

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 8, 1887. REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

TERMS: \$3 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"We wait for thy coming, Sweet wind of the south For the touch of thy light wings, The kiss of thy mouth; For the yearly evangel, Thou bearest from God, Resurrection and life To the graves of the sod!"

THOSE who contemplate ordering the Helping Hand for the second quarter should do so at once.

A POSTAL CARD from the pastor of the Pawcatuck Church, at Westerly, R. I., states that fifteen candidates were expected to follow their Saviour in the ordinance of baptism in that church on Sabbath eve, last. The gracious work of the Lord is going forward there. To his glorious name be all the praise.

THE twenty-seventh International Convention of the Young Men's Christian Association is to be held at San Francisco, Cal., May 11-15, 1887. An excellent working programme has been prepared, the proper committees are arranging for reduced railroad fares, entertainment of delegates, etc. A profitable session is anticipated.

NOTICE of the Thirteenth Annual Convention of the Allegany County S. S. Association, to be held at Friendship, Tuesday and Wednesday, March 8th, and 9th, comes too late to be of much benefit to our readers. An instructive and interesting programme is prepared for the occasion. We notice the name of Bro. B. E. Fisk, of Richburg, and that of sister L. H. Kenyon, of Nile, among those who are to take leading parts in the exercises.

THE Southwestern Christian Advocate, a Methodist paper, speaking of some recent conference changes, says: "Such is the marvelous flexibility and adaptability of our polity to the work of evangelizing the world. Where is another church on earth which in ten minutes could have transferred a preacher from a white conference in New York to a Negro conference in Mississippi, elected him elder and transferred him to a yellow conference in Asia, but ours?" Marvellous flexibility, indeed! We should call it cast-iron dictatorship.

WHAT is meant by the "enthusiasm of members" is illustrated by Mr. Holmes's mission Sunday-school in Chicago, which, the Tribune of that city says, is the largest Sunday-school in the world, there being 4,500 names upon its rolls. Mr. Holmes teaches the whole school himself in a single class, and whenever he asks a question he expects the whole school to answer in concert. He says there is something about a vast host which has power in it; the children feel it and are carried along by it. "It is undoubtedly better that children, and men too, should be swept into the currents of good influences in such a manner than not at all. It is, however, much better that they learn to do right by the deliberate conviction of truth and duty, for God is unchangeable on that side; and one man with right and God is an overwhelming majority."

AN incident has been going the rounds of the newspapers for some weeks, which is worth repeating still more widely. A lady of comparatively moderate means gave \$300 to aid in the education of a certain young man for the ministry. By the help thus afforded him, the young man finished his course of study and entered the ministry. During the first year of that ministry over 300 souls were converted, and others are still being gathered as the fruit of his labor. And now the woman laughs and cries while she says, "I am glad I put my money into a young minister instead of into a bank." Could Christian men and women make a more wise investment of their surplus means than to put them where they would help to put consecrated talent into contact with the world's great wants? Money invested where it brings gospel workers into immediate service brings immediate fruit in the salvation of men. Money invested where it will contribute to the education of successive generations of men for Christian work will go on

bearing fruit to the end of the world. How much better it will be, in the settlement of our stewardship, at the last day, to have made some such investment as this than to have hoarded the earnings of a life-time for our ungrateful heirs to quarrel about.

FROM several of our churches and mission fields there comes news of revival interests. In all this we do greatly rejoice. While we readily grant that the ideal church is one in which there is a steady, continual growth in all the graces of the Christian life, experience and observation plainly show that the ideal is far from being realized in most of our churches. And so long as there are declensions, and defections and coldness of heart among the people of God; and while, in the sphere of the church's life and influence, there are those who remain outside of the fold of Christ, there is need of spiritual quickening, or, in popular phrase, there is need of a revival. And when this season of refreshing comes, it is occasion for rejoicing to all who love the kingdom of Christ.

BROTHER A. J. Barton, of Summerville, Mo., informs us that the Waldencia Seventh-day Baptist Church, near that place, is now engaged in building a house of worship. Some who have no money to give to the enterprise are giving work, and some others have contributed money as they are able. He wishes us to say to those who have offered to help when the time should come for it, that the time has come; their contributions can now be sent to him, at his address, as above. Should any others feel inclined to help this little church now, we are sure it will be thankfully received, and will help forward a good work. This is one of our hopeful new fields, and a new house of worship will help the work more than almost anything else just now. It is the same interest as that of which Brother Rutledge speaks in another column of this paper.

THE gospel of Jesus Christ is a positive gospel. It comes to men who have positive and great needs, with a positive and great remedy. The strongest argument that can be made in its favor is a personal application of it to the wants of men. We once read of a minister who tried to "keep abreast" of all the infidel opinions of the time, and who was so busy that he hardly had time for anything else. He preached so much in answer to skepticism that he suggested many doubts that his hearers never thought of before; unbelief sprang up and grew in his congregation at the very time when he supposed he was annihilating it. Infidelity suffers most when the pure simple gospel is laid most directly and tenderly upon the hearts of men. The minister may study infidel positions, and he may occasionally combat them, but if he will win souls, he must study the Bible constantly and preach its soul-saving doctrines without much direct reference to what its enemies may say against it.

GOD HONORS HIS WORD.

The Christian Secretary relates a very interesting incident in the life and ministry of Mr. Spurgeon, showing how naturally the mind of the man of God turns to the Word of his Master, and how God makes use of his own Word to save men when the servant who uses the Word is unconscious of how it is being applied. The preacher might have used some familiar quotation from some noted orator or poet to test the power of his voice; but his heart was full of the Word, and "out of the abundance of the heart" he spoke, and God blessed the utterance to the salvation of a soul. How many happy surprises await those whose hearts are thus filled with the Spirit and Word of God, and who, out of that fullness, unconsciously speak, only the future can ever reveal. The truth of the story is verified by Mr. Spurgeon himself to the person who made it public:

Thirty years ago or more he was invited to preach in the vast crystal palace at Sydenham. Would his voice fill the immense area? Resolving to test it, he went in the morning to the palace, and thinking for a passage of Scripture to repeat, this, as he reached the stage, came to mind, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Pronouncing the words he felt sure that he would be easily heard, and then repeated the verse in a softer tone. More than a quarter of a century later Mr. Spurgeon's brother, who is also a pastor, was called to the bedside of a man, an artisan, who was near his end. "Are you ready?" asked the pastor. "O, yes," answered the dying man with assurance. "Can you tell me how you obtained the salvation of your soul?" "It is very simple," said the artisan, his face radiant with joy. "I

am a plumber by trade. Some years ago I was working under the dome of the crystal palace, and thought myself entirely alone. I was without God and without hope. All at once I heard a voice coming from heaven which said, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." By the meaning of these words I was convinced of sin, Jesus Christ appeared to me as my Saviour; I accepted him in my heart as such at the same moment, and I have served him ever since."

Communications.

THREE DAYS AND THREE NIGHTS.

BY PROF. ALBERT WHITFORD.

The theory of the harmonists, in regard to the time of the crucifixion and resurrection of Christ, appears in the following table:

Table with 2 columns: Event and Day. Passover and Lord's Supper: Preparation eve, Crucifixion and burial: Preparation, 1st day, Resurrection and appearance: Sabbath, 2d day, First-day, 3d day.

This theory is based upon the following facts:

- 1. Our Lord ate the passover at the legal time, on the evening before the crucifixion day, according to the explicit statement of the first three Gospels.
2. Therefore, according to these Gospels, Christ was crucified on the great day of the feast, the passover Sabbath.
3. Each Gospel specifies this day as "the preparation." Mark defines this word by another, pro sabbaton, "the day before the Sabbath," a word in current usage for Friday.
4. Therefore, "the Preparation" in apostolical times stood also for Friday, as it does in Josephus and the early Fathers.
5. Luke and John both state that "the Preparation" was followed by the Sabbath.
6. The Sabbath, specified in Matthew, Mark and Luke as following the Preparation, was only the weekly Sabbath, as the Preparation was the Passover Sabbath.
7. Mark, Luke and John, each mark the Preparation, the Sabbath, and the First-day, as three successive days.
8. These three days embrace the predicted period of time from the crucifixion to the resurrection.
9. Each of the Gospels put the first appearance of the risen Lord on the first day of the week.

Some of my brethren in the church oppose to this a new theory, based upon the specification in Matt. 12: 40, "As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." They put the crucifixion on Wednesday, the great day of the feast on Thursday, and the resurrection on Sabbath afternoon, making the whole interval three full days and nights. They claim to derive support for this theory from the fact that John calls the day of the crucifixion, "the preparation of the passover," and the day following, "the great Sabbath," and then Matthew states that the first visit of the women to the tomb, and the first appearance of our Saviour was on the Sabbath near sunset.

In this communication I can only outline the insuperable objections to such a theory. They are as follows:

- 1. It puts the Passover on the day following the crucifixion, contrary to the unquestionable statement of the first three Gospels.
2. It puts the crucifixion on another day than the pro sabbaton, the day before the Sabbath, contrary to Mark.
3. It defines "the Preparation" found in Matthew, Mark and Luke, as a preparation for the Passover, though these Evangelists each mark the day before as such a preparation.
4. It defines, also, "the Sabbath," in each of these Gospels, as the Passover Sabbath, though the day so defined follows the great day of the feast.
5. It asserts that Christ rose from the dead on the fourth day from his crucifixion, contrary to the specification in most passages of Scripture.
6. It puts the journey of the two disciples to Emmaus, and the appearance of Jesus to them on the fifth day from his condemnation and crucifixion, though they expressly say that it was "the third day" since these things came to pass.
7. It contradicts Mark, who states that Christ rose on the first day of the week.

I can only briefly review the argument adduced in favor of this new theory. "The preparation of the Passover," found in John, may mean the preparation for the Passover, or the Preparation (Friday) in the Passover week. If the first sense be the true one, John contradicts the first three Gospels, but not if only the second be true. Also, "the day of that Sabbath was great," may mean that the day of that weekly Sabbath was also the great day of the feast, as the disharmonists

hold, or the day of that weekly Sabbath was also a great day, because it fell in the Passover week. This is the view of most harmonists. It can be easily shown that the views of the harmonists are justified by the usage of the Fathers. Neither harmonists nor disharmonists hold that John meant to say "the Preparation" was only a preparation for the Passover, and that "the great Sabbath" was only a Passover Sabbath, but that he meant to specify the relationship of these two days to the Paschal week. Both classes of commentators designate them as Friday and Sabbath, respectively. The interpretation that my brethren would put upon these two expressions is a new one, and opposed to the meaning of the parallel passages in the other Gospels.

They also give a new rendering to Matt. 28: 1. They would have it read, "Late in the Sabbath, as the first day of the week drew on," thereby specifying Sabbath afternoon, near sunset. Every version that I can find is opposed to this rendering—the Vulgate, Beza's, Luther's, Alford's, Meyer's, Lange's, the French, the Danish, the Authorized, the Revised, and others, each render the second phrase, according to its natural signification, substantially as it is in the English, "as it began to dawn towards the first day of the week." But there are three translations of the first phrase, ὁπὲρ σαββάτων, different in form, but agreeing in sense. In the Vulgate and in the German version ὁπὲρ stands for evening, the sense that it has in the New Testament in the only two passages where it is used absolutely; as in Mark 13: 25, it stands for the first watch at night. Evidently "in the evening of the Sabbath" marks the evening after the Sabbath, for it extends to the morning of the first day of the week. Beza's and the Authorized versions express the same idea, but mark more closely the end of the natural day. Alford and Meyer prefer the classic usage, "late in the Sabbath," but expressly state that the division of the day is natural instead of Jewish. The Revised version has also this rendering. The French and Danish versions, as well as the translations of Lange, DeWette, Ewald and several others, render this phrase, "after the Sabbath," according to later usage, found in Plutarch, Philostratus, and other Greek writers of the first centuries of the Christian era. This is the better rendering, for it stands on contemporaneous usage, and is unambiguous, while the others are open to some misapprehension as to their exact meaning.

But there is another objection to this new rendering on grounds of harmony. Whatever may be said of the discrepancies between the second and the two following Gospels, as to the time of the first visit of the women to the sepulcher, it is morally certain that Matthew and Mark speak of the same visit. The points of argument are too many and too circumstantial to imagine otherwise. The message of the angel is the same in substance and arrangement, and in other particulars there is an agreement as minute as can be expected from two independent witnesses. Matthew adds to the statement of Mark that the women, immediately after, met Jesus, received his welcome salutation, embraced his feet and worshiped him. The advocates of this new theory would have it that Matthew puts all this on Sabbath evening, while they admit that Mark describes a morning visit. It would seem then, after the two Marys, on Sabbath evening, found the stone rolled back from the door, the body of Jesus not lying in the tomb, had heard with fear and joy the message of the angel, and, departing, had met and conversed with their risen Lord, that, on the next morning, the same women repaired with spices to anoint his body, saying to themselves, "who shall roll us away the stone from the door?" and finding the stone rolled back, saw again, with amazement, the heavenly messenger, heard again the same message, and departing from the tomb with trembling and astonishment, "said nothing to any one, for they were afraid."

Not only has this new theory no standing in the new interpretation of John, or the new rendering of Matthew, but, as I have shown, it is opposed to the plain and obvious sense of a large majority of the passages of Scripture relating to this question. On the other hand, the theory, accepted by all commentators, that Christ was crucified on Friday and rose from the dead on Sunday, is not only in harmony with all such passages, but is required by a large majority. It may seem at first view not to harmonize with the specification in Matt. 12: 40. But we should bear in mind that the expression, "after three days," found only in Mark, means the same as "the third day" in the parallel passages in the other Gospels, and could include only one day and parts of two others, particularly, since this

same Gospel expressly asserts that Christ was crucified on the day before the Sabbath, and rose from the dead the day after the Sabbath. Abundant evidence can be adduced that "three days," in Scriptural usage, is equivalent to "the third day," or the next day but one. In a like way the Hebrew form for "three days and three nights," was also used generally and indefinitely for three days, as Lightfoot, Robinson and others inform us. Whatever difficulty the English reader may have of understanding the Hebrew usage, it is more reasonable to accept of such an explanation, than to make the apparent sense of one phrase rule the interpretation of more than a score that are unquestionably opposed to it.

ORDINATION AT MARLBORO.

On Wednesday, February 16, 1887, Dea. Joseph C. Bowen was ordained and installed as pastor of the Marlboro Seventh-day Baptist Church. On the 27th of January, that church sent out invitations, asking the following sister churches to send committees to sit in council with them for that purpose: First and second Hopkinton, Pawcatuck, Plainfield, New Market and Shiloh.

Bro. Bowen had been preaching for them more or less for fifteen years. The church is small and unable to support, entirely, a pastor. For years they have struggled on, keeping up services and paying off their debt, until, now, they have refitted their house of worship, and seem to be more unanimous in calling Bro. Bowen to become their pastor, and in arranging to do what they can towards his support, than ever before. This seems to be the only way for some feeble churches to do. Here is a church having in its membership a deacon, who is highly respected as a man, having all the necessary qualifications for a good pastor, except the systematical theological education of the seminary. Yet one who has had the discipline of some twenty years as a school teacher, and fifteen years of such Bible study as was needed to make him an acceptable preacher of the gospel with his own church and with the churches of other denominations.

While we would insist upon keeping up the standard of a complete and thorough education for our young men who are expecting to make the ministry their life-work, and expect that our able churches will insist upon such for their pastors, yet we do not see as we could well insist upon this rule where exceptional cases and peculiar circumstances make it advisable to do as Marlboro has done. I believe these are wise and just exceptions to the rule (which is a good rule) that our people are more and more adopting, making a thorough education a prerequisite to ordination. Had this brother been a young man with all the years of life before him, I believe we would have been justified in refusing his ordination until he had made the necessary preparations. But when a church that is situated as is this little church, having no hope whatever of ever being able to secure a pastor who has passed the proper "examinations," settles unanimously upon one of her old men, whom she has tried and found to be true and competent, and asks us to ordain and install him as their pastor, I believe it to be perfectly consistent and just for us to do so, even though we have urged, and do still urge, upon the "theological student" a "thorough preparation, extending over years of study."

Again, I do not know where such churches as this could put their hands upon those who have complied with the conditions of our rule, even if they could pay their salaries. I do not know where there is a pastor of any of our large churches, or a preacher in any of our schools, who would be willing to accept a call to go into some of these back mission churches, and settle among them as a pastor. Here, I repeat, I do not see but the step Marlboro has taken is about the only one for such churches to take, at present.

It was in view of such considerations as these that the council proceeded to comply with their request.

The meeting was called to order by H. L. Davis, of the Marlboro Church, who called the roll of those churches invited to send representatives to the council. Rev. L. F. Randolph responded for the 2d Hopkinton Church, Rev. A. H. Lewis for Plainfield, and Rev. T. L. Gardiner and Deacons Geo. Tomlinson, Geo. Bonham, A. B. Davis, and Micajah Ayars, from the Shiloh Church. Letters were read from Bro. J. G. Burdick, pastor of the New Market Church, explaining how sickness prevented himself and Bro. H. V. Dunham from attending as representatives of that church, and expressing hearty

sympathy with the move. Whitford wrote in behalf Church, excusing him extra meetings at home, heartily approve of the most earnestly pray that ings may be upon the go I. L. Cottrell wrote, in Hopkinton Church, th prevented his attendan were in full sympathy w Also a card from Bro. l time since, in which b that one of you be chose give his time to study pastoral work, and that him."

The council was org Gardiner as chairman, a secretary.

The candidate was th for ordination, upon all systematic theology, an satisfactory manner, an clearness, some two covering every point of faith. He was th installation as pastor by, also propounded quetic which were answered by as the church's represent the utmost unanimity in council to ordain, and i then proceeded to do prayer was offered by T. council joining in the la. The right hand of fellow L. F. Randolph, who als of welcome. The charg by A. H. Lewis, was qui profound impression upo dolph was appointed to s this occasion, and the co missed with the benedict Bowen.

Thus ended one of the views Marlboro Church e that will long be rememb were present. That G little church and her pas up, is the prayer of many

SHILOH, N. J., March 2, 1887.

TRACT SOCIETY.

Receipts in February.

- Church, Leonardville, N. Y. ... Milton, Wis. ... North Loup, Neb. ... G. W. Norton, Fayetteville, Mo. ... Wm. B. Wells, Milton, Wis. ... Mrs. E. C. Burr, Manchester, N. H. ... Mrs. Eli Ayers, Walworth, Vt. ... C. DeVos, Dallas, Tex. ... (De George D. McLean, Louisville, Ky.) ... Mrs. Sue Saunders, Louisville, Ky. ... J. W. Morton, Chicago, Ill. ... Ladies' Aid Society, Second Light of Home, ... Mrs. G. W. Holman, Clayville, Mo.

Sale New Berlin Town Bonds Dividend City National Bank

E. & O. E.

J. F.

PLAINFIELD, N. J., March 10, 1887.

Home.

New Jersey.

NEW MARKET.

The attendance at previous month of January average excellent, considering the Friday evenings we have a number of this society Bible system of tithing to the church last Sabbath laid aside for the Lord.

Abram Dunham, Jr. Feb. 28th, and from Dea. H. V. Dunham had bed three weeks, but that he is improving.

Any Seventh-day employment, can write New Market, N. J. A ter, Seventh-day Baptist, would do well to L. T. Titworth, Dunham.

The next quarterly school is to be a writing. One of the severest seasons occurred last Sabbath old-fashioned. We have our early childhood. It gave the church receive from Miss L. A. ter to her church house of abiding trust in God did me all good. If we had realized how easy read, and could hear

The Gospel expressly asserts that Christ was crucified on the day before the Sabbath, and from the dead the day after the Sabbath.

ORDINATION AT MARLBORO.

On Wednesday, February 16, 1887, Dea. Stephen C. Bowen was ordained and installed pastor of the Marlboro Seventh-day Baptist Church.

Thus ended one of the pleasantest interviews Marlboro Church ever knew, and one that will long be remembered by many who were present.

Receipts in February, 1887. Church, Leonardville, N. Y. \$ 7 81. Milton, Wis. 15 00.

Home News. New Jersey. NEW MARKET. The attendance at prayer-meeting for the month of January averaged 20.

sympathy with the movement. Rev. O. U. Whitford wrote in behalf of the Pawcatuck Church, excusing himself on account of extra meetings at home, and said, "we most heartily approve of the measure, and do most earnestly pray that God's richest blessings may be upon the good brother."

The council was organized with T. L. Gardiner as chairman, and A. H. Lewis as secretary.

The candidate was thoroughly examined for ordination, upon all the departments of systematic theology, answering in a most satisfactory manner, and with surprising clearness, some two hundred questions covering every point of our expose of faith.

Thus ended one of the pleasantest interviews Marlboro Church ever knew, and one that will long be remembered by many who were present.

SHILOH, N. J., March 2, 1887.

TRACT SOCIETY.

Receipts in February, 1887. Church, Leonardville, N. Y. \$ 7 81. Milton, Wis. 15 00.

E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., March 1, 1887.

Home News. New Jersey. NEW MARKET. The attendance at prayer-meeting for the month of January averaged 20. This is excellent, considering the number of stormy Friday evenings we have had lately.

their behalf, they would feel more than amply paid for all their trouble.

The following words of her letter may encourage some other lonely Sabbath-keeper: "I am still striving faithfully to follow our blessed Master wherever he leads. The way is often dark and uncertain to me, but it is not to him who has promised to be our guide and helper; so I try to walk patiently in what seems to be the path of duty marked out for me."

Dea. Satterlee and wife were received as members of the church last Sabbath. Eld. H. P. Burdick gave us a call on his way home, and on the evening after the Sabbath gave us a stirring discourse on "The struggle of evil with good."

The following resolutions were adopted last Sabbath, at the session of the Sabbath-school, and requested for publication in the SABBATH RECORDER:

WHEREAS, our Heavenly Father, in his infinite providence, has removed from our church and Sabbath school, our esteemed deacon and teacher, Bro. NATHAN VANS; therefore, Resolved, That we bow with Christian resignation to his will, acknowledging his right, who gave this life, to take it again.

Rhode Island. WESTERLY.

Quite an extensive and general religious awakening is now in progress in this village. Beginning with the week of prayer, the churches held services in their respective houses of worship, with occasional union meetings.

FEBRUARY 24, 1887.

Condensed News.

Domestic. At Philadelphia, Feb. 26th, Benjamin F. Butler had a fall on a slippery sidewalk, causing a severe wrench or, possibly, a dislocation of the shoulder.

Missouri. ELK CREEK.

The following extracts from letters to Eld. Nathan Wardner, and others, will be of interest to the readers of the RECORDER: We have been ice-bound, so that we could not travel on horseback. For this reason I missed some of my appointments in January, which were about 30 miles from home.

Our place, Elk Creek, is not yet what might be called a village, but it is growing. I have offered to give lots to Seventh-day people who will build and settle here, but they seem slow to accept my offer.

The little church near Summerville, called Waldencia, will surely build a house in the spring; then your ten dollars will be needed, and as much more as they can get.

Our place, Elk Creek, is not yet what might be called a village, but it is growing. I have offered to give lots to Seventh-day people who will build and settle here, but they seem slow to accept my offer.

At the residence of J. Mix, in Bolivar, N. Y., Feb. 23, 1887, by Rev. B. E. Fisk, Mr. URAL M. FORD, of Bell's Run, Pa., and Miss ANNETTE M. RANDOLPH, of Wirt Centre.

At the residence of the bride's mother, in West Edmeston, N. Y., Feb. 23, 1887, by the Rev. C. A. Burdick, Mr. JOHN R. SEARLE, of Leonardville, and Miss ADELAIDE PARDEE.

At the residence of the bride's father in South Brookfield, N. Y., March 1, 1887, by the Rev. C. A. Burdick, Mr. MORTON E. BURDICK, of Unadilla Forks and Miss MARY A. BURCH.

DIED.

At her home in Wellsville, N. Y., Feb. 31, 1887, MRS. ERNESTINE SMITH, wife of Simon B. Smith. About thirty years ago she was brought to the knowledge of the Saviour through the labors of Eld. Chas. Rowley, and united with the church at Scio, of which body she remained a member until thirteen years since, when she removed to Richburg, where she continued her membership eleven years.

In Brookfield, N. Y., on Feb. 22, 1887, Mrs. ARMY C. COON, widow of Thos. Coon, aged 89 years and 11 months. The deceased was born in Newport, R. I., her maiden name being Abby C. Davis.

At her homestead near Shannock, R. I., Feb. 10, 1887, Mrs. ELIZABETH GREENE, relict of the late Jason P. Green, aged 74 years, 9 months and 26 days.

In Walworth, Wis., Dec. 27th, CHARLES HENRY MAXSON, son of Henry and Phebe Maxson, aged 29 years, 8 months, and 26 days.

In Wolcott, N. Y., Feb. 23, 1887, GLENNE MARIE, only daughter of Wm. P. and Libbie J. Campbell, aged 6 years, 4 months and 7 days.

At Charlestown, S. C., about 6 o'clock on the morning of Feb. 26th, a slight earthquake shock was felt, also at Summerville, and in the adjacent country.

The proposed constitutional amendment passed by the Senate to change the date of inauguration day from March 4th to April 30th has been favorably acted upon by the House Judiciary Committee.

Mrs. Edminister and her son, living six miles from Henry, Dakota, left that town Friday, Feb. 25th, with a horse and sleigh. They were found on Sunday frozen to death only a rod from the home of a neighbor.

Foreign. The damage to property at Mentone, France, by the earthquakes, is estimated at \$20,000,000.

The split between the new German liberals and the socialists, at Berlin, is becoming pronounced. Herr Krueger, the socialist leader, attends new German liberal meetings and reproaches the liberals for failing to adhere to the compact against the government.

The experiments with a new explosive which have been made under the supervision of the Russian government have been attended with great success. The explosive possesses fifteen times greater destructive power than gun powder.

The district including the northern counties of the province of New Brunswick is helpless in the grasp of snow. It is piled up to the second story windows of houses in New Castle and Catham, the two principal towns.

M. Lookley, the French minister of public works, says that the sewers in the districts shaken by the earthquake are so damaged that the soil will become infiltrated with sewage, and be a source of contagion as soon as hot weather comes.

MARRIED. At the residence of J. Mix, in Bolivar, N. Y., Feb. 23, 1887, by Rev. B. E. Fisk, Mr. URAL M. FORD, of Bell's Run, Pa., and Miss ANNETTE M. RANDOLPH, of Wirt Centre.

On the evening of Feb. 27, 1887, at the Seventh-day Baptist church of Otselec, by Rev. Perie Fitz Randolph, Mr. GEORGE D. GOODRELL and Miss NETTIE J. ROGERS, both of Otselec.

At the same time and place, by the same, Mr. CALVIN D. CHURCH and Miss NELLIE M. HUTCHINS, both of Otselec.

In Westery, R. I., Feb. 25, 1887, by Rev. A. B. Burdick, Mr. CHARLES W. AUSTIN, of Hopkinton, and Miss MARY E. COABTE, of Stonington, Conn.

At the residence of the bride's mother, in West Edmeston, N. Y., Feb. 23, 1887, by the Rev. C. A. Burdick, Mr. JOHN R. SEARLE, of Leonardville, and Miss ADELAIDE PARDEE.

At the residence of the bride's father in South Brookfield, N. Y., March 1, 1887, by the Rev. C. A. Burdick, Mr. MORTON E. BURDICK, of Unadilla Forks and Miss MARY A. BURCH.

At her home in Wellsville, N. Y., Feb. 31, 1887, MRS. ERNESTINE SMITH, wife of Simon B. Smith. About thirty years ago she was brought to the knowledge of the Saviour through the labors of Eld. Chas. Rowley, and united with the church at Scio, of which body she remained a member until thirteen years since, when she removed to Richburg, where she continued her membership eleven years.

In Brookfield, N. Y., on Feb. 22, 1887, Mrs. ARMY C. COON, widow of Thos. Coon, aged 89 years and 11 months. The deceased was born in Newport, R. I., her maiden name being Abby C. Davis.

At her homestead near Shannock, R. I., Feb. 10, 1887, Mrs. ELIZABETH GREENE, relict of the late Jason P. Green, aged 74 years, 9 months and 26 days.

In Walworth, Wis., Dec. 27th, CHARLES HENRY MAXSON, son of Henry and Phebe Maxson, aged 29 years, 8 months, and 26 days.

In Wolcott, N. Y., Feb. 23, 1887, GLENNE MARIE, only daughter of Wm. P. and Libbie J. Campbell, aged 6 years, 4 months and 7 days.

At Charlestown, S. C., about 6 o'clock on the morning of Feb. 26th, a slight earthquake shock was felt, also at Summerville, and in the adjacent country.

The proposed constitutional amendment passed by the Senate to change the date of inauguration day from March 4th to April 30th has been favorably acted upon by the House Judiciary Committee.

Mrs. Edminister and her son, living six miles from Henry, Dakota, left that town Friday, Feb. 25th, with a horse and sleigh. They were found on Sunday frozen to death only a rod from the home of a neighbor.

ELD. STEPHEN BURDICK, having removed to West Hallock, Peoria Co., Ill., requests his correspondents to address him there.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made.

FORM OF REQUEST. I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of.....dollars, (or the following described property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 38th St.; entrance on 38th St. (Take elevator.) Divines services at 11 A. M. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincoln Center, N. Y. L. A. Flatts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Flatts, Alfred Centre, N. Y.

O. U. WHITFORD, Chairman.

Persons in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or number of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

PLEASER CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougall Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

Fine Country Residence TO LET.

The Estate of the Late Oliver Babcock, situated in the thriving village of POTTER HILL, R. I., and within 10 minutes walk of the enterprising and growing village of ASHAWAY, which has a fine GRADED SCHOOL and a SEVENTH-DAY BAPTIST CHURCH. The estate consists of a LARGE DOUBLE TWO-STORY HOUSE, with a suitable Coal and Wood House on a lot of about one acre, which is well stocked with FRUIT TREES AND ORNAMENTAL TREES. A Barn Lot (so called) is located directly across the street, and contains about two acres, on which are situated a MODERN BARN, with a carriage house, and a well equipped stable, and a fine CARRIAGE HOUSE. There is also a small pasture with an adjoining estate. The land is mostly in grass, but is well adapted to raising small fruits and vegetables, and the late owner never failed of a remunerative crop. Potter Hill is beautifully situated on the Pawcatuck River, and is centrally located with a fence to some ten or twelve representative New England villages, having collectively a population of between 1500 and 2000 people. It is WITHIN 30 MINUTES' RAIL DRIVE OF WESTERLY, and but very little farther from any of the neighboring villages. We prefer to lease the estate entire, but would rent the barn and lot separately if necessary, giving possession about April 1st. The present occupant is a widow lady, who would like (if convenient) to retain two or three rooms, and obtain board with the lessee. The estate is admirably adapted for the residence of a working man, a business man, a professional man, or a gentleman in leisure. For price, terms, or any further information, address, with references, NATHAN BABCOCK, Westerly, R. I.

Salesmen Wanted.

We are in want of a few more good men to canvass for the sale of CHOICE VARIETIES OF NURSERY STOCK. To men who can make contracts for the same, we will give them a commission, and give permanent employment. We have many new and choice specialties, both in the Fruit and Ornamental line, which others do not handle. Address, at once, with references, MAY BROTHERS, Nurserymen, Rochester, N. Y.

FOR SALE.

I will sell my manufacturing and job printing business, situated in Alfred Centre, N. Y. The goods are in good demand, with fair prospects. TRADE WELL ESTABLISHED. Reason for selling: I have business in Westbury that requires all my time, and a professional man, or a gentleman in leisure. For further particulars, address, E. S. BLISS, Westbury, N. Y.

SALARY.

Expresses to men and women of W. J. E. W. Linsay, Nurseryman, Rochester, N. Y.

Popular Science.

The Comptroller of the Currency, Wm. M. Trenholm, met the bank presidents of Philadelphia at the Clearing-house in that city recently, and, by invitation, gave his views in regard to the national banking system.

"ONLY A LITTLE CHILD."
CECILIA HAYBERGAL.
Only a little child!
Yet, Lord, thou callest me:
Therefore, confidently,
I come to thee!

"I'M HANDLING TRUST FUNDS."
Leaping into the store of a Christian man one day, I noticed that he was sitting at his desk with his hands full of bills which he was carefully counting, as he threw them down in a pile, one on top of the other.

INTERESTING WORK WITH PHOTOGRAPHY.
Over 25,000 sheets of "copy" are already prepared for the "Century Dictionary," and their preservation has been a serious problem. It is necessary to keep this large mass of manuscript in the printing office for frequent consultation in regard to cross-references and the like.

A PRETTY GOOD BAD BOY.
A good many years ago now, a small, bareheaded boy set out from his home in Portsmouth, New Hampshire, for an afternoon's walk with a gun. He rambled along, as will, with his eyes wide open for every thing that came under them, as well as for some game that was the special object of his hunt.

THE SPREAD OF MEASLES.—Dr. James B. Taylor, Chief of the Bureau of Contagious Diseases of New York, says that the alarming spread of the measles is due to a widespread belief among parents that measles are harmless, and that it is better for their children to have the measles when they are young.

THE ANVIL.

Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then, with twinkling eye—
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unshorn—the hammers gone.

GIVE WHILE YOU HAVE IT.

It is wonderful how many benevolent men we find who have no money. They feel for the cause of Christ, for the necessities of the poor, for the welfare of the heathen and a thousand other good objects, but really they have nothing that they can give. They have lost so much, and property has depreciated so greatly that they are restricted, and cannot do as they would.

THE QUEEN AND THE COTTAGER.

The following anecdote of Queen Victoria was related to the writer by an English woman. She received it from a person who lived near the aged cottager, and was a friend of her daughter. The incident occurred at Osborne, soon after the queen became a widow.

OUR SABBATH VISITOR
Is Published Weekly at
ALFRED CENTRE, N. Y.
Single Copies, per year..... 60 cents
Ten Copies and upwards, per copy..... 50 cents.

HOUSEKEEPER.
HOUSEKEEPERS WHO WANT SOMETHING
EASY TO ADJUST!
SIMPLE TO OPERATE!
WILL NEVER GET OUT OF ORDER!
CAN BE OPERATED BY A CHILD!
GAGE'S PATENT
PILLOW SHAM HOLDER.

er rose to go. As she was leaving, she put a sovereign in the invalid's hand, and said she would some time visit her again. The money was accepted with deep thankfulness and streaming eyes.
My young ladies, when they come again, will want to know who you are," she said; "what shall I tell them?"
With a pleasant smile the visitor answered: "I am the Queen of England."

FROM TWO POINTS OR VIEW.

"Run out on the walk, and see if your papa is anywhere in sight," said Mrs. Graves to her little son. The child obeyed, and presently returned, saying, "Papa has just come around the corner; I am going to meet him." And away he ran, while Mrs. Graves went to put the oysters to stew.

HELPING HAND
BIBLE SCHOOL WORK.
A 32-page quarterly, containing carefully prepared helps for the Bible Schools of Baptists, Presbyterians, and other denominations. Published at the Recorder's office. Price 25 cents a copy per year; 75 cents a quarter. Address all orders to THE AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

ALFRED UNIVERSITY.
CONSERVATORY OF MUSIC.
For circulars and information address:
N. WARDNER WILLIAMS.

OUR SABBATH VISITOR
Is Published Weekly at
ALFRED CENTRE, N. Y.
Single Copies, per year..... 60 cents
Ten Copies and upwards, per copy..... 50 cents.

HOUSEKEEPER.
HOUSEKEEPERS WHO WANT SOMETHING
EASY TO ADJUST!
SIMPLE TO OPERATE!
WILL NEVER GET OUT OF ORDER!
CAN BE OPERATED BY A CHILD!
GAGE'S PATENT
PILLOW SHAM HOLDER.

CATALOGUE OF BOOKS AND TRACTS.

- NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.
THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 398 pp. Fine Cloth, \$1.25.
VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. In two installments, 50 cents. Paper, 30 cents. 156 pages.
VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in the installments, \$1.25. Twenty-five per cent discount to clergymen. 588 pages. (Volume Three not yet ready.)
THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Mag., By Rev. S. E. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents.
A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.
SUNDAY AS THE LORD'S SABBATH OR MARY'S? A letter addressed to Christian Ministers. By Rev. E. Bonar. 15 pp. Moral Nature and Scriptural Observance of the Sabbath. 68 pp.
Religious Liberty Endangered by Legislative Encroachments. 16 pp.
An Appeal for the Restoration of the Bible Sabbath. 40 pp.
The Sabbath and Its Lord. 32 pp.
The True Sabbath Embraced and Observed. 16 pp.
The Bible Doctrine of the Weekly Sabbath. 30 pp.
The last two Tracts in this list are also published in the Swedish language.
TOPICAL SERIES. By Rev. James Bailey.—No. 1. My Holy Day, 20 pp.; No. 2. The Moral Law, 22 pp.; No. 3. The Sabbath under Christ, 16 pp.; No. 4. The Sabbath under the Apostles, 12 pp.; No. 5. Time of Commencing the Sabbath, 4 pp.; No. 6. The Abrogation of the Sabbath, 20 pp.; No. 7. The Day of the Sabbath, 34 pp.
FOUR-PASS SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or the Seventh Day; Which? The Lord's Day or Christian Sabbath; Did Christ or His Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? The Sabbath and the Sunday; The New Testament Sabbath; Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Gentile? Which Day of the Week did Christians Keep as the Sabbath during 500 years after Christ? This four-page series is also published in the German language.
Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.
Apostolic Example. By C. D. Potter, M. D., 4 pp.
Tracts are sent by mail postpaid at the rate of 60 pages for \$1. Annual members of the Tract Society are entitled to gratis annual in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to THE SABBATH RECORDERS, Alfred Centre, N. Y.
JAN. 1, 1887.
G. DE VOS, No. 1419 Commerce Street, DALLAS, TEXAS.
EVANGELII HAROLD, A FOUR-PAGE RELIGIOUS MONTHLY
FOR THE SWEDEN OF AMERICA.
Three copies, to one address, one year..... \$1.00
Single copy..... 35
Published by THE AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. L. A. FRATT, Editor.
Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to this office, that sample copies may be furnished.
SITUATIONS FREE.
To our subscribers only—can be obtained through the School Bureau department of the CHICAGO CORRESPONDENCE UNIVERSITY
An institution furnishing instruction to "any person in any study."
THROUGH DIRECT CORRESPONDENCE WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal. N. B.—Schools and families supplied with teachers FREE. Address:
THE CORRESPONDENCE UNIVERSITY JOURNAL, 163 La Salle St., Chicago.

BOOK BINDING.

In any Style
CLOTH OR LEATHER,
DONE AT THE
RECORDER OFFICE,
ALFRED CENTRE, N. Y.

at the following prices:
Seventh-day Baptist Quarterly, and books of same size, half sheep, paper sides, 60 cents; half roan, cloth sides, 75 cents; half imitation Morocco, cloth sides, \$1.
Harper's Century, Outlook and Sabbath Quarterly, and books of same size, half sheep, paper sides, 75 cents; half roan, cloth sides, \$1; half imitation Morocco, cloth sides, \$1.25.

AGENTS WANTED FOR OUR NEW RELIGIOUS BOOK.

Obtained and all PATENT BUSINESS attended to for MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from Washington. Send for our FREE CATALOGUE OF PHOTO invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. Write for circular, and for circular, terms and references to actual clients in your State, County, City or Town, write to:
GAGNEWELL
Opposite Patent Office, Washington, D. C.

BUCKEY BELL FOUNDRY.

Best quality copper and tin casting. Schools, Fire Alarms, Farms, etc. FOUNDRY WAREHOUSE, Catalogue sent free. VANUZEN & WITF, Cincinnati, O.

McShane Bell Foundry.

Best quality copper and tin casting. Schools, Fire Alarms, Farms, etc. FOUNDRY WAREHOUSE, Catalogue sent free. VANUZEN & WITF, Cincinnati, O.

PATENTS.

After Forty Years' Experience, I can say that the Patent Office is the most important office in the Government. I have secured over 1000 Patents for my clients, and I can do so for you. Write for circular, and for circular, terms and references to actual clients in your State, County, City or Town, write to:
GAGNEWELL
Opposite Patent Office, Washington, D. C.

PATENTS.

After Forty Years' Experience, I can say that the Patent Office is the most important office in the Government. I have secured over 1000 Patents for my clients, and I can do so for you. Write for circular, and for circular, terms and references to actual clients in your State, County, City or Town, write to:
GAGNEWELL
Opposite Patent Office, Washington, D. C.

WE WANT YOU!

A profitable employment for women in every country. Salary \$75 per month and expenses, or very large amounts for those who are successful. Every one ready. Outfit and particulars free. STANDARD SILVERWARE CO., BOSTON, MASS.

AGENTS WANTED FOR THE AUTHORIZED LIFE OF LOGAN.

This Biography has been more than two years in preparation. Gen. Logan has been the hero of the war, and the friend and associate of the great men of the Republic. The life of Logan is a story of heroism and patriotism. Write for circular, and for circular, terms and references to actual clients in your State, County, City or Town, write to:
PHILIP J. FLEMING & CO., Publishers, 69 University Place, New York.

TRAVEL VIA Burlington Route.

Through trains with Dining Cars, Pullman Sleeping Cars, Modern Coaches. Sure connections in Union City, N. J., and in New York City. Through trains from New York to the East, West, North and South. Through trains from New York to Chicago, St. Louis and St. Paul. Write for circular, and for circular, terms and references to actual clients in your State, County, City or Town, write to:
PAUL BOSTON, T. J. POTTER, N. B. STONE, 69 University Place, New York.

