

Sabbath Reform.

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.

THE CHRISTIANITY OF THE FOURTH CENTURY.

BY A. H. LEWIS.

Few mistakes lead to more incorrect conclusions than does the idea that the prevailing Christianity of the fourth century was apostolic in character. Much that is said about the Roman Empire being Christianized is misleading and positively incorrect.

Within thirty years after Constantine the apostate Julian entirely restored it, abrogated all the laws which had been made against it, and prohibited the Christians to teach or propagate the gospel. The three emperors who next succeeded, Jovian, Valentinian, Valens, though they were Christians by profession, were yet wholly indifferent and neutral between the two religions, granting an equal indulgence and toleration to them both; and Gratian, the fourth, though a sincere believer, did not think it fit to annul what Julian had restored.

This law, which was published about a century after the establishment of Christianity, is addressed in very particular terms to all Christians, whether real or nominal, whether they were truly so, or only passed for such, which shows us, in the first place, from what source a great part of those pagan prejudices that infected the discipline of the church would naturally arise, namely, from the numbers of the pretended converts who were pagans still in their hearts, and conformed only through fear or flattery to the reigning powers; and, secondly, that these false Christians used to cover their hypocrisy by the mask of an extraordinary zeal, and were the most forward to insult and persecute both Jews and pagans.

(A Letter from Rome, by Congers Middleton, D. D., Principal Librarian of the University of Cambridge. Works, Vol. 5., pp. 169-172, London, 1755.)

Bishop Stillingfleet, speaking of the so-called conversion of a Roman Empire to Christianity, says: "Christianity became at last by that means to be nothing else but reformed paganism." (Works, Vol. 5., p. 459.)

Turretin bears the same testimony. He says: "The empire was brought over to the faith, but the church was also infected with the pomp of the empire." The pagans were converted to Christ, but the worship of Christ was also depraved to the fashion of paganism. (Ovat. Acad.)

THE "EVANGELII HAROLD."

In the last Annual Report of this Board, attention was called to the importance of a paper in the Scandinavian tongue; and the requirements for its publication. At that session the Society passed the following:

Resolved, That the Scandinavian paper proposed by the Board meets our approval; and that, in our opinion, it should be put in operation as soon as possible in order that our work among the Scandinavians may be pushed to the success which it now seems to promise.

Following out this direction, the Board at once secured the services of Bro. O. W. Pearson, an educated Swede, who was also a practical printer and a book-binder, to take charge of the editing and printing of such a paper. The first number was issued in January, 1885, and it has been published every month since. It meets with much favor among that nation, and is, we believe, doing a good work, and should be continued and enlarged.

The expenses and income have been as follows: Total cost to September 1st, for office labor, paper, postage, editing, etc., \$490 23. Amount received for subscriptions, \$94 70. Balance from General Fund, \$158 87-\$490 23.

Education

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.

ALFRED PUBLIC SCHOOL.

The Alfred Sun, in a recent issue, speaking of the public schools, says: "Among the many evidences of progress in our village is the determination on the part of our citizens to make improvements in the condition of our public school. It has been decided to establish another department between the Intermediate and Academic. To provide for this necessity, the trustees were instructed at the last regular school-meeting to secure the old Gymnasium building and the land on which it stands, if in their judgment it is deemed advisable, and fit it up for the Primary and Intermediate departments; and for the use of the third department, they were instructed to fit the two rooms now used for the Primary and Intermediate, by removing the partition. This will provide ample room, and at small expense, and greatly add to our present facilities. It has long been a serious failing of our public school that there was not room or chance for the children who properly belong to the third department to remain and study during the day. Their progress in study has, therefore, been very unsatisfactory to both teachers and patrons. Under the plan now contemplated, the departments will be carefully re-graded to meet the improved order of things. There is no reason why this school should not be one of the first schools in the country in its work and management."

THE CHOICE OF A SCHOOL.

At the convention of Minnesota Baptists, held not long since, the subject of Education came in for a generous share of attention. Especial interest was manifested in the work of providing Baptist schools for the State. The Rev. R. C. Mosher gave an address on the subject, "Decisive Elements in the Choice of a School for the Education of our Children," in which he uttered some truth well worth the attention of every Christian parent. If we may substitute Seventh-day Baptist for Baptist in the fourth division as given below, and add we have such places for the education of our children at Milton and Alfred, we can commend the whole most heartily to our people. He said that if the duty assigned him had been to indicate what are, in the majority of cases, regarded as such "decisive elements" he could have disposed of the matter very speedily. He should have said that what most people seem to look for in the school that is to educate their children is that it shall be, first cheap, second popular, third rich. Such schools are sure to be thronged with students and overlured with beneficence. Schools have their individuality as well as persons. What kind of a school, then, should we choose for our children? (1) One in which there shall be pure Christian influence. This is put first because the conversion and the religious welfare of our children are of so much more importance than intellectual development merely; because only pure Christianity makes pure morality; because only Christian education is true education. (2) Another decisive element is accurate scholarship and intellectual power. The evils of narrow-mindedness are seen around us on every hand. We want our children educated so that they can grasp the great problems of life and solve them. (3) A good equipment. You would not expect a minister to do good work with only a Webster's dictionary and a Sanders's spelling-book. Nor would you expect a man to do good work in gardening, with only a broom-stick for a hoe. (4) It should be a Baptist school. Now, have we such a place for the education of our children in Minnesota? If not, shall we make such a place?

THE PRIEST AND THE COMMON SCHOOL.

The common schools of this country, no doubt, are a most serious obstacle to the plans of the papal hierarchy. The priests are not slow to show their opposition to these schools in various ways. One of the most effective forms of opposition is through the parish schools, and the use of their ghostly power to compel the attendance of the children of Catholics. In St. Louis, as stated in the papers, a new form of opposition has been brought to bear against the public schools, by a priest named McCaffrey. He recently returned from a visit to Europe, and it is believed that he met there influences which stimulated his new-born zeal against our best institution. At great labor and pains he provided a parish school. He made it free to the poor, and even furnished books gratuitously to the needy. But, despite everything, many of the Catholic parents preferred the common schools for their children and accordingly sent them there. This so outraged the feelings of the priest that he has announced from the pulpit that the children who go to the public schools will not be prepared for their first communion by the priests of the parish; and that the church of the Jesuits so far sympathizes with his opposition to the public schools that they also will not prepare these children for their first communion. This, of course, is terrifying to the parents and may so work upon their superstitious fears as to induce them to forego the advantages of the public schools for their children. These foreign priests, however, with their foreign ways, may yet go so far as to cause the people to break the leading strings of their bondage.

was ten inches long, had staring black eyes, a tuft of tow with a gilt band atop for hair, short arms, straight wooden legs, but it had features and a crimson complexion. Tom was not wise in dolls, and this looked fine to him; it would do, Betty, who had no doll. He paid the nickel. "Half of tonight's drink goes," he chuckled, and off he went to his work. The master was going about the shop that morning. He finally called out clearly: "See here, my lads, I don't wish to interfere with your private lives, but you are spending too much on drinks. Now, who has not had a dram this morning? Speak up." "I never touches it," said an old fellow. "I haven't had one," said Tom Dillon. "And what have you in bank, Abram?" asked the master. "Six hundred dollars," quoth Abram, feeling rich. "Well, I had no dram, because I spent the dime on a gown for Betty," said Tom. "I usually have a dram," said Tom to himself. "It would be well if Betty stood always in the way of the dram; then each little Betty would have clothes, and schooling, and books, and a good trade or dowry. Say you spend two dollars a week on drams; if you put it instead in a box for Betty, and drew out what she needed each year until she was ten, she would have a balance of one hundred and four dollars. Twenty-five dollars a year would clothe her when little, and seventy-five would be laid up. Betty would be an heiress." As Tom went home that night, he met a shabby old man selling oranges. "Hullo!" said Tom. "I've a nickel due to Betty in my pocket." "Two for five cents," said old Tim. When Tom went home, he bestowed one orange on Betty and one on Nora. He felt as if he should excuse such generosity and delicate attention to his wife and child. "You see, old Tim worked in our shop once. But he got paralytic, and so he's took to selling oranges to keep him out of the poor-house." "What did he earn in the shop?" asked Nora. "Say nine dollars a week, year in and out." "How many years did he work there?" "Thirty, I've heard say," replied Tom innocently. "And what did he spend on drams?" "Well, he took a little more than I do; but he was not a drunkard, after all. Let's say about three dollars a week." "Do you know what he'd have had if he had laid up that every week?" asked Nora. "No; I'm not so good at schoolin' as you, my lass." "Nigh eleven thousand dollars, without a mite of interest; but with interest he'd have gone away up to sixteen thousand or more. He'd have been a rich man now, not an orange peddler. A snug little house, a servant, good furniture, a warm hearth, a tidy table. Now what good does his drams do him, and he round in the cold and mud hobbling about, selling oranges?" Betty in a beatific state, the flavor of the orange in her mouth, her doll hugged in her arms; Nora, looking cheery, diligently cutting and sewing the little gown—these represented to Tom Dillon the price of two drinks. "What are you about, Tom?" some one asked at "nooning" next day. "I'm making a box to hold my drams for Betty." "Why, man, that child can't use drams." "She'll thrive on 'em surprisin'," responded Tom Dillon.—National Temperance Advocate.

CLIPPINGS.

At Kalamazoo College, Mich., the graduating class this year numbered seven. William M. Everts and William W. Farnham were elected to fill vacancies in the Yale College Corporation. A Danish Lutheran College, the only one of the kind in America, is to be erected in Blair, Nebraska. The upper classmen of Princeton have formed a law and order society to prevent the hazing of freshmen. Twelve thousand school children are now enrolled in the public schools, and about three thousand in private schools, in Minneapolis. Presidents Porter of Yale, Seelye of Amherst, Carter of Williams, McCosh of Princeton, and others have been engaged to lecture at Phillips Academy, Exeter. McAllester College, (Presbyterian), situated on Snelling Avenue, between Minneapolis and St. Paul, was formally dedicated Sept. 19th. It has an endowment of \$60,000 and real estate valued at about \$115,000. Forty-four students are enrolled. At the general council of the Roman Catholic priests and other dignitaries in Baltimore, a few months since, it was resolved to establish a university at Washington on an extensive scale. These men are aware of the importance of having such an institution at the National Capital, and they went immediately about earnest work to secure the necessary funds. An exchange tells us that the subscriptions already amount to nearly \$5,000,000. This seems almost incredible; yet the statement may be true.

Temperance.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

THE PRICE OF TWO DRINKS.

BY J. MCNAIR WRIGHT. "Remnants, three cents per yard! Whoop! Cheap enough! Goods is going down; hope wages won't go after them." Tom Dillon went on, hands in his pockets. What connected in his mind the brown calico sown with blue and yellow roses, with the thin, wet, fretful face of his Betty? Betty was ailing that day, her mother said, and she had thought fit to whine and hold out wistfully her little hand when her father went off to work. The fingers in Tom's pocket held ten cents, price of his regular morning drink. By some mental process it occurred to him that ten cents would buy three yards of calico, and that would make Betty a gown; and when she sat on his knee unfolding it at night, the cross, sickly face would glow child-like and gay. "She'll be more glad of the frock than I will of my dram," said Tom; and he turned back and asked for three yards of the calico. On the counter a basket held narrow white trimming, marked, "one cent." "Does that mean a cent a yard?" asked Tom. "Chip in a yard and bring the dime even." "It will make a very neat dress, and the edge will trim the neck and sleeves," said the shop girl pleasantly. "Just the price of a drink," said Tom, uneasily. "If all men would use their drink money so, there would be less ragged children and discouraged mothers."

Well, Betty was not ragged, but she was shabby, and Nora, his wife, was getting to look listless and hopeless. Was it his fault? He never was drunk, never drink-cross. Ten cents in the morning, the same at night, now and then a Sunday afternoon tippie, and a Monday off when he felt dull and cross—not much over two dollars a week, on the whole year, in and out; that was all. It was "all" that made the difference between comfort and safety, and narrowness and anxiety at home. Tom did not realize it. He picked up his parcel. "Suppose you buy the little girl a doll; these are only five cents," said the shop woman persuasively, holding up a doll. It

The following prayer was found on the cover of the Bible used by a Christian physician, Dr. H. H. James, of West Auburn, Pa.: "It was, this sister writes, an expression of the feelings with which he rose each day to enter upon the duties of his profession: 'O thou great Restorer of health, strength and comfort; grant thy blessing upon the professional duties in which I may this day engage. Give me judgment to discern distress, and skill to treat it; and crown with thy favor the means that may be devised for recovery; for with thine assistance, the humblest may succeed, as without it the ablest must prove unavailing.' Save me from all sordid motives, and endow me with a spirit of piety and liberality toward all, that I may enter into the various feelings by which they are respectively tried; may weep with those who weep, and rejoice with those who do rejoice; and sanctify thou their souls as well as heal their bodies."

Let faith and patience, and every Christian virtue they are called upon to exercise, have their perfect work, so that in the gracious dealings of the Holy Spirit and of thy providences, they may find in the end, what ever that end may be, that it has been good for them to have been afflicted. Grant this, O Heavenly Father, for the love of the adorable Redeemer, who while on earth went about doing good, and now ever liveth to make intercessions for us in heaven.

WINE IN THE CONGO REGION.

Mr. H. M. Stanley, in his new work, "The Congo and its Free State," shows how wine is doing much to deteriorate the value of African territory in the eyes of Europeans. Many of the new settlers, he says, are accustomed to take their glass of wine at mealtimes. What can the wine matter? The inexperienced ask pleadingly. Stanley answers: "To me, personally, nothing. To you, a sudden death; or perhaps a sun-stroke. Should you recover you will blame Africa. Africa is cruel! Africa is murderous! Africa means death to the European! And your stupid, unreflecting friend in Europe will echo the cry. 'Simply because a weakling like you could not resist your little glass at midday, must all this continent be subjected to the scourge of your fault-finding powers?'"

ITEMS.

It is reported that Congress has licensed 389 saloons in a section of the city of Washington measuring about 8,000 by 6,300 feet. "Our children cry for bread" was the motto displayed at the Chicago Socialist picnic, at which three hundred kegs of beer were consumed. "In taking a conscription in the Spring of 1852 for a district of Western Prussia, out of one hundred and seventy-four young men only four were declared admissible by the reviewing army surgeons, the rest being physically incapacitated by the use of alcohol." The trustees and members of the Second Street Methodist Church of Cincinnati recently protested against the granting of an additional liquor license near their church, urging that it was not needed, because there were already sixteen liquor saloons on the block; and yet the license was granted. In a manuscript entitled "Description of Barbados," in Trinity College, Dublin, which was written about 1651, occurs the following passage: "The chief fudding they make in the island is Rumbullion, alias Kill-Devil, and this is made of sugar-canes, distilled and is a hot, hellish and terrible liquor." This is supposed to be the earliest known mention of rum. Whatever effect drinking beer may have upon cricketers, says London Truth, it is clear, from a match that took place at Burton-on-Trent, that brewing is most disastrous in its consequences. A Burton eleven played against an eleven from Heanor. Mr. Tunley and Mr. Foord-Kecey went to the wicket first for the former and made sixty. The remaining eight wickets did not score a run, between them. Phillips Brooks recently, at a Boston meeting, said: "No word of mine shall ever be lifted up against fanaticism of any kind in the temperance cause. If there is any cause that justifies what appears to be fanaticism, it is this cause. There is nothing more disgusting and disheartening than to hear ease-loving men, living selfish, luxurious lives, railing against temperance fanaticism."

AN OLD DODGE.

That veteran temperance worker, Rev. Dr. Cuyler, of Brooklyn, gives an account of a visit to Portland, Me., made last Summer, from which we extract a small portion showing the devices to which liquor men resort in order to make it appear that legislation against the business is all a failure. It argues a weak cause when such means are employed to give it strength. Doctor Cuyler says: "Last Summer I went to Maine. I remember the time when my beloved old friend, General Dow—who a few days ago reached his eighty-first birthday—and myself rode through the streets of that beautiful city in which he rode as a conqueror. He said: 'My friend Cuyler, there is not an open dram-shop to-day in Portland; both distilleries are down.' That was thirty-four years ago. The world has been disputing again and again: 'Is the law a failure or a success in Portland?' The first night I was in Portland last August I went down into the most suspicious and ill-conditioned streets about the docks. I kept my eyes open sharply and looked into every suspicious place, and I came back without having found a solitary establishment in which strong drink was visible. There were lots of bottles marked 'brandy,' and 'gin,' and several such very intelligible mottoes, but every one was colored water. Do you suppose any one of those men would have been fool enough to have bottles marked in that way if they intended to sell intoxicating liquors? I saw several of those bottles afterwards at the sheriff's headquarters, and they were colored water put up for their own purposes, part of the argument being that strangers and verdant visitors such as myself might go away and say, 'Why, the thing is as public and transparent as it is in New York.'"

The Sabbath Recorder.

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REV. L. A. PLATTIS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor. REV. E. P. SAUNDERS, Business Agent.

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POOR and humanity. Through all the dust and heat, Turns back with bleeding feet, By the weary road it came, Unto the simple thought, By the great Master taught, And that remaineth still: Not he that repeateth the name, But he that doeth the will.

THE President has appointed Thursday, Nov. 26th, as the day for National Thanksgiving.

THE CORNET BAND of Alfred University is displaying some fine musical talent. The organization is one in which the University and citizens of Alfred may justly feel pride.

THE BUSINESS AGENT asks us to remind our subscribers that volume 41 of the SABBATH RECORDER is drawing to a close. Those who have not yet paid for it should do so as soon as possible.

THE SPIRIT of hatred toward the Chinese, on the Pacific coast is becoming more and more intense. Recent demonstrations, in various places in Washington Territory, have been of a most bitter and determined character.

It is difficult for people to see the error of that which has the sanctions of age and of numbers. There was an old philosophy which said, "Whatever is right."

the case with the practice of infant baptism and the observance of the so-called Sunday Sabbath. If a man is pressed for his Scripture authority for either practice, his reply is quite likely to be, in substance, "nearly the whole church observes these practices, and ecclesiastical history shows that they are of very long standing."

It is related of General Sheridan that, when he was in Washington, he was not much of a society man, and, consequently, he was far from being popular.

ACCORDING to the vote of the General Conference requesting him to do so, Bro. W. C. Titsworth prepared, for the columns of the New York Independent, a brief synopsis of the doings of the Conference, and of the societies.

Communications.

THE POWER OF THE PULPIT. BY W. C. DALAND.

Ever and anon reference is made to the so-called "decline in the power of the pulpit." It is said that the pulpit is losing its hold on the minds of men, and that other agencies are rapidly taking its place.

almost freedom, questions which the minister too often fancies to be his peculiar prerogative, but which he begins to see men will not consider settled by his ipse dixit, or even by a quotation from Scripture.

Many can remember the time when the church was the one important institution in society, the great center of intellectual, social and moral activity. The minister was the ruler of his church, revered by all his congregation, as well as by all within the bounds of his parish, even though not of his fold.

Some see in this change merely a curious phenomenon, a fact to be explained. Others see in it cause for alarm. Still others again find reason for much exultation. Superficial observers mistake it for the decline of Christianity as a power in the world.

The function of the pulpit is three-fold; didactic, evangelistic, and prophetic. It makes the minister a teacher, a herald of the gospel to the unconverted, a mouth-piece of Jehovah, calling to his recreant church to rise from her lethargy and do her Master's work.

the very depths of their being. Men will no longer listen to cut and dried solutions of insoluble mysteries. Doctrinal and ethical preaching we must have, but the terrors of the law and the divine decrees will no longer help the minister carry his audience whither he will.

In the apostolic church, teaching was not the prerogative of a class. He who could teach taught. Every believer, however, carried the good news of salvation. Nowadays the didactic function is becoming properly adjusted by the laws of demand and supply.

This decline is rather apparent than real. The pulpit begins to recognize the state of affairs as to teaching. This is well. But the great secret of the minister's power lies at his hand. His work to-day is that of a prophet; his message is to the idle church members at ease in Zion.

The minister must bring the most untiring zeal to bear upon the lives of his own congregation. They are confessedly his supporters. He must make them his enthusiastic helpers. If he cannot do this, how shall he expect to influence outsiders?

before, but it is latent. It must be exercised through the medium of the pew ere it will be developed. The "decline of the power of the pulpit" teaches a lesson. Let the pew ponder, and let the pulpit profit.

SOUTH-WESTERN YEARLY MEETING.

The Seventh-day Baptist South-western Yearly Meeting, in its 9th annual session, met with the church of Nortonville, Oct. 23, 1885, at 10:30 A. M.

The introductory sermon was preached by Eld. G. J. Crandall; theme, True Discipleship, text, John 8: 31, 32.

The meeting was called to order by the Moderator, O. W. Babcock.

On motion a committee of three, consisting of Deacons J. G. Hummel, Smaley Babcock, and S. P. Griffen, was appointed on religious exercises; after which the meeting adjourned to 2:30 P. M.

The afternoon session was opened with prayer by Eld. Main, after which the minutes of the last Yearly Meeting were read.

Communications from the neighboring churches were then received:

Eld. G. J. Crandall, North Loup, Neb., reported the church working in harmony, with a general desire among the people for a higher plane of Christian living.

Eld. H. E. Babcock, of Orleans, Neb., stated that he had a general interest in the work of the Master, but a special interest in the little church at Orleans.

Eld. D. K. Davis, of Long Branch, Neb., reported that they were trying to hold up the banner of Christ, and that there is a great growth in benevolence.

At 3:30 P. M. there was a special meeting, at which the minutes of the 3d chapter. At 7:30, there was preaching by Eld. G. J. Crandall, from 2 Kings, a portion of the 3d chapter.

The Moderator appointed the following committees: On time and place of next meeting—Dr. H. R. Maxson, Oscar Babcock, S. H. Stillman.

On nominations for next meeting—J. F. Babcock, D. C. Burdick, H. D. Babcock. On nominations for officers—Eld. S. R. Wheeler, Dea Daniel Clark, Benjamin Booth.

On resolutions—Eld. A. E. Main, Eld. G. J. Crandall, Eld. D. K. Davis. On nominations Sabbath school board—J. H. Titsworth, N. R. Stillman, Mrs. Kate Perry.

Eld. G. J. Crandall requested that the next Yearly Meeting be held with the church at North Loup.

The business meeting was then adjourned until First-day, at 9 o'clock A. M. On Sabbath evening there was preaching by Eld. D. K. Davis, text, "According to your faith be it unto you."

Sabbath morning, Eld. A. E. Main preached from Neh. 2: 17, 18. After preaching, a collection, amounting to \$20 76, was taken for the benefit of the Missionary Society.

Sabbath afternoon, at 3:30 o'clock, Bible-school exercises were conducted by Eld. D. K. Davis, assisted by Dea. J. G. Hummel and Elders G. J. Crandall, H. E. Babcock, and S. I. Wheeler.

At the business meeting on First-day, on reports of Committees, it was voted to hold the next session of the meeting with the

church at North Loup, Neb. was appointed to preach the Sabbath, with J. J. White as moderator. Officers were elected as follows: Moderator—B. A. Chase.

The Committee on Resolutions reported the following: 1. Whereas our churches sit

2. Resolved, That in view of the fact that the members of the churches are so far from the scenes of the North-western Yearly Meeting, and are practically deprived of the privilege of attending the same, it is the sense of these churches that they should take steps to have a Yearly Meeting held in their midst.

3. Resolved, That in view of the fact that the members of the churches are so far from the scenes of the North-western Yearly Meeting, and are practically deprived of the privilege of attending the same, it is the sense of these churches that they should take steps to have a Yearly Meeting held in their midst.

The following Sabbath school was elected: Superintendent of at North Loup, Neb., O. W. Babcock, Eld. H. E. Babcock, J. T. Babcock, L. E. Hummel, Crandall.

The first resolution was taken up by G. J. Crandall, S. R. Wheeler, J. J. White, and D. K. Davis, when, the resolution for the special order was laid over until after the meeting.

At the afternoon session, the minutes of the first consideration of the first resolution resumed, and remarks were made by Wheeler, J. H. Titsworth, and the resolution was adopted.

A Committee to further consider the first resolution as follows: Elds. S. R. Wheeler, G. J. Crandall.

The second resolution was taken up by A. E. Main, D. K. Davis, and S. I. Wheeler, and was adopted.

At 3:30 P. M. there was a special meeting, at which the minutes of the 3d chapter. At 7:30, there was preaching by Eld. G. J. Crandall, from 2 Kings, a portion of the 3d chapter.

After preaching, a covenant meeting was held.

Adjourned to meet with the church at North Loup, on the Sixth-day before the Sabbath in October, 1886, at 10:30 A. M.

L. E. HUMMEL

TRACT SOCIETY.

Receipts in October.

Table with columns for Name and Amount. Includes entries like Demand Loan, Subscriptions to Light of Home, Mrs. G. L. Green, Noank, Conn., Paper \$3, De Boeckhappert, etc.

Selected Miscellany.

A CHILD'S PRAYER.

Father, keep thy little one safe this night. Through dark hours, until the sun brings us light.

"ALL THINGS ARE YOURS."

So wrote Paul to the partially divided and disputing believers at Corinth. He would withdraw them from their petty preferences and jealousies and lift them to a view of their nobler possessions.

There is nothing like an apprehension of the fullness and blessedness of the gospel to cure us of our narrowness, our partisan prejudices, and make us forget the little things that annoy us.

It would seem that after the apostle had gone over the inventory of the possessions of believers to a certain point, he found it impossible to specify them all.

When our divine Master says to us, "Cast your care on me," he does not release us from legitimate duty, or the joy of doing it.

Let Christians therefore rise above all petty strifes and worldly entanglements, and lose themselves in the fullness of gospel privileges, and unselfish and noble services for the furtherance of Christ's blessed cause.

From time immemorial whenever God has had any work of special importance to be accomplished, he has trained men and women for that purpose by means and methods peculiarly adapted to it.

Watch the faces as they go by you of a crowded street, and just notice what a tired look many of them wear.

A TONIC FOR THE TIRED.

Watch the faces as they go by you of a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we could find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave.

direction of personal preference, and social comfort are mysteriously thwarted, and thus another course, diametrically opposed to personal tastes at first, is the only one through which any advancement seems possible to be made.

WHY PEOPLE DO NOT GO TO CHURCH.

Rev. Dr. Bradford, after summing up all the various reasons given by the artisans why they do not attend church, very naturally comes to the obvious conclusion that all considerations of this subject as related to sociology are to be associated with the indispensible fact that the cause of pauperism, of crime, of domestic infelicity, of church neglect, is the depraved human heart.

INDIVIDUAL RESPONSIBILITY IN CHURCH WORK.

The whole Christian world is fast tending not toward an ecclesiasticism, but toward a preachership. The members of the churches want the preachers to do their preaching, their praying, their church-going, and, in fact, all their religious duties.

There is no one fact more strongly and clearly set forth in the Scriptures than the personal, individual responsibility of the members of the church to each other, and to the church.

Character is so much more than wealth or knowledge, fame or power, that it is the measure of the man. When a man is placed in a prominent position of any sort whatever, we say at once, "What is he worth?"

OUR LIMITED FACULTIES.

The first lesson of true wisdom is the limited nature of faculties, the reality and the extent of ignorance. In St. Paul's days, and under his very eyes, there were men who thought that the conversion of the heathen and the establishment of a world-wide church might have been secured at a less cost than that of the reprobation of the majority of the Jewish people.

When our divine Master says to us, "Cast your care on me," he does not release us from legitimate duty, or the joy of doing it. He aims to take the needless tires out of us by taking sinful anxiety out of our hearts and putting the tonic of trust into its place.

TRAINED FOR THE WORK.

From time immemorial whenever God has had any work of special importance to be accomplished, he has trained men and women for that purpose by means and methods peculiarly adapted to it. Even with reference to what may be called the ordinary work of prosecuting the interests of his kingdom, God exercises a special care over the training of his servants, although it may not conspicuously appear to the multitude.

What he is being trained for, except in a general way, namely, that it is for God's service. But as to whether he is to be instrumental in accomplishing anything beyond the ordinary labor which belongs to the Christian brotherhood, the servant of God is often ignorant, until he is fairly engaged in some conspicuous sphere into which he has been providentially and, perhaps, suddenly placed.

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WHY PEOPLE DO NOT GO TO CHURCH.

Rev. Dr. Bradford, after summing up all the various reasons given by the artisans why they do not attend church, very naturally comes to the obvious conclusion that all considerations of this subject as related to sociology are to be associated with the indispensible fact that the cause of pauperism, of crime, of domestic infelicity, of church neglect, is the depraved human heart.

INDIVIDUAL RESPONSIBILITY IN CHURCH WORK.

The whole Christian world is fast tending not toward an ecclesiasticism, but toward a preachership. The members of the churches want the preachers to do their preaching, their praying, their church-going, and, in fact, all their religious duties.

There is no one fact more strongly and clearly set forth in the Scriptures than the personal, individual responsibility of the members of the church to each other, and to the church.

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Popular Science.

Misses MacCormack, of this city, have been successful in their efforts to secure a large quantity of the finest quality of white powder, run about widely and to the injury of many a fair complexion.

English Channel. A projected scheme for building the channel to connect France has met with so decided a House of Commons, that it probably will not be brought to time to come.

Brick in Ancient Rome. The ancient Roman boasted the Roman brick, and left it to us as a generally superseded but other kinds of stone, and made that owing to our sphere it costs more to keep free from oxidation than there are more brick than in heavy warehouses.

Tricks of the Chewing Gum. According to the Portland great gum year in Maine, Penobscot, and now that ing up into the north and are coming out, the air is with the perfume of spruce knees and bark are not the parts of the greater timber is worth considerable, even just as it is hacked from the trees.

Chasing Screw Threads. The oldest of methods of form to start the thread by a starter and finish with a screw points or teeth. It has been proved by demonstration operating—reproducing—so use are defective in uniform very accurate machinery a remedy have been built a remedy the defect. These expensive, and this expense some shop managers from one of these mechanical men, has tried a reversion of with modern improvements, he can chase a thread with mathematical exactness, sufficient of fine machinist work is not peculiar, except in the details. He uses a single tool to start and seat all the method. Soon as finished, he puts in a chaser has eight, or ten threads, each that is, each of them left. This is run squarely along after teeth cutting or more than the leading tool forms the thread, but for puts in a chasing tool on ward tooth of which is ers being merely follow. With this arrangement he error of the first tool cutting, or at least reduced, teeth of the chaser, which eight, or more teeth.

Prayer-Meeting Converts. At our prayer-meetings of late our Lord has very graciously spoken to one and another of the unconverted among us. What a mercy that they were so far interested as to come! We have not said very much to them, but we have been praying for them, and we have talked of the joys of our holy faith, and one after another they have quietly given their hearts to God while in the prayer-meeting.

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Popular Science.

MESSES. McCOOK AND BALL'S observations of the action of corrosive sublimate on a species of ant in Nicaragua are exceedingly interesting.

ENGLISH CHANNEL TUNNEL.—The projected scheme for building a tunnel under the channel to connect France with England has met with so decided a defeat in the House of Commons, that the question will probably not be brought up again for some time to come.

BRICK IN ANCIENT ROME.—Though an ancient Roman boasted that he had found Rome brick and left it marble, the former has generally superseded both marble and all other kinds of stone, and even here in the heart of the iron industry, complaint is made that owing to our sulphurous atmosphere it costs more to keep iron painted and free from oxidation than it is worth, and there are more brick than iron fronts in our heavy warehouses.

GOD GAVE HIS BEST.—The worst of us need the very best God gave His best, even His only Son to redeem the lost world.

TRICKS OF THE CHEWING GUM TRADE.—According to the Portland Press, this is a great gum year in Maine, especially on the Penobscot, and now that the sun is climbing up into the north and the lumbermen are coming out, the air is fairly redolent with the perfume of spruce.

PRAYER-MEETING CONVERTS.—Prayer-meetings of late our Lord graciously spoken to one and another the unconverted among us.

CHASING SCREW THREADS.—One of the oldest of methods of forming a screw was to start the thread by a single point cutter and finish with a chaser of several points or teeth.

Perhaps his theory is faulty, but it has been proved by experiment and practice that he had made an improvement on the ordinary method of screw threading.

THE ALL DOCTOR'S STORY.—"I wish you would take this package to the village for Jim," he said hesitatingly.

"Thank you, Jim," he said; "I was going myself, but somehow I don't feel very strong to-day."

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

THE CHANCES OF LIFE.—On this subject a writer in one of our foreign exchanges makes this estimate: "Select 100,000 healthy boys and girls from the public schools of our country."

THE HARVESTING OF SOULS.—There is no doubt that, in respect to conversions, the results are wholly inadequate to the agencies employed.

EVANGELI HAROLD.—A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDISH OF AMERICA.

WANTED.—An active Man or Woman in good salary to sell our goods. Salary \$12 per Month and Expenses.

THE ALFRED SUN.—Published at ALFRED CENTRE, ALLEGANY CO., N. Y. DEVOTED TO UNIVERSITY AND LOCAL NEWS.

WANTED.—An active Man or Woman in good salary to sell our goods. Salary \$12 per Month and Expenses.

Burlington Route C.B. & O.R.R.—It is the only line with its own track from CHICAGO TO DENVER.

THE GREAT LIGHT CHURCH LIGHT.—FRINER Patent Electric Light for Churches, Stores, Show Windows, etc.

Man Wanted.—SALARY \$75 per week. In his locality, responsible house, or business.

MONEY.—Send 6 cents for Specimen. 100-1500. Merchants' Block, CHICAGO, ILL.

Vassar College, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN.

A. B. C. STEAM COOKED CRUSHED WHITE OATS.—A. B. C. Wheat, A. B. C. Barley, A. B. C. Oats.

AMUSING STORIES, OR TRIVIAL TREATMENT OF THE SUBJECT MATTER; SUPERINTENDANTS, WILL, SOMETIMES, IN THE PLATFORM REVIEW OF THE REASON, LABOR APPARENTLY RATHER TO DISSEminate THAN TO FASTEN IMPRESSIONS ALREADY MADE.

CATALOGUE OF BOOKS AND TRACTS.—THE AMERICAN SABBATH TRACT SOCIETY.

MUSICAL DEPARTMENT.—ALFRED CENTRE, ALLEGANY CO., N. Y.

HELPING HAND.—A BIBLE SCHOOL WORK.

MILTON COLLEGE.—Two Departments: Preparatory, and Collegiate. Three Courses of Study: Classical, Scientific, and Teachers.

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San Jones.—RARE BUSINESS CHANCE. The advertiser, having a manufactory, desiring his entire time, will sell his real estate.

ALFRED UNIVERSITY.—ALFRED, N. Y. EQUAL PRIVILEGES FOR YOUNG LADIES AND GENTS.

A SIXTEEN-PAGE RELIGIOUS MONTHLY.—HOLLAND, LANGUAGE.

MUSICAL DEPARTMENT.—ALFRED CENTRE, ALLEGANY CO., N. Y.

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San Jones.—RARE BUSINESS CHANCE. The advertiser, having a manufactory, desiring his entire time, will sell his real estate.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Sabbath School, published by the American Sabbath Tract Society.

SITUATIONS FREE.—To our subscribers only—can be obtained through the School Bureau department of the CHICAGO CORRESPONDENCE UNIVERSITY.

New York Medical College and Hospital for Women.—The regular Winter Session (Twenty-second year) will commence October 2, 1885.

McShane Bell Foundry.—Finest Grade of Bells, Cast Iron and Brass.

AGENTS WANTED for our new Religious book, the greatest success of the year.

BUCKEYE BELL FOUNDRY.—Bells of Pure Copper and Tin for Churches, Schools, Fire Alarm Bells, etc.

\$5.45 FOR 27c.—No of their friends will receive, by mail, Staple Goods, no cash required.

4% LONG LOANS.—To stand as long as interest is kept up. Personal security only for interest.

ELASTIC TRUSS.—Ladies desiring for the Fall will do well to send for our Premium Truss.

GIVEN AWAY.—Ladies desiring for the Fall will do well to send for our Premium Truss.

ATLANTIC TEA COMPANY, FITCHBURG, MASS.—To introduce our new Catalogue of papers and curious Novelties we will GIVE AWAY 4000 sets of elegant gold edged stamps.

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The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1884.

FOURTH QUARTER.
 Oct. 1. Eliah at Dothan. 2 Kings 6: 9-23.
 Oct. 7. The Famine in Samaria. 2 Kings 7: 1-17.
 Oct. 14. Jehu's False Zeal. 2 Kings 10: 10-31.
 Oct. 21. The Temple Repaired. 2 Kings 19: 1-13.
 Oct. 28. Death of Eliah. 2 Kings 2: 14-22.
 Nov. 4. The Story of Jonah. Jonah 1: 1-17.
 Nov. 11. Effect of Jonah's Preaching. Jonah 3: 1-10.
 Nov. 18. Hezekiah's Good Reign. 2 Kings 18: 1-12.
 Nov. 25. Hezekiah's Prayer Answered. 2 Kings 19: 1-17.
 Dec. 2. The Sinful Nation. Isaiah 1: 1-18.
 Dec. 9. The Suffering Saviour. Isaiah 53: 1-12.
 Dec. 16. The Ordinal Institution. Isaiah 55: 1-13.
 Dec. 23. Quarterly Review.

LESSON VIII.—HEZEKIAH'S GOOD REIGN.

BY JOHN M. MOHRER.

For Sabbath-day, Nov. 21st.

SCRIPTURE LESSON.—2 Kings 18: 1-12.

1. Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahas king of Judah began to reign. 2. Twenty and five years old was he when he began to reign; and he reigned twenty and five years in Jerusalem; and his mother's name was Abi, the daughter of Zechariah. 3. And he did that which was right in the eyes of the Lord, according to all that David his father had done. 4. He removed the high places, and brake the pillars, and cut down the Asherah; and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. 5. He trusted in the Lord, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him. 6. For he clave to the Lord, he departed not from following him, but kept his commandments, which the Lord commanded Moses. 7. And the Lord was with him; whithersoever he went forth he prospered; and he rebelled against the king of Assyria, and served him not. 8. He smote the Philistines unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city. 9. And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. 10. And at the end of three years they took it: even in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken. 11. And the king of Assyria carried Israel away into Assyria, and put them in Halah, and in Habor, on the river of Gozan, and in the cities of the Meles: 12. because they obeyed not the voice of the Lord their God, but transgressed his covenant, even all that Moses the servant of the Lord commanded, and would not hear it, nor do it.

GOLDEN TEXT.—“He did that which was right in the sight of the Lord.”—2 Kings 18: 3.

TIME.—726 B. C., about 75 years after our last lesson.

OUTLINE.

- I. The good king Hezekiah. v. 1-3.
- II. He destroys idolatry. v. 4.
- III. He trusts in the Lord. v. 5, 6.
- IV. He is prospered. v. 7, 8.
- V. The end of the kingdom of Israel. v. 9-12.

INTRODUCTION.

At the time of which we study to-day, Israel and Judah were both in a state of religious decline. The interval between the repairing of the temple by king Jehoshaphat and the reign of Hezekiah, Judah sometimes fell into declension under the rule of wicked kings, and rose to prosperity under the rule of good kings, while the kingdom of Israel grew worse and worse, until it was finally overthrown, or captured by Shalmaneser, king of Assyria, of which event to-day's lesson speaks.

EXPLANATORY NOTES.

V. 1. In the third year of Hoshea. The nineteenth, last, and best king of Israel. He was son of Elah who was king of Israel for only one year, he being killed, while drunk, by Zimri. In the latter part of the third year of Hoshea's reign, Hezekiah began to reign in Judah. He was the twelfth king of Judah.

V. 2. When he began to reign he was but twenty-five years old, and reigned twenty and five years in Jerusalem, or from 726 B. C. to 699. His mother's name was Abi. He was the son of Ahas and Abi, or Abijah of 2 Chron. 29: 1. His father was a wicked king; his mother, the daughter of Zechariah, a prophet, was a good woman, which may account for the righteousness of her son.

V. 3. And he did that which was right in the eyes of the Lord. Many a wrong may seem right in the eyes of men, but to do right in the eyes of the Lord, is right. He was one of the three good kings of Judah. According to all that David had done. The goodness of kings was always measured by that of David. They were right or wrong as compared to his righteousness.

V. 4. He removed the high places. It was an early practice to build altars on high places. Even Abraham built an altar on a mountain near Bethel. He destroyed those altars found on high places, built for idolatrous worship. Brake the pillars. Memorial pillars of stone were often erected to commemorate some divine manifestation, as in the case of Jacob at Bethel; but these pillars were erected to Baal worship. They were destroyed. And cut down the Asherah. These were wooden pillars to Ashtoreth, the female god, as the stone pillars were to Baal, the male god. They were cut down. And he brake in pieces the brazen serpent that Moses had made. This is the same brazen serpent used in the miraculous healing of the Israelites. Num. 21: 9. It had become an object of worship, therefore it was broken. For unto those days the children of Israel did burn incense to it. That is to say, from the time that Moses made use of the brazen serpent to heal the Israelites down to the time of Hezekiah, or at intervals, at least, it had become an object of adoration, and incense had been burned to it as to an idol. And he called it Nehushtan, a name by which it was generally known, meaning, “the brass thing.”

V. 5. He trusted in the Lord. He believed in God from the heart. It was a heart service that he rendered. The God of Israel. The true God; Jehovah. So that after him was none like him. nor before him. The same is said of Jonah, 2 Kings 23: 25. Each was, perhaps, peculiarly like himself.

V. 6. For he clave to the Lord. Other kings had committed their reigns; doing “right in the eyes of the Lord,” but had degenerated, and gone into idolatry and wickedness; but Hezekiah remained true to the end, keeping his commandments both the moral and ceremonial laws.

V. 7. The Lord was with him. To protect and

defend him, and to make all things work together for his good. Whithersoever he went forth he prospered. He was successful in whatever he undertook. He rebelled against the king of Assyria, and served him not. An agreement had been made by Hezekiah's father, that the kingdom of Judah should pay a tribute to the kingdom of Assyria. He now refuses to pay any longer.

V. 8. He smote the Philistines unto Gaza. He assumed the aggressive against the Philistines, and recaptured several of the cities that his father had lost in previous battles, and took from them all of their cities, with the exception of Gaza, and the borders thereof, including the smallest place with a watch-tower in it, to the strongest fortified city.

V. 9. Shalmaneser king of Assyria came up against Samaria, and besieged it. In the fourth year of Hezekiah's reign, and in the seventh year of Hoshea's reign—kings of Judah and of Israel—Shalmaneser, king of Assyria, came up and besieged Samaria, the capital of the kingdom of Israel. He had some time before led his forces into Palestine on account of Hoshea's revolting against his authority, at which time Hoshea “acknowledged himself a servant” of the Great King, and consented to pay him a fixed tribute annually. He soon after concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B. C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria.

V. 10. The siege lasted three years, when Samaria was taken. V. 11. And the king of Assyria carried Israel away into Assyria, etc. Shalmaneser commenced the siege, but it is uncertain whether he conducted it to its close or not. The king of Assyria spoken of in this verse is supposed to be Sargon who succeeded Shalmaneser. “This was the end of the kingdom of Israel. The people never returned to become a kingdom again.”—Polowd.

V. 12. Because, etc. The writer gives, in this verse, the reason why the Lord permitted the Israelites to be carried off into captivity. They “were so confirmed in sin, so hardened against every good influence, that there was no possible hope of their reformation. God did everything possible for their salvation. He taught them his law, he gave them religious instructions he disciplined them with sorrow, he blessed them with prosperity, he rewarded their obedience, he worked miracles for them, he sent them prophets to warn and teach and guide, he bore long and patiently with them; but it was all in vain. They grew worse and worse, and at last they met their final and hopeless doom.”—Polowd.

PRACTICAL THOUGHTS.

- 1. The responsibility of parents to influence their children, both by precept and example, in the way of right. v. 1-3.
- 2. The duty of Christians to discountenance every evil in the community. v. 4.
- 3. Trust in the Lord. v. 5.
- 4. Be true to the end of life. v. 6.
- 5. “Seek ye first the kingdom of God, . . . and all these things shall be added unto you.” v. 7, 8.
- 6. God will destroy the impenitent. v. 9-12.

MARRIED.

In DeRuyter, Madison Co., N. Y., Oct. 20, 1885, by Rev. J. Clarke, Mr. REUBEN KINNING and Mrs. MARGARET HEATH, both of Cuyler, Courtland Co., N. Y.

At the home of the bride's parents, New London, N. Y., Nov. 5, 1885, by Eld. H. D. Clarke, Mr. CHARLES P. MAXSON, of Brookfield, and Miss ELIZA L. PERRY.

At the residence of the bride's parents, in Emporia, Kan., Sept. 17, 1885, by Rev. J. A. Reed, Mr. CLIFFORD E. TITSWORTH, of Pardo, and Miss MAGGIE E. PATTERSON.

DIED.

In Lowville, N. Y., Oct. 12, 1885, of congestion of the brain, SHERMAN H. ROBINSON, aged 23 years, 1 month and 13 days. He was the son of Horace P. and Fanny L. Robinson, of Watson, and grandson of Eld. Elihu Robinson. He experienced religion, under the labors of Eld. Huffman, in Waton, 1877. He was very kind and sociable and had been successful in business. He and a brother had just completed a dwelling house and a store in Lowville. It is probably in this building that he overworked and brought on his final sickness. It was hard to see this strong young man, who had been the picture of health yield in the hands of death. We are reminded again that in the midst of life we are in death. We thank God that even death is to be destroyed. In this do we hope. T. B. R.

In New London, N. Y., Oct. 25, 1885, of paralysis of the heart, Mrs. SARAH A. TUTTLE, wife of Salmon Tuttle, aged 65 years, 6 months and 23 days. Funeral services were held in the M. E. church; sermon from John 14: 2, by pastor of the Seventh-day Baptist Church. A large assembly gathered in sympathy with the afflicted family, and to view for the last time one who, in life, had befriended many of them while in adverse circumstances. H. D. C.

In New York City, Nov. 1, 1885, of membranous croup, PRUECK MARIA, only daughter of Stephen and Henrietta V. Babcock, aged 6 years, 2 months and 21 days. Her remains were taken to Rhode Island, and funeral services were held at the residence of her grandmother, Mrs. Phebe Babcock, at Potter Hill. Interment in First Hopkinton Cemetery. W. C. D.

In DeRuyter, Madison Co., N. Y., on the morning of Oct. 29, 1885, of neuralgia of the heart, Mrs. CARRIE STILLMAN, wife of Daniel E. Stillman, aged 40 years. She was in good health up to 4 o'clock P. M., 11 hours before her death. She was highly esteemed by the community in which she lived. She leaves a husband, three children, and a large circle of kindred and friends to mourn her sudden and untimely death. J. C.

In Syracuse, N. Y., Oct. 20, 1885, of consumption, Miss JENNIE TAYLOR, aged 24 years. She was born and reared in the village of DeRuyter, N. Y. She was taken to Syracuse for treatment, and brought back to her native village for burial.

In Hopkinton, R. I., Oct. 23, 1885, after a lingering sickness and much suffering, Mrs. MARY A. BURDICK, wife of Wilson Burdick, aged 33 years. She leaves a husband and two children. H. S.

In Lewiston township, Fulton Co., Ill., Nov. 1, 1885, of consumption, MARELLA B. PHILLIPS, widow of Waitstill Phillips, deceased, aged 77 years. She was born in New Hartford, Litchfield Co., Ct. July 30, 1807, was married July 26, 1828, was baptized by Eld. Wm. B. Maxson, and united with the Brookfield (N. Y.) Seventh-day Baptist Church, and continued a worthy member there until her death. She was a faithful Christian, always endeavoring to let her light shine, especially on the Sabbath truth, and was well esteemed by all who knew her. She had been in feeble health for the last two years, but was

continued to her bed only eight weeks. Funeral services were conducted by Eld. S. NEFF, Missionary Baptist. Friends and relatives wishing further particulars, may address W. T. Phelps, at Cuba, Fulton county, Ill.

SPECIAL NOTICES.

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

PLEDGE 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.

PROGRAMME for the session of the Ministerial Conference of the Western Association, to be held at Shingle House, Pa., beginning on the evening of the third Tuesday in November, the 17th: Introductory Sermon A. A. Place.

Is it our duty, as a denomination, to direct missionary efforts toward the conversion of the Jews? J. Summerbell. The probable future of the Roman Catholic Church. L. A. Platts. Ought our churches to require of candidates for the ministry a theological education? L. H. Kenyon. How shall we set young people to work, so that they may come into the activities of Christian life? W. S. Wells. Principles of Scripture interpretation. D. E. Maxson. Committee to report programme for next session: J. Summerbell, W. C. Thiaworth, A. G. Crofoot.

O. S. MRLLS, Secretary. P. S. There will be no changes in time, place, or programme. Teams will meet those who come on the train on Monday, at Ceres. Train leaves Wellsville at 8 o'clock P. M.

The Yearly Meeting of the Seventh-day Baptist Churches of New Jersey and New York City, will meet with the Church at New Market, N. J., on Sixth-day, Nov. 20th, at 2.30 P. M., to continue three days.

Sixth day, 2.30 P. M., Sermon by Rev. T. L. Gardner, of Shiloh.

7 P. M., Praise Service, led by Rev. J. G. Burdick.

7.30 P. M., Prayer and Conference meeting led by Rev. A. H. Lewis, D. D., Plainfield.

Sabbath, 10.30 A. M., Sermon by Rev. T. L. Gardner, of Shiloh, followed by communion.

8 P. M., Sabbath-school, conducted by Geo. H. Babcock, of Plainfield.

7 P. M., Praise Service.

7.30 P. M., Sermon by Wm. C. Daland, of Union Theological Seminary of New York City.

First-day, 10.30 A. M., Sermon by Rev. A. H. Lewis, Plainfield.

7 P. M., Prayer and Conference Meeting.

7.30 P. M., Sermon by Rev. A. E. Main, D. D., of Ashaway, R. I.

J. G. BURDICK, Chairman.

L. T. TITSWORTH, Clerk.

The next Quarterly Meeting of the Seventh-day Baptist Churches of Connecticut and Rhode Island will be held with the First Western Church, Dunn's Corners, R. I., beginning Sabbath morning, Nov. 14, 1885, at 10.30 o'clock. The following is the programme: Sabbath morning, preaching by O. D. Sherman, followed by collection for missions. Sabbath afternoon, at 2.30 o'clock, Sabbath-school services, conducted by A. E. Main. First-day, 10 A. M., business meeting. 10.30 A. M., preaching by U. M. Babcock. 11.15 A. M., discussion of some of the best methods for overcoming liquor drinking and the liquor traffic. 2.30 P. M., preaching by L. F. Randolph. 8.15 P. M., remarks upon Sabbath desecration. O. U. WHITFORD, Secretary.

The New York Seventh-day Baptist Church holds regular Sabbath services in "Association Hall," corner 4th Avenue and 28d St.; entrance on 28d St. Divine service 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 services.

A CARD OF THANKS.—The friends of Villa Ridge, Stone Port and Farnis, Ill., and Marion, Emporia and Nortonville, Kan., and DeWitt, Ark., with whom I have been sojourning for more than three years past, will please accept my thanks for favors, and kind hospitality received at their hands. Dear brothers and sisters in Christ, let us all labor and pray, and do our work well, as becometh faithful followers of him, that his cause may be extended in the earth. With asking an interest in your prayers, that I may live faithful, and with you all gain a home with the redeemed, I remain your brother in the faith of the gospel. H. P. GRACE.

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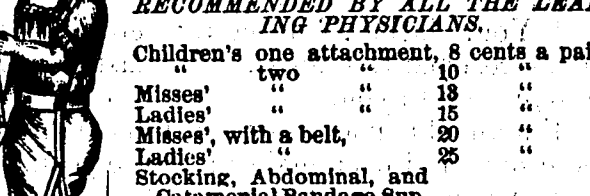
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