





The Sabbath Recorder.

Alfred Carter, N. Y., Fifth-day, June 7.

REV. N. V. HULL, D. D., - - - EDITOR.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, ALFRED CARTER, ALBANY, N. Y.

A CATECHISM ON THE LORD'S DAY.

Some one, unknown to us, has sent us a pamphlet, one of a series, the object of which is to give catechetical instruction to the youth and children of the Protestant Episcopal church of this country. This catechism was prepared by Rev. William Stanton, D. D., and published by the General Protestant Episcopal Sunday-school Union, New York. Of the inextinguishable unscriptural character of this work the reader will judge as we proceed with an examination of some of its statements. It opens thus:

SECTION I.

The Sabbath from the beginning.

Q. Is there one day in every week which is more sacred and holy than the others?

A. Yes.

Q. What day is it?

A. Sunday.

Q. Why is that day called holy?

A. Because it is set apart for the worship of God, and it is wrong to work on it.

Q. How do you know that it is so?

A. Because the Bible says so.

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day it might fall, it was only a Jewish festival, and therefore can yield no support to Sunday keeping. The catechism goes on to say:

Q. But how do we know that they continued to meet on Sunday?

A. Because the New Testament says so.

Q. Let me hear some text that will prove it.

A. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts 20: 7.

Now, whoever will turn to this passage and read from the seventh verse to the twelfth, inclusive, will see that there was no meeting held at Troas at this time in the day-time.

A parting meeting was held in the night previous to Paul's departure, which was probably the night following the seventh day, as with the Jews, the night previous to the day was reckoned as the night of that day. This meeting continued all night. At midnight, it will be remembered, the meeting was interrupted by the fall of Eutychus, after which bread was broken, and then Paul continued his speech until break of day, and departed, going on his journey. There is, then, no intimation here of the observance of Sunday.

Q. What else do you read in the New Testament about that day?

A. St. Paul says, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16: 2.

But surely, here there is nothing said about the observance of Sunday. The duty enjoined was, that upon the first day of the week, every one of the Corinthians should lay by himself in store a certain portion of his previous week's earnings for the poor saints at Jerusalem. Of course, no meeting was required for this, because it was a duty to be performed at home. And still the catechism continues:

Q. By what name besides Sunday is the day of the week called?

A. The Lord's day.

Q. Is it so called anywhere in the New Testament?

A. Yes, in the first chapter of the book of Revelation, where St. John says, "I was in the Spirit on the Lord's day." Rev. 1: 10.

But how does the writer know that the first day of the week is meant here? The passage says nothing about it, nor is it so called in any other place in the Bible. The interpretation making it mean the first day is forced and unnatural. The catechism continues:

Q. Why is it so called?

A. Because it was the day in which our Saviour rose in triumph from the grave.

Q. Is that a good reason for keeping Sunday holy, instead of the old Sabbath?

A. It is; because the triumph of our Saviour over sin and death was a greater thing than the creation of the world.

Q. But if we keep holy the first day of the week, instead of the seventh, do we not break one of the commandments?

A. No; for our Saviour, who is Lord of the Sabbath, changed the day, as he had a right to do, if it pleased him.

Q. How do we know he changed the day?

A. Because he sent the Holy Ghost, who inspired the apostles, thus to teach Christians.

Q. Then, is the command fulfilled if we keep holy one day in seven?

A. It is; and that day becomes our seventh day, though it is on the first day of the week.

We will follow this catechism no further this week, although there is plenty more in keeping with the above. But this affords us too good an opportunity to call the reader's attention to this habit of putting the catechism into the hands of children rather than the Bible. To this we have had for many years a growing repugnance. It is made to stand to the child as the Word of God. He believes this is what the Bible teaches, nor can you disabuse his mind of the false impressions it has received. Take the case in hand. Here a skillful, long and well-trained mind takes a simple question as it stands in the Scriptures and makes it blind, and confuses it in every part. It takes an institution utterly unknown to the Bible, and, by a skillful interweaving of it with Scripture passages, makes it appear to the child really as an appointment of God. It is a palpable and violent wresting of the Word of God. The child is misled, grown up to manhood and lives his life through, misled. Nor is this all, for reform to such a one is a thing next to impossible. He never can see the Bible as it is, its false association makes it read falsely to him. That appears to him Scripture which is not. He takes for the Bible not the Bible, but its interpretation. He thinks he is following the Scriptures, when he is only following the catechism, and these false ideas taught him in his infancy, and so thoroughly are they burned into his soul, that they go down with him to death. What a fearful thing thus to teach falsehood for truth, and that, too, in the name of the God of truth!

THE LEAVEN WORKING IN DAKOTA.

In a letter from Bro. E. A. J. Estes, of Eden, Lincoln Co., Dakota, of May 30th, he says: "We have lived here four and a half years, my wife having been raised a Seventh-day Baptist, always kept the Sabbath, but not until a year ago last Fall did I embrace it wholeheartedly. Since then we have together advocated it earnestly, and, as the saying is, held 'chimney-corner lectures' on the subject whenever circumstances would permit, at the same time praying for divine aid. To-day the class leader for divine aid. To-day the class leader for divine aid. To-day the class leader for divine aid."

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