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HE THAT COMETH... BY ADELAIDE ANNE PROCTER.

Who is the angel that cometh? Life! Not as one that brings, Peace or strife!

Who is the angel that cometh? Joy for those who love! Not as one that brings, Peace or strife!

Who is the angel that cometh? Death! Not as one that brings, Peace or strife!

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

VOLUME XXXV.--NO. 30.

ALFRED CENTRE, N. Y. FIFTH-DAY, JULY 24, 1879.

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

TERMS--\$2 50 A YEAR, IN ADVANCE.

and limitations, the fertile soil, the sunshine, the rain, the winds, and the revolving seasons.

The magnitude of their sacrifices, that we might be well reared in body and trained in mind, can never be fully apprehended until we have grown into man's and woman's estate.

passed in safety another appears. Among the many equipments necessary or desirable for the tank, there must be self-control.

The brightness of the sun hidden from it, but with the unfolding growth it continued to reach higher and higher, until by and by it towered above shrubs and branching trees.

When we cease to follow holiness, we lose it. It is only retained by the soul "following hard after God."

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THE SABBATH

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 24.

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

ALL communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

CONSERVATIVE AND RADICAL FORCES IN SOCIETY.

These forces are everywhere present, sometimes acting on a grand scale, and at others scarcely discernible. Nevertheless, they are there, and their natures are unchanged. As man is constituted and society organized, these forces are essential to human well-being. It is in vain that we say, if things were so and so. The truth, whether welcome or unwelcome, is that things are not "so and so," but that they "are as they are," and we must take them so, and act accordingly. Human life seems like a stream made up of opposite currents. Or it may be likened to the atmosphere with its life-inspiring air; its death-dealing elements. But among those of upright purposes, there are differences in their degrees of discernment and intensity of feeling. Some persons move quickly, and others are sluggish, and with difficulty aroused to action, and if human affairs were left altogether in their hands for care and direction, it is certain that the evils which curse the race would flourish greatly beyond what they now do. Conservatism left to itself would become rather the nurturer of evil than its destruction. It is impossible for conservatism to become a reformer. Its voice may cry out against evil, but not with earnestness, nor will its hand strike vigorous blows for its destruction. If evils are to be overcome and wrongs put away, vigorous and unremitting action is to be employed. It is essential, then, that men of radical sentiment and nerve for action arise, and raise their voices, like a John the Baptist, going up and down in the land, calling men to repentance; and were it not for these, the very "stones would cry out." Every advance step the reformer has taken in the direction of reform, it has taken under the leadership of courageous and heart-implaced radicals, and the sure hiding place of evil has often been in the shadow of conservatism. Conservatism is often on the right side by profession, but fails in action, and here often is where the trouble comes in. Your measures for the overthrow of evil never please the conservative. His chief work against evil is to criticize the measures of radicals for its overthrow. When asked to go forward and do this work, they are immediately impressed with the idea that good and evil are to grow together, until separated by the judgment at the last day. It is easy to find fault, and in this world of weakness, there are plenty of occasions for doing so, and yet how much better would it be if these critics would take, as well as give, lessons of well and wise doing of those who are the subjects of their criticism. But let not the radical lose either courage or temper from these often well-intended perhaps, but discouraging and confusing criticisms. Let him remember that he too is human, and wisdom will not die with him. Let him cast about, and re-examine himself and his work. It may be that the cause for which he toils could be better served by some change in his methods of operation, in which case let him at once change his plan and pursue the better way.

SUNDAY SERVICES.

About that Sabbath question ventilated again in the newspapers, it is wind and grass without substance. No Jewish congregation will undertake to abolish the Sabbath of the Decalogue, or to sanction the Sunday Sabbath. It is all windy talk, and no more. Whether or not a gentleman will deliver lectures on Sunday or Wednesday, (we deliver ours Friday evenings), is of no importance, as little, indeed, as it is of any duration. It has been proved by facts that it does no harm and exercises no influence. If Christian writers would not shout triumph whenever some Jewish lecturer entertains his friends on Sunday, there might be more Sunday lectures among us. The idea that the Sunday Sabbath could be abolished for the Sabbath of the Decalogue is as absurd as the attempt of missionaries to supersede ancient monism by the trinitarianism of Constantine and his priests. The Jew will never believe in a Jesus-god or Sunday-Sabbath. We understand that in a few years the Sabbath and the Sunday will be franchised, as is already the case in most of the large cities; then religious men will be free to keep and strictly observe the Sabbath of their fathers, and without disturbance in business or interference with others, and the irreligious man will do as he pleases. -American Israelite.

That to the Christian the sentence, "The Jew will never believe in a Jesus-god or a Sunday-Sabbath," sounds harsh, we know, and we pray God to hasten the day when the unbelief of the Jews may be removed, and the fullness of the Gentiles may come in. But we ask the reader whether the Gentiles have not laid stumbling-blocks in the way of the Jews? Do not Christians often speak reproachfully of Jehovah's Sabbath? Besides this, we charge Christ with having changed or abolished the Sabbath of which, however, the Scriptures give no account. Our study of this matter leads us to believe that the contempt in which the Jews were held by the Gentiles contributed largely to the rejection of the Sabbath, and that their heathen training led them to make the Roman Sunday their festival day. It is known to those who have examined the question, that in the beginning those who instituted the Sunday festival made no claims in its support from Scripture appointment. They did not even quote Christ and his apostles in its support in any form. It was simply an appointment of the church and it made no higher claim than this.

OBSESSION.

Bro. Weber, - I am inclined to think that in my reply to Bro. Robertson, in the Flag of May 7th, that I misrepresented Dr. N. V. Hull. I represent him as admitting that the seventh-day Sabbath was the seventh part of man's time. I do not know whether Bro. Hull would make such an admission or not. My intention was to represent him as admitting that the form of the earth would prevent the observance of any particular day. The reference to Dr. Hull's view was based entirely upon memory, as the paper containing his remark, whatever it was, was not at hand at the time of writing. I am glad that Bro. Robertson spoke of my quotation from Dr. Hull in the way he did, as it gives me an opportunity of making the necessary correction. My course in this is prompted by nothing but a sense of duty to a fellow-creature. We ought to be willing for the Golden Rule to control us in all things. J. T. HEDGER.

REPTILLVILLE, Ky., June 20th, 1879.

The above statement is taken from the Baptist Battle Flag of July 16th, and we honor the writer for his candor in seeking to state our position fairly on the "seventh-part-of-time" theory, and we further explain that matter in the interest of any who are considering it. God rested on, blessed, and sanctified the seventh part of the time. We know that the seventh day of the week is a seventh part of the time as any

other day of the week, but this is not all there is of it. It is a certain, well marked, and particular seventh part of time. Jehovah rested on a certain day, and that was the seventh in the order of days from the beginning, and this day he blessed and sanctified. It will be seen, then, that this blessing does not rest upon the first day of the week, nor on either of the others, until we come to the seventh. Many people suppose they are keeping the fourth commandment if they rest on any day of the week, but this is a mistake, because that requires the keeping of the day on which God rested. It is not enough, then, to say that we are to keep "one day in seven," but that one day in seven is the last, the seventh day of the week, and he who does not keep this one day does not keep the one commanded in the Decalogue.

The objection made to this position, that, on account of the spherical form of the earth, the seventh day can not be kept, is not well considered. The seventh day regularly travels the circuit of the earth, furnishing the people of any given part of it the Sabbath in its regular order of time. Many of these objects are persons who, with all their strength, insist that the Sabbath has been changed from the seventh day of the week to the first, and that it is the duty of men now to keep it, let them live on whatever portion of the earth's surface they may, not seeming to see that if the objection is good against keeping the seventh day on account of the earth's roundness, it is equally good against the keeping of the first day, as in this respect both days are subject to the same law of nature.

HEBRAEUS IN CONNELL.

The much-despised and down-trodden ones of Abraham have been holding a convocation of their rabbis and rulers in New York, and doing most wonderful things. They propose, in short, in a most sensible and practical way, to demonstrate to the world that the Hebrew faith is the one of God the Father of us all, foundation of that One whom they are coming, slowly and surely, to acknowledge as the greatest of Hebrew prophets. That the Great Nazarene was most eminent of Jews, all Christians agree. That Paul and Peter, Matthew, Mark, Luke, John, and their brethren were at once as eminently Jews as Christians, is admitted on all hands. In all ages, from the day when, in the feeding of the Jews, Abraham, Isaac, and Jacob grew rich in treasures of gold, silver, and precious stones, in stores of wheat and corn, oil and olives, frankincense and myrrh, and to the present, no herdsmen have been so rich in sheep, oxen and kine, no merchants have grown so great, no bankers so abundant in the palatry of vault and safe, as the children of Israel. The last half century has brought out the family of Rothschild; nor has Bismarck greater fame and power throughout the world to date than the Rothschild Kings and princes are but the dependents of Jewish sovereigns holding the keys of empire by force of banks, bonds, and letters of credit. But to the conference, convention, or convocation to which we are referred. The action of this body, proposing the purchase of lands, and providing of homes for the poor, placing them in the reach of all, by drawing off the surplus populations of great cities from amid piles of brick and mortar, and settling them down in the midst of field and forest, meadow and lawn, making the hearts of men, women, and children to leap for joy, is a new thing under the sun, coming into the millennium. This can never however be, till the Christian world shall give in, and returning to a fundamental and cardinal feature of the Hebrew faith, agree to the Sabbath of the Decalogue.

LESSON OF LAST SABBATH.

We do not propose to join in the discussion whether the selection for the Sabbath-school lessons is the best that could be made, but about the richness of the one selected for last Sabbath there can be no difference of opinion. It goes to the bottom - is fundamental. It is the essence of the Christian religion, its life principle. It is an outflow of God love, and that he who does not love has not been begotten of God. The lesson we refer to is a test lesson, and would we be profited by it we must in all faithfulness apply it to ourselves. At the outset, let it be understood that he who does not love is not a child of God. Another thing should be remembered, which is that love is not merely an emotion, but is a principle. Emotions come and go like the changing wind, but love is abiding.

DO WE NEED A REVIVAL?

Here and there through the churches are persons talking and praying for a revival of religion among us. These persons see, or think they see, a need of this, and hence this movement. But reader, are not these persons deceived? Is there really any great need of this? Let your mind go through the churches, taking them one by one, and see whether they are dwelling together in love. To what extent do you see evidences of soul travail for the extension of Christ's kingdom on the earth? But how is it with you? Do you need a revival yourself? Do you feel you need it? If you do, are you ready to work for it - to work for it in yourself and in the

church? It is of no use for you to simply see the need of a revival. This alone will not bring it. You must work for it, and let this work begin with yourself. See to it that your own heart is right with God and with men. If duties have been neglected, return to them. If stumbling blocks have been laid in others' way, remove them. Go to work with others in whatever way you can, and help them to put themselves right. Converse with them, and excite in them an interest in this work, and so far as you are able, win all to the service of Christ.

SMALL-POX IN ALFRED CENTRE.

This disease, everywhere so dreaded, suddenly made its appearance in our town, on Friday morning, July 11th. July 7th, Pres. Allen left to attend the United Convention in Albany, and while there the small-pox, or varioloid as it was pronounced to be, began to show itself on his person, and a physician of high standing, as we are informed, advised him that he could reach home before the disease would be sufficiently developed to endanger others, and so he at the earliest hour returned home, and was immediately quarantined in a building well located and suited to the purpose, and everything possible has been done to keep it from spreading in the community, and from all the indications up to this (Monday) noon, July 21st, seemingly with the most perfect success. Some of those who were vaccinated, and on whom vaccination is working with thoroughness, are decidedly feeling the effects of it, but no symptom of small-pox has yet appeared in any case, and the full belief of those best informed is, that it will end where it began. By our next issue; however, this matter will be fully determined. It has dealt lightly with President Allen, who seems now fast recovering, and completely out of danger. Where and how he took the disease is to him a mystery, there being nothing on which to rest even a satisfactory guess.

LECTURE.

The Lecture held was delivered by Miss Lizie Nelson, before a joint session of the Women's Tract Societies of the Barreille, Second Alfred, and First Alfred Churches, held with the Society of the Second Alfred Church, July 15th, 1879, and published by request.

DO YOU INQUIRE WHAT IS BEING DONE IN THE UNITED STATES?

The work has spread from Maine to California, from Northern Minnesota to Southern Texas. I am told that nearly three thousand have come into the observance of the Sabbath within the year. You would be surprised to see the talent the Adventists use. If they have learned and talented men and women among them, they make use of the divine gift we may each seek to know (on all subjects but thy Bible), they send him out into the field, and in some way the Lord uses him. More people of wealth and influence have come into their ranks within the past five years than in all their previous existence. Do you wonder why the Adventists are prospered so far beyond ourselves, when they teach some doctrines that we can not see the Bible teaches? Is it not because they believe what they profess? God blesses them in the truth they have, just in proportion to their earnestness and self-sacrifice, and in this same way will be blessed us. The Sabbath is truth, or it is not; it is important, or it is not important. If the latter, then would it not be far preferable for us to unite ourselves with the other churches, and thus work with them, rather than continue to remain so small and unimportant a people? but if faith and obedience go hand in hand, in other words, if the Sabbath be truth, then it will stand forever; and we should be thankful that the Father has vouchsafed so sacred a trust to our keeping until the time when it shall be known in all the earth. If true, then this cause will move onward, and if we, as a people, do not work for it, God will raise up another people for us.

MY SISTERS, WHAT HAVE WE EACH DONE THE PAST YEAR TOWARD DISSEMINATING THIS PRECIOUS TRUTH?

Perhaps we have sent out a handful of tracts, but that was not a large package each week; possibly we have paid a dollar or two into the Society, but that has cost us no sacrifice. "As we sow, so shall we reap." A great work has been, and will be accomplished by means of tracts. This work has its advantages over any other kind of such labor. Some people will read a leaflet when they would not read a longer article, or listen to an argument. Some will read a tract from mere curiosity, others to while away the time, while many will read from a desire to know the truth. The work of sending the tracts can be distributed among all believers, and thus each one can do something for Jesus, and would it not be well if we had leaflets on other religious subjects to send out with the Sabbath tracts? In my own experience I have known several conversions by means of tracts. Allow me to refer to the case of a lady over eighty years of age, who, when upon reading "Morton's Vindication," exclaimed, "Saturday is the Sabbath of the Lord, I shall keep it," and she kept it till her death. An aged couple over seventy, upon hearing a tract on this subject, straightway began its observance. The old lady said, "Why haven't I seen it before, it's just as plain as baptism!" Not only

changed. Others are free to admit that "Saturday is the only Sabbath of the Bible," but think it makes no difference which day they observe. But my sisters, all this "Sunday legislation," this labor for the "Constitutional Amendment," in order to insert the name of God in the Constitution, and thus compel Sunday observers, will never work. I know that pious men and women are laboring earnestly for it, and grow because their prayers are not answered, and because Sunday desecration in America close follows Sunday desecration in Europe, but they will not always mourn, the Lord will show them their mistake, and that, not in the dim and distant future. Already the beams of the approaching glory of a true Sabbath reform are spreading over the slumbering world. Within the past year more has been accomplished in this direction than in any previous five years. Little scattered companies of Sabbath keepers are found all over the world. Many of these people had never seen or heard of others of like faith; they came into the knowledge just from the study of the Word of God. Is not the hand of the Lord in this, and does it not go far to prove, that the time for this reformation has come?

In Prussia, a company of over forty were found in its observance. In Switzerland, several churches have been raised within the past few years. In Naples, Italy, where that learned and godly man, Dr. Ribton, is so zealously laboring, quite a large company have been formed within the year, and through his influence there are two companies in Egypt. In Russia there are several thousand Sabbath-keepers; correspondence is already opened with them, and the hope is entertained that they will ere long be visited by Sabbath-keepers. In the Isles of the Mediterranean, in France, Norway, Sweden, Denmark, and Holland, there are many scattered ones and several churches. A printing press for the promotion of this cause has been started in Switzerland, publishing the Sabbath truth in the French language, and preparations are being made to issue from the same press a German Sabbath paper. Another press is doing a great work for this cause in Christiania, Norway, where, within the past few months, a large church has been raised.

Do you inquire what is being done in the United States? The work has spread from Maine to California, from Northern Minnesota to Southern Texas. I am told that nearly three thousand have come into the observance of the Sabbath within the year. You would be surprised to see the talent the Adventists use. If they have learned and talented men and women among them, they make use of the divine gift we may each seek to know (on all subjects but thy Bible), they send him out into the field, and in some way the Lord uses him. More people of wealth and influence have come into their ranks within the past five years than in all their previous existence. Do you wonder why the Adventists are prospered so far beyond ourselves, when they teach some doctrines that we can not see the Bible teaches? Is it not because they believe what they profess? God blesses them in the truth they have, just in proportion to their earnestness and self-sacrifice, and in this same way will be blessed us. The Sabbath is truth, or it is not; it is important, or it is not important. If the latter, then would it not be far preferable for us to unite ourselves with the other churches, and thus work with them, rather than continue to remain so small and unimportant a people? but if faith and obedience go hand in hand, in other words, if the Sabbath be truth, then it will stand forever; and we should be thankful that the Father has vouchsafed so sacred a trust to our keeping until the time when it shall be known in all the earth. If true, then this cause will move onward, and if we, as a people, do not work for it, God will raise up another people for us.

HARPER'S MAGAZINE FOR AUGUST

will pleasantly surprise those readers who expect to find in each number a new revelation of the possibilities of wood engraving. Never as even Harper's contained in a single article so many and so varied and excellent a series of landscape engravings as those which illustrate Mr. Benjamin's paper on Lake George. These engravings are from Mr. J. D. Smith's drawings, twenty-three in number, covering every picturesque feature of the lake from Coldwell to its northern extremity. Of a different character, but of equal excellence, are the engravings illustrating Mr. Gibson's paper, "Snug Hamlet and Home-town." The drawings are by the author, who has taken for his theme an artist's vacation among the scenes of his childhood, and the result has shown to be very beautiful, apart from the glamour always cast over reminiscences of this kind. The beautiful engraving of butterflies with which the paper opens, executed by Edward May, is only equaled by the engraving of the peacock's feather, by the same artist, in the Harper's for August last year. Mr. Rogers' illustrations of character for Mr. Hiding's paper, "The Nautical School 'St. Mary's,'" are very striking, from their novelty and spirit. The "St. Mary's" is a sloop of war loaned by the government to New York, "for the instruction of youths in navigation, seamanship, engineering," etc. It is a part of the public school system of New York, being designated "Public School No. 90." Among the illustrated papers in this number is one entitled "Chautauque," giving an interesting review of the peculiar educational system which has been developed in connection with the Chautauque Sunday-school Association. A fine portrait is given of Dr. Vincent, the founder of the institution. William E. Griffis contributes a cutting and a very interesting paper on "Japanese Rook-Cry," with illustrations. "Little Barbara," a poem by Will Wallace Harney, is exquisitely illustrated by Jessie Clifford, and Mrs. Harriet Prescott Spofford contributes a short story, "The First Mrs. Potomah," which is illustrated by Howard Pyle, William Black's yachting romance, "White Wings," opens in the most promising manner, and with spirited illustrations. R. D. Blackmore, the

aged, but people of every age and profession are accepting it. I knew a little girl who became convinced of the truth by reading, and kept a few Sabbaths alone, and as a result, her whole family have come into its observance. Two years ago I had occasion to spend a few months in Indianapolis, Ind. One day I called into a Jew store to inquire the direction to the synagogue. The merchant asked if I was of his faith. I replied "no, but I observe the same Sabbath as you." He looked astonished, and said, "What! are you a Seventh-day Baptist?" On receiving an affirmative reply, he continued, "More than twenty years ago, when I peddled in Ohio, on Friday afternoon, I called at a house to know if I could remain till Monday. The lady told me 'yes,' but said the next day was their Sabbath. She had her floor washed clean and her Bible on the table, and," he added, "the way those people kept the Sabbath put me all to shame. I shall always remember them. I never saw a Seventh-day Baptist before then, nor have I seen one since till now; I am glad to see you." I felt to thank God for that sister who, for her devotion to the truth, had been so distinctly remembered for more than twenty years.

There are many among us who are longing to see the cause of God prosper, who are daily praying, "Lord, what wilt thou have me to do?" The field of tract work presents unlimited wants and unlimited opportunities. There is room for all to work here, and the times are auspicious. The people are hungry for the truth. Multitudes are ready to obey. The harvest is white, and the providence of God points that we "go forward" in this work, and though a sea of difficulty lie before us, as we advance into it the waters will divide and make a pathway for our passage. It is not for me to say that, as a church, we are languishing, or that our energies are paralyzed, or our influence crippled, but I do believe that if we enter upon this work with an earnestness and an enthusiasm as never before, that in the added enjoyments of the blessings of God, we shall forget all our discouragements. But say you, "How is this truth to come before the whole people?" Simply by working for it. As in the physical, so in the spiritual world, God leaves nothing to us to do. The ministers can not do it all. If each individual member of this Society should send a tract to all her candid First-day friends and acquaintances, and then write of their friends as would be likely to read on the subject, and we again send tracts to them, and with each missive lift a prayer for the accompanying of God's Spirit, we would soon see the object of this Society realized as we have never anticipated.

My sisters, shall we not from henceforth seek for more unity of faith and purpose, and then set ourselves earnestly to work! It is but mockery to pray for that which we will do nothing. "Thou must be true thyself if thou the truth wouldst teach." "Let me see a man in earnest," says Pambush, "and his earnestness will kindle mine." Let us seek a new consecration to God, of all we have and are, and then by our consistent living, by our large-hearted, sweet-hearted love to all humanity, let us endeavor to point all to the "Lamb of God, which taketh away the sins of the world."

But to the question. What is Sabbath desecration? In few words, it is to disobey the command of God that enjoins the keeping of the Sabbath day holy. Perhaps, however, you wish it given somewhat in detail, as it exists in our day. The Sabbath of the Bible is a specified, blessed, and sanctified day, and to keep another day in its stead we think is surely Sabbath desecration. Is it not virtually saying the creature knows better than the Creator? There are many things indulged in, even among church members, that, if not Sabbath desecrations, border near the Gulf of desecration, a few of which I will mention. Using the beginning of the Sabbath in bringing up work that could and should have been done before the Sabbath began; doing or making arrangements for labor and business that could and should be done on week days; visiting the post-office to attend to the common routine of business (there may, however, be special occasions that make it necessary and right to visit the post office on the Sabbath, the same as it is to relieve suffering, but we should not take advantage of such special occasions to attend to our common business matters); excursion parties, hunting, fishing, skating; visiting, unless it is of a religious character, not gossiping. If we would do all our cleaning of boots and shoes, trimming of beard and hair before the Sabbath comes on, we could be chargeable in the case with desecrating the Sabbath; otherwise, we think it may be doubtful.

It seems almost superfluous to mention theatres, circuses, operas, game playing, the ball-room, and all such amusements. To engage in them, or favor them with our presence on the Sabbath, surely would be desecration. At any time it would be like Christian and Hopeful (in Pilgrim's Progress) when they left the right way, got over a stile on the left hand, and got into By-path meadow. Said Christian, "Here is the easiest going." They heard a groaning. Then said Hopeful, "Where are we now?" Taking up financial collections on the Sabbath is a mooted question. I conclude, however, that the safest way is not to use the sacred hours for that purpose. It may, and doubtless does, more or less, lead to common business transactions on the Sabbath. To illustrate: The minister in charge, after having delivered a warning gospel sermon, hands the contribution basket to Bro. deacon; he presents it to Bro.

author of "Lorna Doone," begins a new novel, entitled, "Mary Anerley." "Young Mrs. Jardine," by Miss Mulock, is continued, and there is also a very striking short tale by Elizabeth Stuart Phelps, entitled "Miss Mildred's Friend." An exceedingly important contribution is the paper by Dr. Edward G. Loring, the celebrated oculist, entitled "Consequences of the Meeting of Vision." A paper contributed by Willard Brown, on "The Foreign Indebtedness of the United States," is of national interest. The Editorial Departments are full of interesting and timely matter. G. W. Powell contributes a paper entitled "American Forests."

WHAT IS SABBATH DESECRATION?

An Essay read before the South-Eastern Association, May 20th, 1879, and a copy requested for publication in the SABBATH RECORDER.

I feel very much my incompetency to write on the subject assigned to me at our last Anniversary. Doubtless it would have been better to have assigned the subject to one more competent; but as you honor me with the appointment, I will endeavor to do the best I can, trusting that you will overlook whatever may be faulty, and receive only the good.

Desecration, Webster says, is to pervert or destroy what is sacred - to profane. He, perhaps, agrees with the Bible idea of it. The prophet Isaiah says (58: 13, 14), "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

That the children of Israel while journeying from the land of Egypt to the land of Canaan were enjoined to keep the Sabbath more strictly than any other people, is probably true; there being good reasons, we think, why it was so. Their needs were supplied directly from heaven, not by their labor as located herdsmen, but they were fed with manna from heaven, and drank of water from the rock that Moses smote with the rod. "And there went forth a wind from the Lord and brought quails from the sea and let them fall by the camp." The Pharisees found fault with Jesus because his disciples plucked the ears of corn on the Sabbath and did eat when they were hungry; and also for relieving the afflicted on the Sabbath day. He then told them that the Sabbath was made for man, not man for the Sabbath, teaching that it is right to lift a sheep out of a pit, or loose an ox or an ass from the stall and lead it away to watering on the Sabbath day. We think the Savior plainly taught, while on his visit of mercy to sinful man, both by example and precept, that it is duty to do deeds of mercy and relieve suffering on the Sabbath as well as on any other day.

But to the question. What is Sabbath desecration? In few words, it is to disobey the command of God that enjoins the keeping of the Sabbath day holy. Perhaps, however, you wish it given somewhat in detail, as it exists in our day. The Sabbath of the Bible is a specified, blessed, and sanctified day, and to keep another day in its stead we think is surely Sabbath desecration. Is it not virtually saying the creature knows better than the Creator? There are many things indulged in, even among church members, that, if not Sabbath desecrations, border near the Gulf of desecration, a few of which I will mention. Using the beginning of the Sabbath in bringing up work that could and should have been done before the Sabbath began; doing or making arrangements for labor and business that could and should be done on week days; visiting the post-office to attend to the common routine of business (there may, however, be special occasions that make it necessary and right to visit the post office on the Sabbath, the same as it is to relieve suffering, but we should not take advantage of such special occasions to attend to our common business matters); excursion parties, hunting, fishing, skating; visiting, unless it is of a religious character, not gossiping. If we would do all our cleaning of boots and shoes, trimming of beard and hair before the Sabbath comes on, we could be chargeable in the case with desecrating the Sabbath; otherwise, we think it may be doubtful.

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ALPHA; he wishes to put in a dime,

but has no change less than ten dollars; says to the deacon, "I will drop it in, and when you get around, come this way and hand over ninety cents." The deacon accepts the proposal by a nod, thus closing up a contract. The deacon reaches Bro. Omega; he presents a twenty dollar bill, saying, "If you will hand me nineteen dollars in change, I will donate the other dollar." The deacon gladly accepts the offer, counts out the money, and hands it over. There is another contract made and filled, and there may have been many more between Alpha and Omega. The deacon returns to Bro. Alpha; he fills his contract with him, and hands over ninety cents. Here is square and prompt financial business transacted on the Sabbath, and in the sanctuary, and under the supervision of the revered brother presiding. Query: Which occupies the minds of the congregation the most, the sermon or the financial business? "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers." If Jesus was thus jealous for the purity of the temple of God, is it not reasonable to conclude that God will, in like manner, vindicate his holy day?

There could be many illustrations of like nature presented, but these may suffice. I suggest that the directions of Paul to the Corinthian brethren would be a good rule for us: that we lay by in store upon the first day of the week, and not carry our financial business with us on the Sabbath to the sanctuary.

It may be thought quite a novel circumstance that one-half of a person keeps Sabbath and the other half desecrates it. The Book says the man and the woman when joined together in the holy bonds of matrimony are one flesh; now if the husband or the wife keeps holy time and the other does not, does it not present the novel condition above mentioned? It is, however, better to be half right than to be all wrong. God, however, requires a sacrifice without blemish - the whole heart. If Sabbath-keepers engage in business pursuits with persons that do not observe the Sabbath, and business is carried on upon the Sabbath, though the Sabbath-keeper does not attend to business that day, is he free from Sabbath desecration? I think there are serious doubts in regard to it. The Apostle says, "Be ye not unequally yoked together with unbelievers." There may be many Marthas careful about much serving. The last room, they seem to think, must be swept, all the furniture dusted, and things generally put in good trim, and perhaps before they have properly thought of duties at the sanctuary, the church bell rings, and they are obliged to hasten out to the service of the seven; it is blessed and sanctified, a type of that eternal rest which is in reserve for all that keep the commandments of God and the faith of Jesus. God rested on the day that he blessed and sanctified. The children of Israel kept the holy day. Jesus observed it, and taught its true use. The disciples were faithful in its observance, using its sacred hours in healing and instructing the people. The women that prepared the spices rested the Sabbath day according to the commandment. God has told us in his book what day of the week the Sabbath is, and how it should be kept, and he tells the truth every time - he can not lie. Let us believe and obey him; his ways are all right. The Sabbath is the world's birth day; man can no more wipe it out than he can wipe out the sun, nor can he change the day of the Sabbath any more than he can change the day of his birth. Though it may be trailed in the dust and trampled under foot by sinful man for thousands of years, it will rise to honor and glory. Brethren, take courage. God will uphold his faithful and people, and give to all his faithful followers an eternal Sabbath far beyond the reach of harm. May the Lord of the Sabbath lead us all in the ways of all truth.

AN ENJOYABLE OCCASION.

We find the following in the Central New Jersey Times of July 17th, and send our greetings to "Superintendent Babcock," and to the "young people of his Sabbath-school":

Superintendent Babcock gave a law party to the young people of his Sabbath-school (the Seventh-day Baptist) at his residence on Eighth street, Tuesday afternoon and evening. The lawn, which is finely shaded, was beautified by the young guests, and highly ornamented with flags, streamers, and flowers. In the evening, an spacious grove was made brilliant by a large locomotive head-light, and a score of colored lanterns. The sweet music of string instruments, and the unsurpassed vocal melodies of a few select singers, added additional inspiration to the occasion. The number of happy participants was greatly increased by the accession of neighbors and friends of the school. By the generous and commodious accommodations provided by the owner of the grounds, and the liberal sums composing the school, a very enjoyable entertainment was had, which neither the young people will soon forget nor the older ones with young hearts who entered into the amount of pleasures with inspired animation.

REV. D. E. MAXSON.

The Central New Jersey Times says: Rev. Dr. Maxson will remain with his church for a few Sabbaths longer, when he will go to his old home at Alfred Centre, where he was for fifteen years Professor of Natural Sciences in Alfred University. The doctor has been on active duty for

thirty years, eight of which he has been pastor in this city, and he naturally claims the right of a little repose from labor. He is about to build a dwelling at Alfred for himself and family.

MISCELLANEOUS AND MISSIONARY.

1. There are differences of opinion among us as to what is the chief work to which our people ought to put their hands, and also regarding ways and means; but neither these nor any other differences should be suffered to divide us. We are brethren having a multitude of common interests; and let each in his own sphere and way, with malice toward none and with charity for all, labor for the promotion of our common and blessed cause.

2. A very large majority of Christians are, we believe, in error respecting the doctrine of the Sabbath. Shall we recommend our own doctrine to them and the world by those arguments which are more convincing than any others, (1) a more complete explication of our lives of Christian love, whose necessity, attributes, and pre-eminence are so grandly set forth in the third Sabbath-school lesson of the present quarter; and (2) by far more earnest endeavors, fervent prayers, and liberal giving in behalf of rescuing them that are perishing?

3. In the East, West, and South there are small churches which could unite in the support of pastors; other churches are surrounded by neighborhoods where preaching stations could be successfully maintained; and in the great North-west thousands are waiting to hear the holy gospel and be gathered into churches. Will these small churches, aided by funds contributed by others, rally, unite, and hasten, as for their life, to secure regular and permanent pastoral care? And can there be found fifteen or twenty consecrated young men who will cheerfully enter these promising fields; having said, Here we are, send us? "Say not ye, 'There are yet four months, and then cometh harvest.' Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth, reareth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth shall rejoice together."

4. Many of our leading brethren, among the foremost of whom, in strict and efficient, stand our lamented brother Rev. Thomas B. Brown, have firmly believed that in obedience to the Lord's command, and according to an essential principle of the Christian life, we ought to do what we could to send divine light and truth to the benighted of other lands; and if at length missionaries can be found to go, will we rally anew to the support of our foreign mission work with our money, our sympathy, and our prayers? And since one of the most important and efficient departments of foreign mission work is to gather into schools the children of heathen parents, where, under the entire control, in all respects, of their teachers, they are instructed in the Bible, geography, astronomy, sewing, &c., could there be found one or two lady teachers, adapted to such work, to go to China? And if so, would the women of our denomination and our Sabbath schools, do what they are abundantly able to do, support such a school in Shanghai?

5. For the success of our monthly concert of prayer, the people want instruction not so much in the abstract as in the concrete. They believe in a general way in the doctrine of missions; but for the kindling of their zeal they want to hear about real missionaries and real work done and real results accomplished. Could not we pastors take more pains to obtain and impart information respecting these things; our home missionaries furnish for these columns with greater frequency short sketches relating to their work; and our returned foreign missionaries reminiscences of former labors and experiences? And having just come from a fresh glance over the three volumes of the Seventh-day Baptist Memorial with its invaluable store of contents, I am constrained to raise the inquiry, will not some one revise its publication, carrying on the work so admirably begun, with such changes and improvements as might be suggested by our progress and our needs?

6. And since the important thing is to have the missionary work done and the people encouraged by accounts of labor performed, the Executive Board desires to embrace in subsequent reports all work done by individuals and churches as well as under its own auspices. And all persons and churches who have work in such home mission work are therefore cordially asked to send the Corresponding Secretary accounts of it, which will appear in the Annual Report duly credited to their churches for a few Sabbaths longer, when he will go to his old home at Alfred Centre, where he was for fifteen years Professor of Natural Sciences in Alfred University. The doctor has been on active duty for

thirty years, eight of which he has been pastor in this city, and he naturally claims the right of a little repose from labor. He is about to build a dwelling at Alfred for himself and family.

THE GOLDEN WEDDING.

Have received a natural tie by the following letter to the Emperor and Empress dressed to the Imperial Court. "Thanks to the governing divine Providence, we were united on the 11th of June 1830, the 50 years' jubilee wedded life, and to observe how this, the day of our personal reminiscences, took place a festival of general rejoicing all



