |  |
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he seed is usually small, and hence, with its
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gation of the potato. A controversy exists
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