

CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., First Pastor, etc.

THE SABBATH AND THE SUNDAY. A treatise on the Sabbath and Sunday.

NATURE'S GOD AND HIS MEMORIAL. A series of four tracts on the Sabbath.

TEACHINGS OF THE OLD TESTAMENT. A series of tracts on the Sabbath.

DEFENCE OF THE SABBATH. A reply to Ward on the Fourth Commandment.

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The Sabbath Recorder

THE INFIDEL AND HIS DAUGHTER. The damns of death are coming fast.

THE INFIDEL AND HIS DAUGHTER. A story of faith and doubt.

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PERSONAL TRAITS OF CHARLES SUMNER.

Mr. A. B. Johnson, who was Mr. Sumner's private secretary, gives a pleasant account of the personality of the great senator in Scribner's Monthly.

AMERICAN AND FOREIGN PREACHERS.

The interchange of courtesies between the churches of Great Britain and the United States is producing most happy effects.

SINCERITY AND OPINION.

One of the most prevalent and pernicious errors is the assumption that sincerity and opinion are synonymous terms.

LOOK TO YOUR THOUGHTS.

Men generally suppose that if they can guard against improper words and actions, they are safe.

THE OLD MAN AND THE STYLISH GIRL.

Well, wife, I've been to church to-day—been to a stylish one—

THE BIBLE AND ITS FORGERS.

If collected from the earliest times to the present day, infidel books would occupy far more than thousand times the space of the one volume against which they are directed.

THE CLERICAL CONSCIENCE.

One of our secular weeklies raises the question, "How far may a minister of the Gospel be influenced by the expressed creed and doctrines of the church?"

COURAGE IN EVERY-DAY LIFE.

"Moral Courage" was printed in large letters and put as the caption of the following items, and placed in a conspicuous place on the door of the American Sabbath Tract Society.

THE SABBATH AND THE SUNDAY.

This volume is an earnest and able presentation of the Sabbath question, and is in the hands of every one desiring light on the subject.

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The Sabbath Recorder

ALFRED UNIVERSITY, N. Y., FIFTH-DAY, SEPT. 10, 1874. N. Y. HULL, EDITOR.

POLITICAL.

We would not write such a heading for a leader in the Recorder; did not an overshadowing influence in our opinion demand it. For a few years past, a number of leading religious men of learning and zeal have been moving in concert with each other in the organization of a party, more or less well developed, for the purpose of securing what is called a Religious Amendment to the Constitution of the United States. As yet their efforts have been confined mainly to the publication of their sentiments through the press, holding conventions, and sending petitions to Congress, somewhat numerous signed. Their efforts thus far have been of no satisfactory character as to encourage them to pursue their work with the inspirations born of hope as well as those which arise from strong convictions of religious duty.

It will be seen that men of the character of those we have described will not readily yield an object so dear to them as this, and that they will pursue it even under discouraging circumstances, until they shall, if possible, have gained it. They will commit it, so to speak, their lives as well as their fortunes.

At first blush, it may seem that what they ask should be granted. Many plausible pleas can be offered in its interest. It appeals to the religious sentiment of the country in a manner likely to move it effectively. We are not a nation of Atheists, although vast numbers do not live under the influence of religious belief. Nominally we are a Christian people, and among us are vast numbers of earnest God-fearing and Christ-loving men who will be readily excited into an irreligious instrument, and that in this we are challenging the wrath of Heaven! Under these circumstances, men will not reason coolly nor will it be easy to restrain them from doing fanatical and unreasonable things. How full of illustrations of the truth of this sentiment is the history of the past. It is important, then, that at the outset of this matter, ere we put upon their zeal, and that ere passion and fiery zeal has mastered us, we shall dispassionately look over the whole field and see if possible what truth and duty demand of us.

The amendment proposed is radical in its nature, completely overturning that feature in our political system which guarantees to all equally the rights of conscience. That form of civilization which largely settled the Northern States in its religious character developed under persecution in the Old World, and of consequence, when seeking a home in its flight, from oppression in the New World was strong in its denunciation of tyranny and loud in its acclaims in the interest of the doctrine of equal rights. But as in the case of slavery, so in regard to this, freedom meant us not you, and the descendants of those who were so eloquent in their denunciations of oppression and so ardent in their condemnation of the doctrine of a union of church and state, are now vehemently clamoring for this very thing.

The principle underlying all others in the formation of the government of this nation was a complete separation of church and state, and an absolute equality before the law of all religious beliefs. Protection for all and the oppression of none was the rallying cry and organizing sentiment. Not for an instant could the doctrine now proposed have been tolerated. But the proposition now before the people is not only radical and revolutionary in so far as its political character is concerned, but is equally so as to its religious feature. It not only declares faith in God and the attributes commonly assigned to Him in theology, but it also declares Christ to be the Saviour of the world. Now as to the truth of these sentiments we have no doubt, and were we framing a religious creed we should certainly make them prominent and fundamental in it, but not so when writing a political constitution, and of all others one for the government of the American people.

The organization of this nation is one of the strangest of Providential happenings. In no figure of speech is it the asylum of all nations. It is, however, more than this: it is the asylum of the oppressed of all nations. But there is also a peculiar significance attached to the word "oppressed" here, for it essentially means oppression on account of religious belief and practice. From times immemorial this had savagely and brutally warred upon the rights and peace of humanity through State power. The great civil war was the one which was raised to strike the crushing, deadly blow! Now from all this oppression the American people sought to free themselves by such a severance of church and state as should give the latter no power to decide the question of religious beliefs, nor enforce the observance of religious rites, but the movement we criticize does both of these, and among its purposes is this: To declare the first day of the week the Sabbath, and then enforce its observance. Now, if any man calling himself a Christian, is so poorly versed in the Bible as to suppose that the fourth commandment

enforces the observance of this day, we beg him to turn to Exodus 20: 8-11, and if he cannot read the commandment himself, let him obtain the services of one who can, and he will find that instead of the first day, the seventh is commanded to be observed. If, then, the State shall, in the name of the Scriptures, declare the first day to be the Sabbath, it will falsify the Bible, and if in the name of God it shall command its observance, it will offer him an insult, for he has not so commanded us.

But we return to the original proposition, to repeat that the moment this government shall attempt the change asked, it will violate the first principle upon which it rests, and every true American citizen should take the alarm, for his personal rights will by this be menaced, and the covenant the government has made with him will have been broken. But to those who observe the Sabbath, this move has a special significance. Of these there are more in America who profess faith in Christ than in any other government now in existence. This is their home, one purchased by their own blood, equally with others, and also equally with others defended with their own right arm, and perils that attempt that seeks to take this home from them, or to constitute it a land of oppression!

And yet further. The first day of the week in its primary character as a sacred day is simply a heathen festival, nor is it in the power of the church to make it divinely sacred by transferring it from heathenism to Christianity. Every effort to give it a Christian sacredness by the church is a mockery, and an attempt to enforce its observance upon us is an offense to be repelled by all our strength, and we call the attention of Sabbath-keepers in all the land to this question at this time, because we are about to elect a new Congress, before whom this question will surely come. Let us not commit the folly of electing men who, when they have obtained power by our suffrages, will use it for our destruction.

ANSWER TO QUERIES.

QUERY FIRST. How reconcile Gen. 1: 27; 2: 22, and 1 Tim. 2: 13?

Two stages in the creation of man are mentioned. The first part of verse 27 states a general fact, that God created man in his own image, and the last part, that man was created male and female. This completes his adaptation to become the head of the race. That there were two stages in man's creation is clear: first the male and second the female man. But it required both the male and the female man to constitute the headship of the human race.

QUERY SECOND. How reconcile the statements in Gen. 15: 13; Ex. 12: 40, 41, and Acts 7: 6 with the statements of various chronologists?

We cannot attempt to reconcile these Scripture statements with the conclusions of various writers who have attempted a solution of the difficulties presented in the above passages, but will give what seems to us the most reasonable view of them. Gen. 15: 13, "And he said unto Abram, Know thou, that thy seed shall be strangers in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years." Four hundred years shall elapse before the seed of Abram shall actually proceed to take possession of the land. This interval will commence when the seed is born; that is, at the birth of Isaac, when Abram was a hundred years old, and so thirty years after the call. Murphy says, "During this period they were to be first, strangers in a land not theirs for one hundred and ninety years; and then for the remaining two hundred and ten years in Egypt: at first, servants with considerable privilege and position; and at last, afflicted serfs, under bondage."

Ex. 12: 40 reads, "And the sojourning of the sons of Israel, who sojournd in Mizraim, was thirty and four hundred years." The "sojourning" here is evidently reckoned from the call of Abram, which makes the "four hundred and thirty years." If we speak of Israel's sojourn in Egypt in round numbers we transgress no law of language if we say "four hundred years;" but if we use exactness in our form of expression we say four hundred and thirty years from the call of Abram. There are several very satisfactory ways of disposing of the difficulty found here, but an insertion of them here would require a good deal of space, and perhaps would be of but little interest to the generality of our readers.

POTTER'S BIBLE ENCYCLOPEDIA.

We have received from the Publishing House of John E. Potter & Co., 617 Sanson St., Philadelphia, the second volume of Potter's Complete Bible Encyclopedia, edited by Rev. William Blackwood, D. D., LL.D., with contributions from eminent divines of several denominations, with more than 3,000 choice engravings. This work is a marvel of completeness, whether we regard the number of subjects considered or the general learning shown in their elucidation. The illustrations are invaluable, because of their fullness and artistic execution. There is also another excellence in this work not found in the generality of works of this kind, the pronouncement of proper names, &c. The binding is of a rich and durable character, reflecting great credit upon its enterprising publishers, and we wish for it a wide circulation.

To the foregoing we wish also to add, that to those engaged in the Sabbath School work, whether as teachers or otherwise, the possession of such a work as Potter's Bible Encyclopedia promises to be when completed, would be a treasure indeed.

FREE MASONRY.

We shall not claim, nor do we believe, that the profession and practice of Masonry cannot co-exist with the profession and practice of Christianity. But every system of religion is exclusive in its character, and is a rival and an opponent of all other systems; and whether Free Masons intend it or not, they are furnishing to the world a religion which tends to satisfy the religious nature of man, and to exclude the religion of Jesus Christ. A very common remark, to be heard from individuals in nearly all Masonic communities, is that "Masonry is as good a religion as I want. If I square my life to Masonry I shall be a good and worthy member of it, and if there is a member of that Order anywhere who has not heard similar expressions. It is undeniable, and so far as we know not denied, that Masonry holds out to its membership the promise of a better immortal life, the reward of obedience to its maxims and the practice of its virtues. This excludes salvation through the atonement of Jesus Christ.

No man can give hearty adherence to any more rival religious systems. A church member who is a more zealous Christian for not being a Mason, and a Mason who is more devoted to his craft for not being a church member. We have no passionate war to wage upon Free Masonry, nor have we any crimination or disparagement to heap upon them. On the contrary we are by no means blind to the high standard of their conduct, and as an outside observer have known instances in which it was rigorously applied in the exclusion of applicants and the suspension of members. They are entitled to as respectful treatment as any other religious sect, and must expect and respect sharp criticism and earnest opposition from evangelical Christianity. It is true that some members of that Order honestly disavow any claims for such views, and are due to all parties concerned, both the Masonic bodies and the Christian churches, that their natural and necessary relations to each other should be fully understood.

ALFRED UNIVERSITY.

I have been greatly pleased to see in the Recorder lately several demands for more earnestness and zeal among us a people, and, better yet, definite plans for missionary and other religious work. They are signs of an activity and growth which, I trust, will go on increasing during each coming year. I am glad of missionary work, yet my mind is continually troubled with the thought that we have much preparatory work to do, especially in education. This feeling has been strengthened by an editorial in the Alfred Student for July (written, I believe, by a Professor in the University), which modestly asks for the University "a few thousands to pay the debts, a few to supply apparatus, a few to complete Memorial Hall (build it should be instead of complete), and a number of thousands to endow the college departments." This modest request for aid I wish to amplify to some extent.

MISSION OF SEVENTH-DAY BAPTISTS.

By A. H. LEWIS.

In the Recorder of August 27th, "T. R. W." says, in substance, that Seventh-day Baptists ought to carry their ideas of truth into the great channels of thought; that this is a part of their mission. To this we say Amen! We do not remember of speaking at length upon this point through the public print, but our private correspondence and official reports have contained many appeals and suggestions in this direction during the last five years. The case is a plain one. If the views which the Seventh-day Baptists hold concerning the law of God are at once correct and fundamental, their legitimate place is in the great channels of thought. If their views have waited until the ripening of errors concerning the Sabbath, and Sabbath reform have finally opened a way for their reception—a fact easily seen—then this is the time when they ought to come forth and challenge attention. If, on the other hand, these views are really obsolete, if they cannot stand the test which would come upon them in the arena of careful thinking and probing ideas, it is useless to seek a little longer lease of life for them by seeking "unfrequented localities." If these views possess the healing power of truth which the church and the world are seeking, this healing power will be most effectually diffused by sending it out through the main channels of the world's life. Hence he who has confidence in the truth and its power to heal and give life, must conclude that Seventh-day Baptists ought to concentrate their forces in the special work of Sabbath reform; ought to take a central position in the channels of thought, and stay in it until, under God, the question is fairly tested. If God's law, intelligently apprehended and obeyed in the spirit of gospel liberty, is the only key to the "Sabbath Reform" problem now before the American people, the fact ought to be urged persistently and prominently

until men are compelled to listen. If it takes thirty years to gain the public ear, no matter; gain it, or else learn by the effort that it is not ripe or that we have no "mission." It were far better to cease petty warfare if there be no fundamental truth involved in our position. If there is such a truth, it is wrong not to set it on high.

An important step toward such a consummation will be taken when all our missionary operations are done through one channel, "Foreign" and "home" missions in all their departments ought to be carried on through one agency. In that department of work the cause of Sabbath reform, related to denominational growth, would find its natural solution. The present state of diverse interests and agencies in missionary work tends to embarrass the General Board and the work, and gives no compensating good.

But the work of agitation, as related to the broad question of Sabbath reform now before the American people, is a distinct work, a special work. This demands what we have already referred to, viz., such steps as will throw the truth into the currents by which, following the natural law of thought dissemination, it will be carried far and wide. Such a movement on the part of Seventh-day Baptists is possible, and when it is fairly undertaken, the prospect of doing something in our special mission will be greatly increased. Nor does it involve the lessening of efforts in other directions, but rather the increasing. Let the semi-missionary work of the Tract Society be given up; let all associational missionary boards be dissolved; let the words "home" and "foreign," as applied to missions, describe, not separate interests, but parts of our common work, and we shall have a better basis than ever before for special work in the direction mentioned. The more we labor to save men from all sin, the more shall we see the need of turning men from every form of error. Our "mission" is crippled by diverse and partially conflicting interests and methods of workings. The watchwords for the hour are, concentrate, harmonize, enlarge, (both views and operations.) intensity. Aug. 28th, 1874.

This is a most fallacious plan, from the fact that the University cannot hold the students who are already prepared for college. I recall thirty-three young men of my own acquaintance who have left Alfred for other colleges—none academics, but colleges—within the last nine years. How many other young men, and how many young ladies went elsewhere in the time, I cannot say. I know of quite a number of young men who would have entered Alfred had they not been prepared for college. I recall thirty-three young men of my own acquaintance who have left Alfred for other colleges—none academics, but colleges—within the last nine years. How many other young men, and how many young ladies went elsewhere in the time, I cannot say. I know of quite a number of young men who would have entered Alfred had they not been prepared for college. I recall thirty-three young men of my own acquaintance who have left Alfred for other colleges—none academics, but colleges—within the last nine years. How many other young men, and how many young ladies went elsewhere in the time, I cannot say. I know of quite a number of young men who would have entered Alfred had they not been prepared for college.

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The best organized Missionary Society is perfectly helpless unless the means be supplied which can be used to carry on the work. Laborers must be fed and clothed and sustained, and in helping to do this, every individual may participate in the work of evangelizing the world. I Corinthians 13: 9-13, "For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, but let every man take heed how he buildeth thereupon. For other foundations can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Matt. 16: 18, 19, "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

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the denomination. Each has contributed to his respective society, which necessarily creates an interest for the life of that association, and to stand by its rights. This throws open a gap for jealousy to arise, while the interests of the church or denomination suffer therefrom. We hold that the church, denomination (body), should be the center of all effort for good in the world, and all Christian work subordinate thereto; and the less machinery it has to do its work the less friction there will be; and I hope ere long to see our denomination reorganized, with all its interests, under the great head of the church, issuing from one and the same source, where all shall be united in every interest of the church, as the family of our God and his Son, our elder brother, Jesus Christ. The relationship of the church was, no doubt, drawn from natural family relationships, while every interest of the family was bound together in love and one common interest for all. And just here I may be allowed to raise a question as to the propriety of a church running two prayer and conference meetings. One for the old, and the other for the young people. Is this in accordance with well disposed and well organized family relations? Would not a father and mother wish to hear from all the children, as to their experiences, trials, &c., and would not the children work together for each others good while their interests are organized separately? If we are saved at all, we are to be saved by the blood of Christ and his atonement, (at-onement), a coming together as one in Christ our salvation, taking him and his teachings for our example. Beyond this, we are not required to go; and if we will our place in the church as we should, our light will shine without the aid of outside associations. I am glad this subject has been introduced for our consideration. Let us treat it with candor, and in the light of the gospel.

DO WE NEED A NEW ASSOCIATION?

Since this question is before the readers of the Recorder, and while "W. D." has written quite at length, and in a manifestly good spirit, inviting criticism, we accept the proposition, we trust in the same spirit, and taking the opposite view, say emphatically, No! The world is already filled with too many organizations and associations for the prosperity of the church. All these objects claim to have some good object in view for the improvement of humanity. These claims must be held up in order to gain membership from the better classes of community. The better the name or character it bears, the more easily are men led into it. It seems in the nature of man to look after some good cause to justify their acts. Odd Fellows, Knights, and thousands of other associations claim that they are doing God's service, and we have heard Masons claim that if a person lives up to the rules of that Order, their salvation is sure, regardless of Christ or his church; and while these arguments are used, we have observed that such persons take but little interest in the church, if any; and I have observed that when members of the church unite with these outside associations they are very likely to lose their activity in the church. This must necessarily be so; for man possesses only limited powers, and the more these are divided, the less power has he upon any given point. While all the powers of the Christian are required for Christ's church and kingdom, we cannot see the propriety of outside organizations in order to do his work. What is the gospel evidence on this question? Let us read I Corinthians 3: 9-13, "For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, but let every man take heed how he buildeth thereupon. For other foundations can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Matt. 16: 18, 19, "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

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Miscellaneous

PLAYING STORE. "Fingling" now they have opened the store...

DRIED APPLE PIE. I abhor! detest! despise! I loathe dried apple pies...

HOW DICK WENT TO THE PICNIC. "Where in the world is that boy?" Mrs. Frye took her hands from the suds and went to the barn...

ON THE GATHERING OF RIPE FRUIT. The following is by Josiah Hooper, a celebrated fruit-grower and writer on horticulture of Pennsylvania...

DIFFERENCES IN METHODS. Talmage is out in the country, and this is his Sunday morning's experience...

THE PEOPLE OF THE STATE OF NEW YORK. In testimony whereof, I have caused the Seal of the Office of said Surrogate to be hereunto affixed...

FOR SALE CHEAP! Represent a large list of Sound, Reliable Companies. All business in their line will receive careful attention.

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"But it's stealing just the same, if we don't get found out..." "How long since you turned deacon?" sneered Joe Shaw...

"Do you suppose I should have stolen those berries, if I hadn't asked him that morning..." "No, ma'am; there never is at this station. But I'll take your things up for you..."

"I have a carriage, ma'am?" he asked, politely. "Yes; is there one here?" "No, ma'am; there never is at this station. But I'll take your things up for you..."

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marking in relation to the proper time for gathering fruits are equally applicable to the grape. These generally color long before they are mature...

A TIMELY DREAM. The Elgin (Ill.) Advocate gives the following narrative of the influence of a dream:

KEEPING BOSS. Whatever will effectually exclude the air, will prevent the decay of the egg; but in order to have it valuable, nothing should be used that will impart its flavor...

HOW'S NEVER-FAIL. This is the reward of genuine merit. Those who sell it once never will be without it. For sale by all druggists. Price 25 cents. CROSBY & BROWN, Prop'rs, New York.

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