evangelical States of Germany in 1530 by Melancthon,—the Calvinistic, Armenian and multitudes of others, to meet the diverse shading of beliefs in the Presbyterian Church. The study of creeds and of their misuse at first inclines the student to doubt their utility; and were it not that the misuse of other things, good and useful in themselves, often proves hurtful and destructive, such conclusion would seem legitimate. For instance, food for the support of life and strength by misuse may damage us; medicine, the handmaid of nature to cure disease and heal the sick, by misuse may destroy the patient. So the misuse of creeds, as maintained by Dr. Channing, may have mystified, misled, and, as occasion required, to strengthen and support the already apostatizing church.

III. The Apostles’ Creed, as its name suggests, was long supposed to have originated with the apostles. But it has long since been conceded that it was not formulated earlier than the close of the 4th century; and little was known of it before the middle of the 8th century. The Apostles’ Creed is involved in greater doubt, both in regard to the time of its origin and in regard to its authorship. Indeed, the fact that it did not obtain recognition until the last of the eighth or commencement of the ninth century, plainly indicates that it could not have been the work of Athanasius.

These three creeds have attained recognition as ecumenical, and have gained large notoriety, as declarations of religious faith. As already indicated, both before and since the origin of this trio of important creeds, many other formulated systems of less notoriety have arisen. Especially is this the case since the Good Shepherd, through Wickliffe, Luther, Melancthon, and the host of reformers, cried to his people in the wilderness of the apostate church, “Come ye out from among them and be ye separate;” and multitudes responding, and protesting against the corruptions of the adulterous mother church have stood up an army of Protestants; and since those leading reformers differed upon sundry questions of doctrine, the formulated creeds for their respective companies differed also. There has arisen therefore a large diversity of organizations and names, which the student of Protestant Christianity observes. This arose the Augsburg Confession, drawn for the

Terms: $2.00 in advance.

ABOUT THE PRAYER-MEETING.
BY A. LIGNAM.

(Continued.)

There are probably few Seventh-day Baptists, if any, living, who can remember the time when the majority of Protestant churches did not have prayer-meetings. I can remember hearing one very old man tell when a prayer-meeting was begun among some young Christians in one of our oldest churches. Some of

FIFTH-DAY, DEC. 25, 1880.

 utility of creeds.*
BY THE REV. JOSHUA CLARKE.

“Of what value are creeds to the Christian Church?” The term creed, from the Latin credo, which signifies, “I believe,” in its popular use designates a formulated system of Christian faith or belief. While there are many creeds, there are three representative ones which are worthy of mention.

I. The Nicene Creed was formulated in A. D. 325. In 381, at Constantinople, it was modified and expanded, and subsequently it still further grew, as occasion required, to meet the gigantic Arian heresy, and to strengthen and support the already apostatizing church.

II. The Apostles’ Creed, as its name suggests, was long supposed to have originated with the apostles. But it has long since been conceded that it was not formulated earlier than the close of the 4th century; and little was known of it before the middle of the 8th century.

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The Sabbath Recorder

us doubtless think these meetings have always been held in the Christian Church, but the present popular meetings bear no resemblance to an old institution, or at least, a very old institution revived in quite modern times; and it is not so very many years ago that, in some parts of the country at least, it was opposed as an innovation, and with something of the vehemence that characterized the opposition to the introduction of an instrument into the church's Sabbath-day worship. It is very likely that some such meeting was an apostolic institution. Passages readily come to our minds suggesting that the Apostles held meetings and prayer and free conference upon their experiences in the new faith, and for the expression of Christian thought and belief. Nothing is more probable than that, in congregations of newly-made converts to the Christian faith, there should have been such meetings in which the people exchanged thought and offered prayer and worship, apart from the meetings for worship on the Sabbath, at which there was a more formal set of exercises and the leading parts were taken by recognized teachers, but there were many in which conference and prayer-meetings had no existence in the church, so that the modern meetings of this sort are a new thing. Is it wise or unwise to have them? Is there any solid and sound principle upon which such church appeal is founded? There are the people's meetings in which the shall have full liberty to give expression to their thoughts and experiences, and shall worship and pray together in a way that is not practicable in most places on the Sabbath—rest. Are they inspiring, helpful and instructive? Burdick says: "Yes, the prayer and conference meeting rests upon a solid principle, but among us as a people it is failing to be inspiring, helpful and instructive; and it certainly will fail as at present conducted, and with its present tendency. You may depend upon it that my grumble has the sympathy of a great many thoughtful people, only there are some who are dissatisfied, but have hardly found any means of expressing their dissatisfaction, and there are others who just keep their mouths closed; and thoughtfully inclined in his religion, but he is strongly honest, fearless, generous, unselfish, earnest, and manly. May he be not is not in prayer in public, and does not show great familiarity with, or respect for, stock prayer-meeting "testimonies," but he is sincere, frank, and filled with profoundest respect for what is sincere and real in religion. The people are not the chronic fault-finders; all people, for unto you is born this day in the church, and is a demand for another; a painful helpful, inspire and others who just keep their mouths closed; and angels to the shepherds, as they watched their bets will soon be called in to supplement the structive? Burdick says: - The opposition, to the introduction of the church, meetings of this sort are a new thing, there is a demand for another; a painful helpful, inspire and others who just keep their mouths closed; and angels to the shepherds, as they watched their bets will soon be called in to supplement the structive? Burdick says: - The opposition, to the introduction of the church, meetings of this sort are a new thing, there is a demand for another; -

CHRIST'S FIRST AND SECOND COMING.

BY KIRK E. SHERLOCK.

In the dawn of human history the need of a Saviour grew out of the sin that had entered into the world, and the penalty of a broken law hung over the race, and the glittering sword of the avenging angel was lifted to execute the decree. But the destroying hand was stayed by the prophetic announcement that the seed of the woman should bruise the serpent's head. From that time there was anxious expectation, until the star of hope and promise gladdened the earth by the announcement of the angels to the shepherds, as they watched their flocks by night, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. Glorify to God in the highest, and on earth peace, good will towards men."

Perhaps the most prominent feature of the Old Testament is the succession of prophecies pointing to a prophet, priest and king. The coming of the Saviour was so largely the theme of the prophecy that the character and life of many of the Jews were molded by it. Abraham by faith saw the day and was glad; Jacob prophesied that the scepter should not depart from Judah nor a law-giver from between his feet until Shiloh should come; David exalted the kingdom of the earth and the kingdom of Christ. He said, "Serve the Lord with gladness; come let us join together and rejoice before the Lord. For I have set my king upon the holy hill of Zion." Moses led Israel in hope of deliverance; Isaiah speaks of the event, six hundred years before it was fulfilled, in these words, "For unto us a Child is born; unto us a Son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. And the government shall rest upon his shoulders, and of his kingdom there shall be no end." The time and circumstances surrounding this event were so minutely described that those who were present recognized the fulfillment of the prophecy. Good old Simeon rejoiced to see the day of his coming, "And took the Babe and held him, saying, Now, Lord, lettest thou thy servant depart in peace, according to thy word."

If the prophecies of Christ's first coming had the effect to mold the life and character of these Old Testament worthies, ought not the prophecies of his second coming which are so plain to mold our lives and characters so that when that event transpires we can, like those referred to, look up and say, "Lo, this is our God, we have waited for him. He will save us. We will be saved, this day." In his words, Christ says, in John 14: 3, "If I go away, I will come again." The angels said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." Acts 1: 10, 11. Paul says, "Unto them that look for him he will appear the second time." Again, we are exhorted to watch and be sober, lest that day come upon us unawares, and we have our portion with the hypocrites.

It was through the neglect of the study of the prophecies that the people of God rejected the Saviour at his first advent; and if we are not careful we may fail at the same point at his second coming. May God help us to so study as to show ourselves approved unto God, rightly dividing the word of truth, and to each a portion in due season.
sand miles away from that locality. And yet a case of similar inhumanity has occurred within a score of miles, literally within the sacred of Trinity churches; there, in health, in spirit, gentle in temper, were two Christian men, discontented trustees, who, by a fiction of law, were able to give him and some, bringing to bear upon him a slow torture to his sickening nature, and equal to the rack or the gibbet. This is the ground of all the objections of the members sympathized with the pastor, and some of them best, but not all; but the trustees, having the law in their hands, were able to control the finances, and so do what so many trustees without the fear of God before their eyes, in so many cases, are just so. It is a singular development of human depravity, though officials exercised. His faithful preaching, the pastor's constant endeavor was to preach against the meaness of unprincipled men, though posing the meanness of unprincipled men, though officials exercised. His faithful preaching, ex­

Light of day invites exertion,
So we must and we will be
To accomplish nature's task
To do the day's work
The day's work well done

Farther to venture, up and onward,
So to myself I say the blessings
When I read or hear the stories
How to me appears the beauty
Of the blessing of the Christmas, .

Faith to make the day more fair.

To the thinker e'er will give,
To the soul s its light as love,
For the which no tongue can ask.

Than the which no tongue can ask.

That is broad and deep as love,

To accomplish nature's task
To do the day's work
The day's work well done

Farther to venture, up and onward,
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MISSIONS.

CHURCH, SCHOOL, MISSION.

SCHWERN, July 15, 1890.

MISSIONS.—From the yearly report of the Leipzig Missionary Society, which the director, Dr. Hardeland, reports at the anniversary in Leipzig, we extract the following:

In the winter of this year it will be fifty years since the missionary society has had its work among the "Furneelen" in East India. For on the 27th of December, 1840, the first of its missionaries, still living and retired, Senior Credes, landed in the then Danish Trankebar.

In these fifty years there have grown out of one chief station, 37 stations with 59 belonging districts. Credes found 1,400 Christians, and now there are 13,942 under the care of this mission. According to the Yearly Report 300 baptisms of heathen have taken place, besides there are 44 children born, and 35 female native teachers. The foreign is from other churches; 125 formerly fallen away are again taken up. This is an increase of 1,077 souls, of which, however, must be reckoned 284 dead, 314 emigrants and withdrawn, 103 deserters, and 90 conversions. Also the Leipzig mission laments especially the pressing in of the Roman Catholic Church in their work, which in the most shameless manner, even for money, seek to draw to itself, its (the society’s) members.

As concerns the school system of Leipzig Mission, Credes founded in the beginning of his ministry the seminary in Porcia, for the education of native helpers. Since then the mission has founded 177 higher and lower schools, in which 250 male and 35 female native teachers are employed. In these schools are taught, at the end of the report year, 4,444 boys (among them 1,590 Christians), and in the girls school 1,048 girls (among them 797 Christians). The other are heathen and Mohammedan children. Beside the already mentioned pupils there go forth from the higher educational establishments, 14 native pastors, and 4 candidates which are to be ordained in the course of the year, besides 52 lecturers and 135 theological officers, together with 500 heathen, and 90 conversions. In the church treasury and poor treasury, the one at Frankebar and the one at Purebukama, the church government has been introduced into quite a number of churches, and the churches have lived in it with more and more success. The Lutheran Synod, composed of the deputies of the churches in which the church government is already introduced, the native pastors and four European missionaries, was able to be held in Trebchinopol.

The number of European missionaries which in former years amounted to 26, is soon to be 22, through the death of the deserving missionary, Schaffer, for many years the leader of the central school, who recently celebrated the jubilee of his mission service, and through the retiring of missionary Mayn, who has already been in the mission service 25 years; and through the transient return of Zeitzschmann, superintendent of the industrial school and Missionary Kabis.

This occasion the direction of renewed prayers, that the candidates in theology, and other strong young men who are suitable, should obtain for themselves the necessary training in the Seminary in Leipzig, and should announce themselves for the mission service.

In the course of the year, missionary Gehring will return to India from his leave of absence, and with him a lady teacher from Sweden, who will find a position in India in one of our girls' schools.

Over against the year's receipts of 300,414 marks, in which Mecklenburg-Schwerin has a share with 23,992 marks, stands an expenditure of 318,893 marks. Yet the lacking amount was able to be covered by the overflow of the preceding years. Yet it is necessary to strain every nerve to force our mission to perform its allotted task, and if it is the will of the Lord, that it may extend its lines yet farther.

SYNOPTICAL REPORT OF THE SHANGHAI GENERAL CONFERENCE.

Next I give a resume of a series of essays on the missionary, mission agencies, and methods.

1. THE MISSIONARY.

By Rev. J. Bore.

In the broadest sense of the word every Christian should be a missionary. Christ has re-deemed us that we should be "witnesses unto him," and "should show forth the praise of him who has called us out of darkness into his marvelous light." Naturally to become "witnesses" is impossible in the world without the opening of the gates. "As thou hast sent me into the world, even so have I also sent them into the world." The sphere of service may be either large or small, at home or abroad; the call may be to the old or young, to the sick or well; but the principle remains the same, that we are called to witness unto him, and to bear witness everywhere. In a more restricted sense there are those who are called to give up their whole life to mission work, such as our ministers, evangelists, missionaries at home and abroad, for the field is the world. We shall only consider the missionary who is called to foreign work in China. China is perishing. Our plans must be sufficiently comprehensive to make room for all whom God has called, sufficiently elastic to be able to attract children whom he has called, and yet sufficiently guarded to exclude the unsuitable, however learned, wealthy, or otherwise attractive they may be.

1. The call of God. It will be admitted by all, that a missionary needs to be called of God; but widely different views exist with reference to the call, while many have no clear view at all. A missionary who is not clear on this point will at times be almost at the mercy of the great enemy. When difficulties arise, when in danger of sickness, he will be tempted to raise the question which he should have been settled before he left his native land, Am I not in my wrong place?

First, How is a man to judge for himself that he has been called of God to devote his life to missionary service? The operations of the spirit of God are exceedingly varied. In some cases there is a deep sense of inward vocation, in others this is absent. There are those who recognize God's call in the command "Go ye," and find that no insuperable difficulties prevent them from leaving their previous avocations. Indeed, they feel the call so strongly that their conscience could not rest were they not to offer themselves to God for the needy heathen.

Now in this call there is first the command of the word, then the calm judgment of the intelligence, the conscious desire to obey, and to follow the example of the Lord Jesus. They know the service will be arduous, often painful, and perhaps discouraging; but nevertheless they will obey the "command. More pity for the mission of the heathen is needed. If the command, brought home to the heart and conscience, God's love the constraining power, and the God-given facilities which make foreign service possible, are considerations of the highest importance, which to be missed is folly to mislead. As soon as one recognizes the call of the Lord he should test the reality of the call at home. A voyage across the sea will not make one a missionary or soul-winner. If the call be of God, he will open the way, and till he does the one called may patiently and calmly wait.

2. The personal character of the missionary for the field. He should be holy, and thoroughly consecrated to God, living an holy, consistent life. But beyond this he should be unselfish, considerate of the feelings of others, he should be patient, long-suffering, persevering; besides this he must be strong in faith and power to influence and to lead. He should also be without pride of race. Christ the "wisdom of God" as well as "power of God" has left us an example of wisdom and humility that we should follow.

3. Qualifications for service. First, physical qualifications. The nervous system should be able to bear the strain of acclimation, of study, and of any measure of isolation the work may call for. Good muscular strength is not only good in itself but tends to keep the body in health by exercise; the melancholy, the fastidious, the highly excitable are risky candidates for China.

Second, mental qualifications. The mind should be sound, having no taint of hereditary insanity, for China will be likely to develop it. A sound judgment is especially valuable in China. Culture is valuable if linked with capacity. A candidate should be willing to learn; the power of leadership is most valuable. Those who are able to attract and lead children generally make good missionaries.

4. Spiritual qualifications. These are supremely important. A missionary must be a man of spiritual power. Let no man think he has looked on the holy civilization of China, the difficult language, the mighty power of numbers, the prejudice of race, the materialization of the mind of the Chinese, and the hindrances caused by opium, and unfriendly contact with foreign thought, that God has surveyed the principal difficulties with which we have to contend. No, we wrestle not with flesh and blood, but with wicked spirits in the hearts of the heathen. The missionary must be holy, loving the Word of God, must be praying, and often praying. Then prayer for himself. Missionaries must be men who not merely love God and know that God loves them; but have the very love of God for perishing souls shed abroad in their hearts, and which, as in the case of Hudson Taylor, Christ did in his, and by the same power.

5. Training. God trains all his workers, but...
often in very different ways. There is no gift of God that is not improved by suitable training. The test of a vocation. Christ's call must be recognized, and the result of its reception. After speaking of where, when, and how this training should be given, the essayist closes by saying that God will go on with the training. Would that God would make hell so real that we could not rest, heaven so real that we should be loth to enter. Wherever our supreme motive shall be to make the man of sorrows; the man, the land agent, and other similar callings, for public worship, and as should enter. Wherever the commission agent, the builder, the draughtsman, into missionary work, the necessity of literature and of medicine, of charity, by preaching and book distribution, by medical and money. 5th. The wealth of these churches of the world is the work of the whole center, not in the employment of men the Holy Ghost; such men are only obtained by prayer. I wish to urge that laymen engaged in the work of the laity as distinct from the clergy is as- should keep in mind the ideal unity of the work of the pastorate, but as a pioneering agency, preparing the way for such work in the future, for breaking up new ground, for sowing the seed of the gospel, lay agency is both admirably adapted and urgently needed, that they may go forth into the, 1,400 counties of China proper and to the regions beyond, proclaiming the gospel of God and the coming of his kingdom.

II. The Conditions. A few general principles may be of more service than discussion. First, then, I would urge that laymen engaged in foreign work in the foreign church in the foreign harvest that he will send forth laborers into his kingdom. If the basis I have laid down the sphere of the gospel, and a man, free from the duties of the ministerial office, is especially adapted to the work of the church, and in fact he may preserve the church from becoming divorced from charity, and a religious cult from practical benevolence. But the dominant idea of a lay agency is evangelization. This is confessedly the soil and chief duty of Christ's Church. The chief apostle must call for high call- ing, but we find that his plan was to have associated with him men who were fired with a like enthusiasm and who had responded to the same high calling. Of these, some were solemnly set apart, others less formally consecrated, but all were bounted on the same great work of making known to the Jews and the Gentiles the gospel of the grace of God. Without such an agency, the evangelization of China is all but a hopeless task. As to the nature of this evangelizing agency there is a general consensus of opinion, and that not only as a concomitant of the work of the pastorate, but as a pioneering agency, preparing the way for such work in the future, for breaking up new ground, for sowing the seed of the gospel, lay agency is both admirably adapted and urgently needed, that they may go forth into the, 1,400 counties of China proper and to the regions beyond, proclaiming the gospel of God and the coming of his kingdom.

The call is again made for a Union Prayer meeting of Women's Missionary Societies. It comes as heretofore from the Society for Promoting Female Education. In the East, the various Zenana Societies in and about London, Eng., will meet in Exeter Hall, Jan. 3, 1891, and the Women's Missionary Societies of this country are invited to join them in simultaneous meetings.

A year ago the meetings held by some of our own women, at the instigation of a similar invi- tation, was found so successful and so aban- doned and helpful to us, that we wish by this to urge that our women all through the denomination unite upon the afternoon of January 9th, to pray for God's blessing upon all women engaged in missionary work. Under cover of this word all, Will the Presidents and Secretaries of local societies see to it that notices are given with promptness, with fulness of cordiality, and from the pulpits, or from whatever may be the very best places, that none be forgotten or un- asked? Will the isolated and the "shunt-ins," bear in mind the request for this meeting. Let this hour be one in which many shall know by the inward token that each is praying for the other, and each for all. We call from the printed order as sent, cer- tain of the topics for prayer, that we may withal preserve something of the unity of thought with those more remote from us. "For an outpouring of the Holy Spirit upon us at this meeting, and on all women teacher's of Christ's gospel, and medical missionaries, in heathen and Moham- medan lands." "Praise for doors opened, for obstacles removed, for workers raised up, for blessings, for all gifts, for all that is provided." "For an outpouring of God's Holy Spirit on the women of the churches at home, that they may see and do the Master's will in regard to foreign missionary service; on committees, officers directing Women's Missionary Societies; on all who aid the work, by sympathy, prayer, and gifts; for a large increase in the numbers of truly God-sent candidates." "For union among all engaged in Woman's Work, both at home and abroad, and for a blessing on all Protestant Missionary Societies through the world." We also request that, denominationally, we unite in prayer for our special needs, par- ticularly for our women workers in the foreign fields, in Holland and in China, for the native women in the church in Shanghai, and the girls in the school there; for the wives of missionaries, for foreign Sabbath-keeping women; for all of our officers in our work, and for the lay workers, and for all who are working with the natives; that we may not only be able to unite them in prayer for us all, in our own special work.

"The Sabbath Recorder."

WOMAN'S WORK.

I was afraid and went and hid my talent in the earth; lo, thou hast that is thine. Matt. 25: 25.

"Time was, I shrink from what was right, For fear of what was wrong; I would not brave the sacred fight, Because the foe was strong; But now I cast that fear aside, And soarer shame aside; Such dread of sin was holiness, Such aim at heaven was prize.

FRIDAY, JANUARY 9, 1891, AT 3 P. M.

"And upon the servants and upon the handsmaids in those days will I pour out my Spirit."—Joel 2: 29.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, a spirit of grace and of supplications; and I will render to my church for herself a heart to know me, that I am the Lord; and that they may know me, to establish the covenant of me with Israel, an everlasting covenant, which shall not be forgotten."—Jer. 31: 31.
HEISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

By REV. THEO. L. GARDINER.

CHURCH FINANCIAL QUESTIONS.

The financial problem was a constant source of anxiety in those days. Efforts were made to raise funds by tax, but to little purpose, and some one was kept in the field month by month for years with a subscription paper, or to "circuit the treasurer's book." One thing is apparent to any one who studies the records, viz., "The good old days" were by no means "the best days," in matters of securing funds for church work. Every expedient was tried, even to a levy by tax, and the ever-present ghost of debt would rise up before them.

If some one desires to bestow a life-long blessing upon the church, and make himself immortal, let him devise some acceptable financial scheme that will keep churches free from debt, and give them a full treasury.

LARGE ADDITIONS TO THE CHURCH.

During the years 1829-1832, large additions were made to the church by baptism and the return of members. It was in the latter year that the remarkable revival came, lasting until June, and one hundred were added to the membership.

ITS CENTENNIAL ANNIVERSARY.

In 1837 the church celebrated its one hundredth anniversary, in which they were assisted by Eld. William B. Maxson and others from East Jersey.

CLOSING OF THE PASTORATE OF ELD. JOHN DAVIS.

The days now drew nigh when the venerable John Davis, who had served them so long and well as pastor, must give up his work to another. In 1840, after thirty-three years of service, he asked to be released from active duties, owing partly to ill health and partly to the opposition of some who felt called upon to force a change of pastors. He continued to preach, when they had no other supply, for another year, meanwhile one Jacob Ayars was licensed to preach, and asked to improve his gift, but in due time moved to Pa. Orson Carpenter came upon invitation and spent a few weeks with them. This visit resulted in his receiving a unanimous call to become their pastor, which he finally declined, because he could not leave the Scott Church destitute.

Eld. Clason, of Marlboro, was asked to assist Eld. Davis by preaching one-third of the time, but this arrangement did not prove satisfactory, and some little feeling arose over the matter. Both men seemed to hesitate about serving the church any further, and finally a pie of objections was met. Elder Clason was brought forward and signed by fourteen persons. The church unanimously acquitted Eld. Clason, and afterward exacted an apology from all of the signers.

When the next business meeting a paper was brought forward, urging upon the church that Eld. John Davis should go, and giving five reasons for so doing. After hearing Eld. Davis in reply the church exonerated him also upon every point, passing the following resolution, regarding both men: "Resolved, That the church put all former difficulties respecting Eld. Davis (Eld. Clason in the other resolution,) forever to silence, under penalty of the discipline of this church."

Notwithstanding this wholesome rebuke to his oppressors, and the unanimity of the church as a body in his favor, Eld. Davis, weary of the woriment, and conscious of failing health, insisted upon a total discharge of his pastoral duties after serving nearly thirty-four years. He expressed a willingness to serve at funerals when wanted, and to help supply until a new pastor could be found.

He spent his declining years in the quiet of his home, and fell asleep in 1854, aged 79 years, 47 of which were spent in the ministry. Elder Clason also declined to serve the church any further, and they were obliged to look about for a new pastor. God had greatly blessed the labor of both Eld. Davis and Davis, and some little feeling arose over the church, and only advisory, instead of a code by Councils.

THE CLOSING OF THE CHURCH.

During the year 1843, was characterized by the return of members. It was in the latter year that Christian giving is counted among the graces, they evidently thought that there is one of the graces which should not be exercised on the church, and make himself immoral to silence, under penalty of the discipline of this church, and make himself immoral, greatly beloved by all. His pastorate seems like a bright spot in the history of the Shiloh church, in which the Lord caused his face to shine upon his people, and a spirit of Christian brotherhood prevailed. New zeal was manifested in the benevolent enterprises of the church, and the cause of education found a warm place in the hearts of the people.

During the second year of Eld Estee's stay in Shiloh, Elder Sherman S. Griswold was ordained to the gospel ministry. This was done in response to a request made by the Piscataway Church for a committee here to act in the matter, which took place January 23, 1842.

ACTION IN REGARD TO THE MISsIONARY AND TRACT SOCIETIES.

The question of becoming auxiliary to the Seventh-day Baptist Missionary Society was urged upon the church by the General Conference in 1846, but after being "laid over" through several meetings, it was decided by vote to accede to the proposition. They had a plan of their own for aiding missionary enterprises, and the conservative spirit was as yet too strong to be easily led into new paths. Their desire that time was for preparations for missions by a standing committee that divide the society into sections for canvassing.

The following year they recognized the claims of the American Sabbath Tract Society, and became "auxiliary to it," ordering a collection to be taken for its work, on the last Sabbath of each month.

But the brethren of that day had not learned that Christian giving is counted among the "graces" in the Bible, and that they are there taught to "abound in grace also." Or if they had learned it, they overlooked the grace, they evidently thought that there is one of the graces which should not be exercised on the Sabbath.

For owing to the many objections to collections for God's cause on the Sabbath, the next business meeting postponed the matter three months "to give the objectors a chance to state their reasons." The result was an abandonment of the collections, and agents appointed to collect money quarterly, alternating between each society.

LABORS OF ELD. CARPENTER.

In April, 1844, Elder Solomon Carpenter began his labors, which lasted nearly two years, when he accepted a call to enter the China mission under the auspices of the Missionary Board.

The question of foreign missions may have been the point upon which Shiloh held back from uniting with the Tract Society. In 1845 it was a mooted question in many sections at that time, and I find the following record passed April, 1845:" Resolved, As the mind of this church, that our missionary operations be confined to the United States for the present." At the same time meeting Elder Carpenter and others were appointed to attend "the Missionary..."
and Tract Associations to be held in Plainfield, next May.

A Following attempt was made by the Missionary Board to release Elder Carpenter, so that he might prepare for entering foreign mission work, to which they had called him. This the church decided to do; and from that time forward the Shibol church has been conducting interviews, and it is instructed by the church's supporter of the Missionary Society. The year following, the treasurer's report shows that out of $173 82 contributed to the Societies, $115 80 of it was given for foreign missions.

To be continued.

SABBATH REFORM.

THE SUNDAY QUESTION.

DR. LYMAN ABBOTT'S VIEW.

"The Sunday Question," as a heading to some article or department, is now frequently seen in the daily press in all parts of our country. The efforts to secure a better observance of the day by more stringent legislation bring this topic under the special attention of all. There are those who seek to reform are in great disagreement and conflict in the reasons they severally advance upon the subject. Much that they say tends to equip and encourage that large class who look upon the day as not sacred in its character.

The subjoined report of a sermon by Dr. Abbott, successor to the late Henry Ward Beecher in the pastorate of Plymouth Church, Brooklyn, illustrates the liberal measures some churches have adopted in the matter of providing a Sabbath for the people of the city. The unsatiable desire of the people for Sabbath observance has led the church to adopt measures which would employ in Sunday-keeping. After re-examining the history of the "Mosaic Sabbath," which he said was originally not a day of great restriction, but rather a festival day, he claims that Christ rearoused the liberal measures which had the day about with Pharisaic observances, and that Paul taught that the Sabbath is no essential part of Christianity. Then he proceeds to say, as reported:

Nothing could be more prudent or absurd than the Pharisaic observances of the Sabbath. It was as if they had said: "You must not wear hob-nailed shoes, for you might tread on grain, and that would be a sin!" If they will not wear hob-nailed shoes, they should not put to me this sin that I have ever been before in my life." I recollect your uncle saying: "I am but a plain farmer, but you ministers ought to know." My traveling companion, the late Rev. W. B. Bingham, was troubled over the Sabbath question, and it was not long after before I, too, was troubled. This was in Clar­ence, N. Y., in 1847. How many times have I found that the simplest question about the Sab­bath and Sunday puzzles people. Sometimes they reply with a "Good-bye, God bless you," and sometimes it is almost the other thing! It was only last evening, there were five of us in a minister's vestry, correcting printed slips of the Proceedings of the 25th Anniversary of a Baptist Association. We had got to the abstracts of the letters from the churches. O. and R. had been dealing them a free hand, changing here a few years back, and striking out there. We came to a brief ex­tract of the letter from the church of O., which O. mistook. In a playful and amusing style it in­dicated an everlasting life for Sunday.

Two shops open for trade on Sunday, located near the chapel, the church had caused to be closed on that day, and through the help of the promises of the gospel they hoped yet to close others forces. He who realizes this has a basis of argument.

God is over all and back of all in the world's forces. He who realizes this has a basis of confidence in any emergency, that he who questions it cannot possess. The cold rationalist says: "God is on the side of the heaviest battalions." The warm-hearted believer says: "There is no king saved by the multitude of a host; a mighty man is not delivered by great strength.

If God has given his people a mission to their own country in the present age, He must have prepared them to do it, and He must have prepared the people for His mission to them.

The person who, by his devotion and activity, interweaves his life with the church, builds a monument for himself which will never crumble.
and Mr. Parnell, in their respective relations to the question, has been watched with intense interest by many on this side of the water. The events of the past few weeks have cast a cloud over the prospects of the Irish cause which it will require many months, if not years, to dissipate. The impression precipitated by Mr. Parnell's action upon the Irish party, has infected upon it untold disaster. Harper's Weekly admirably sums up the present results of this unfortunate quackery when it says: "It is not possible now to see more than the 'take-off' value of Parnell's action. For once, has wrought. The old fate of Ireland reappears, and another disastrous blow is dealt in the instant of apparent triumph. Irish unity at home and abroad is violently destroyed. The Irish are bitterly reviling each other. English opinion, is divided at present, and alarmed. The English Embassy to America is paralyzed. Parnell has command of the funds of the party and of the Irish press, and while he will use them and all other means with great address to secure his personal ends, he will inflame the minds of his Irish followers with a spirit of the new Irish party, and will doubtless make some kind of overtures toward the English Tories. Should Parliament be dissolved, as is improbable, the prestige of success with which, before the catastrophe, the English Liberals would have gone, the struggle would have been impossible. If the Irish party was for no other man to injure the Irish cause so deeply as Parnell, and he has done it thoroughly."

JEWs AND CHRISTIANS.

A meeting of unusual interest has recently been held by the society of Jews and Christians. It was held at the Methodist Church at the corner of Clark and Washington streets, and was styled "A Conference of Israelites and Christians regarding their mutual relations and welfare."

Afternoon and evening sessions were held on Monday, November 24th and 25th, at which papers were read by such eminent Christian clergymen as the Revs. D. E. P. Goodwin, J. H. Barrows, J. M. Caldwell, and others, and Rabbis E. G. Hirsch, B. Polensenthal and Joseph Stolz. The following was said by one of the notables of the conference: "The age of nations and of Christian people toward the Jews; Why Israelites do not accept Jesus as their Messiah; The religious condition of the Jews and their attitude toward Christianity; Israel as an evidence of the truth of the Christian religion; Past biblical history of Israel; Jerusalem and Palestine as they are to-day, and the restoration of Israel; Israel's Messiah; The anti-Semiticism of to-day; Israelites and Christians, their mutual relations and welfare, or lessons of this Conference."

From these topics the reader will see that a large field was open for discussion and mutual understanding and benefit. In opening the sessions, Mr. William E. Blackstone, the instigator of the Conference, said it was "to give information and promote a spirit of inquiry therefor, on the basis of mutual kindness between Jews and Christians;" and in closing the sessions, Prof. H. M. Scott, said, "The object of this Conference is to bring Jews and Christians closer together, not only intellectually, but also ethically, as men, as citizens, as promoters of every good work and word. There certainly seems to be need of such a meeting, for the prejudices of centuries are still strong. How many Jews and Christians have had a Jew beneath their roof in social intercourse. How rarely has a Jew felt at liberty to take a Christian into the circle of his friends. A hotel frequented by Israelites sometimes loses caste with so-called Christians; while Jews withdraw by themselves to form clubs, and seek mutual comfort in a seclusion of their own. It is very rare that a Christian and a Jew form a business partnership, because it is difficult to trust the other. Too often the so-called Christian thinks of the Jew as if he crucified Christ, forgetting the prayer of the Nazarene, 'Father forgive them, for they know not what they do;' while equally often the Jew seems to regard the Christian as a heathen, one of the unclean, whose touch brings defilement."

The Conference, by a rising vote, unanimously adopted the following resolutions:

WHEREAS, In the blind bigotry and degradation of the dark ages, when Jews were locked up as the special foes of Christianity, no one seemed to remember that its founders were Israelites, that its divine author in his human capacity was a Jew, a descendant of David, and of the tribe of Judah:

WHEREAS, In these days of enlightenment, and in this great country of America, which promises equal rights to all, and where it is not possible now to see more than the 'take-off' value of Parnell's action. For once, has wrought. The old fate of Ireland reappears, and another disastrous blow is dealt in the instant of apparent triumph. Irish unity at home and abroad is violently destroyed. The Irish are bitterly reviling each other. English opinion, is divided at present, and alarmed. The English Embassy to America is paralyzed. Parnell has command of the funds of the party and of the Irish press, and while he will use them and all other means with great address to secure his personal ends, he will inflame the minds of his Irish followers with a spirit of the new Irish party, and will doubtless make some kind of overtures toward the English Tories. Should Parliament be dissolved, as is improbable, the prestige of success with which, before the catastrophe, the English Liberals would have gone, the struggle would have been impossible. If the Irish party was for no other man to injure the Irish cause so deeply as Parnell, and he has done it thoroughly."

Resolved, Therefore, that this Conference does hereby express its disapproval of all discrimination against the Jews as such. And further, that we call upon the American people to be sympathetic and condescending to the oppressed Jews of Russia and the Balkans, the victims of injustice and outrage, as we believe, the sentiment of this great country.

Resolved, That we plead with the rulers and eminent statesmen of the vast Russian Empire, we plead with all good and noble men, to give us the name of God and the name of the common brotherhood of man, to stay the hand of cruelty from this time-honored people, and to give them as well as us our Bible, our religion, and our knowledge of God.

Resolved, That we call upon the rulers and statesmen of our own country to use their influence and good offices with the authorities of all lands, to accomplish this humane and righteous end.

It is scarcely necessary to say that the papers read before the Conference were scholarly and candid presentations of the themes of which we have spoken. The addresses were too numerous to repeat in detail. The Conference was well attended, and the speakers were eminently successful in their work. It is sufficient guaranty for that. So if the Christian members of the Conference went away from it with faith in Christianity strengthened, they must also have had glimpses of the faith and character of the sincere, devout Jew, which have given them a new and abiding respect for this great country.

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Resolved, That we call upon the rulers and statesmen of our own country to use their influence and good offices with the authorities of all lands, to accomplish this humane and righteous end.
Let us hope that a brighter day is about to dawn. And we who believe in the Old Testament Scriptures, and the perpetuity of the law of God, should be among the first to greet the rising day.

THE SILENT PASTOR.

Business men are familiar with the term, "Silent partner," and most men know how valuable he sometimes is to the business with which he is connected. Recently we happened upon the phrase which stands at the head of this article. Reading it, we looked at the photograph of this strange character, and lo, it was the face of a familiar friend! Thinking it might please our readers, and possibly be a blessing to some, to see this picture we copy it, with a slight touch here and there, as it first appeared in the Herald and F reshighter. Will not all who recognize the portrait, kindly commend their silent pastor to their friends into whose house he has not been permitted to enter? It will cost you nothing, and we feel very sure that your introduction may be highly serviceable and thank you kindly for it. Here is the picture:

The silent pastor does not ring the door-bell and wait for some one to ask him in, take his hat and invite him into the parlor and to a seat. He does not meet each member of the household, shake hands and ask about the health of each, and report how the folks are at home. He enters the house, like spirit, or is welcomed as a bundle from the postman, to be opened at pleasure, and examined by each one at any time, morning or night, or on Sunday. His communications and instructions are given to the whole family together, or to one or more at a time, in the presence of the whole family, in the kitchen or in the bedroom. When the family has received all he has to communicate, and are so edified and pleased as to desire him to visit some distant friend, he will go to the post-office and from thence to his desired spot.

Our silent pastor is not sensitive in regard to the reception and treatment he meets. He never bears any criticism, however loud or severe. He can have his choice of residence, meet but one, or have a house of his own. If he is in fellowship with anyone, and a child accepts God, we will not have eternal life. We cannot see God in all that can hear or all that can see. If he is in fellowship with anyone, and a child accepts God, we will not have eternal life. We cannot see God in all that can hear or all that can see. If he is in fellowship with anyone, and a child accepts God, we will not have eternal life. We cannot see God in all that can hear or all that can see.

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The Ministerial Conference of the Southern Wisconsin churches met in regular session at Albion, Wis., Nov. 28, 1890, according to previous appointment. The first essayist not being present, the second one, W. L. Jacobson, was permitted to present his essay on the tithing system of the Old Testament morally binding upon Christians? He traced the tithing system to the patriarchs, and to others who lived before the Jews, thus reasoning that it was more binding on us than it would otherwise be. He claimed it binding upon Christians as upon the Jews. The reason why there is nothing said about it in the New Testament, is because it was not questioned, the same as the Sabbath question. After referring to passages in the New Testament to show that we are to give according as we are prospered, he claimed that there is no other rule by which to estimate the amount, so that it is necessary to have this one. In business transactions we expect a certain share to be agreed upon, not leaving it optional with either party.

An exegesis of 1 Tim. 6: 10, was given by M. G. Stillman. God only has immortality undereived. When applied to God, it means without beginning, but to man it means death. The text refers to man's condition. If we do not accept God as life, we have but a short time of life. We cannot see God in a physical sense. Owing to the lengthy discussion on the previous essay, the forenoon was consumed, and we adjourned at this point.

In the afternoon the election of officers came first as a special business, which resulted in the following election: President, A. B. Spaulding; Vice President, N. Wardner; Secretary, M. G. Stillman; Program Committee, W. H. Ernst. Then the discussion of the last essay was taken up.

The essay of Mrs. E. M. Jordan, with the following title, "Is the habit of our sisters, in being connected with the W. C. T. U. movement, likely to be deleterious to our Sabbath cause?" was then read. She said that our Sov. Dept. has not not only not helped, but behind others in saving men from drunkenness. We should be connected with this organization to assist in destroying this gigantic evil. The Union tries to oppose evil in all its forms, and we should have a hand in it. We are not the only one for it. We should join the great work of casting an influence on the Sabbath question. The Sabbath question does come up in their sessions. She stated that in a district convention, where five counties were represented, gave a resolution giving our people the same protection before the law that they were working for, and it was unanimously adopted, and on the strength of that she was appointed district evangelist. All this would give an opportunity for work and influence which could not be gained outside of the society. Besides this, their appointments were made with special reference to accommodating our people who might attend. This excited much animated discussion.

F. E. Peterson appointed to read for L C. Randolph, with his essay, entitled, "Does the Bible teach that we should not invite all professing Christians to the Lord's Supper?" He said that we should hold ourselves to the New Testament. We must agree with Christ's statement. Christ has given no place to unbelievers to sit at his table, so here is one restriction. Only baptized believers should be invited to the communion, here is the second restriction. He recommended a number of changes in support of his statements. Pedobaptists teach the same doctrine. What is baptism? He showed what variety of opinion existed in the early church, yet the most of them advocated immersion. Since baptism is an outward sign of an inward change, he did not know but some other form besides immersion for those who had met with an inward change might be regarded as valid baptism, but he did not feel exactly settled on this point. For those sprinkled in whatever manner, however, he did not feel like making this admission. They could not be properly baptized.

Are unworthy church members to be invited? I answer no.

The people seemed to be quite interested in this subject also.

So much of the time was taken up with discussion that considerable of the programme had to be put over until the next session, which was appointed to meet with the Milton Junction Church, somewhat out of the proper order.

QUARTERLY MEETING.

On the evening before the Sabbath a sermon was preached by M. G. Stillman from John 5: 39: "Search the Scriptures; for therein ye think ye have eternal life; and they are they which testify of me." After speaking of the context, he referred to the prophecies relating to Christ. We had a very good conference meeting after the sermon, led by W. H. Ernst. The Sabbath-school discrepencies were referred to, and it was thought that we must hold ourselves to the New Testament. The usual order, the following subjects were assigned to visiting brethren: E. B. Saunders spoke on "The Empty Tomb," F. E. Peterson on "The Angel's Message," and G. Stillman on "The Disciples' Unbelief." Then we completed an agreeable variety in our Sabbath-school.

At 11 o'clock a sermon was preached by S. H. Babcock, from Hab. 3: 2, "O Lord, revive thy work." This was spoken in a time of great declension. Prayer for a revival was suggested: 1. A personal need. A careful survey of the field will give a joyful heart. The great object of our work should be the glory of God. One who is identified with a cause will be more interested in its success. 2. A state of helplessness and danger, in which we need and soil to us. 3. A purpose of prayer, that we may be used of God. 4. A self-surrender to do whatever the Lord requires.

The Lord's Supper was celebrated after the sermon, led by the pastor, assisted by G. W. Hills, after which a collection was taken up, amounting to $15.45. Contributions between the Missionary and Tract Societies, and to be accredited to the Quarterly Meeting.

At 3 P. M. a sermon was preached by E. M. Dunn, from Psa. 73: 25, "It is good for me to draw near to God." In our meetings we draw near to each other, but not near to God. An agonistic cannot draw near to God, for he must know something about God if he is (Continued on page 825).
FOR CHRISTMAS DAY.

It is the day, or not the day.
When the universe is drear and mortal clay;
We think it so, and love to sing
Sweet carols to our Saviour King.

On Christmas Day.

Why should we not? Had we no time
To ring aloud the Christmas chime,
That from our gifts to loved ones here
In Christ's dear name, how sad and dear?
On Christmas Day!

We praise his death; why not his birth,
When first he came to dwell on earth?
The children hail him now above,
And none than they have greater love
Towards the Lord.

"Merry Christmas to you. If you are going to have a big dinner to-morrow, said one. "Are you going to hurt?" asked another, whom we recognize as Paul Hardy.

"Yes," came the answer, and from the crowd came a gentleman bearing in his arms a little girl, from whose head had slipped a purple cloud. Her face was very pale, but her eyes were bright.

"Am I hurt very bad?" she asked.

"I fear you are," came the answer.

"I guess then I am going to keep Christmas in the sky," she murmured. "A little girl for Christmas Day!"

As Paul Hardy walked away he knew the present had been accepted, for it has been said, "Suffer little children to come unto me, for of such is the kingdom of heaven.

OUR FORUM.

SOME OF THE THINGS WE SAW IN NEW YORK CITY.

As some of the contributors to our Young People's Department have asked for descriptions of our journeys, or what we have seen, or most anything aside from prosaic subjects, I will attempt to describe our New York trip.

We were starting at New York College and a few miles up Broadway we came to the post-office, the largest, most beautiful office in the N. Y. C. & H. R. R., the first thing we noticed was the depot, which is a large building, extending four blocks in length, and covering the entrances of five different railroads. But to see it we decide to be systematic, so take the elevated road for the Battery. The Battery Park is the oldest park in the city. It received its name from its fortifications in the early Dutch times. It covers an area of 21 acres, set in paths and shady lawns. Pleasant days you will see the seats all filled, by our nationality, sitting and waiting for friends. From here we obtained a fine view of the Statue of Liberty, Governor's Island, and on to one side the Brooklyn Bridge, and in the distance Staten Island.

Passing up Broadway we see many prominent buildings, but we cannot stop except for just a glimpse of the Exchange Building. This is a very large brick building, with a tower 225 feet high, and in the tower is a clock with the face twelve feet in diameter; but from the street it looks not more than two. Next we come to the Woolworth Building, a building 30 stories high, the second in the city. But the old church-yard was more interesting to me than the church. Here lies the remains of Gen. Lawrence, the famous naval officer whom we remember by his brave command, "Don't give up the ship!" Also the remains of Alexander Hamilton, and many of the early inhabitants of New York. The oldest grave in the yard, the sexton said, was one dated 1657.

Just across the street was a great contrast to the, as it was the church of the Chaplain, who lived on Wall street, but it was so crowded with hurry ing people we didn't care to stop. Continuing up Broadway we came to the post-office, a very fine building of granite five stories high, of Doric style, and modeled after the Louvre of France. According to the Post-office Reports, here within a very short radius are nearly all the newspapers of New York City. It looks as though each paper had endeavored to build its office higher than its contemporary. In no city of the United States can we find such a group of lofty buildings. First, as we reached the office with a tower 85 feet high, then Temple Court 100 feet high, the Morse building 105 feet high, the Potter building 185 feet high, the Times
In deciding this question, of course we may interest adjoining this Avenue hotel, built on 27th street the...UTRA.

The Union Christian Endeavor Society, of Southern Wisconsin, met with the Quarterly Meeting held at Albion, Nov. 28, 1890. At 5 o'clock, Sunday P. M., the Young People convened in a body, with a large number present from the different churches, who were in attendanc...or the right of the chair. The Committee on the report of the Chicago Council, regarding young people's work, was read by Mr. Burdett Coon, of Milton, the digest of which we will embody in a few words, as follows: An appeal to the young people to make a more systematic study of the Bible. To keep abreast with the work of the denomination by making a more constant effort. To...sion, to avoid individualism in society work, and work along in line and harmony with the Missionary Board, who, with the assistance of their united forces, might accomplish much greater ends.

A general discussion followed, from which we deem much benefit was derived. Members of the Endeavor Societies expressed themselves freely and earnestly in favor of working in harmony with the Denominational Boards, and in a closer union of...the Sabbath question, to be posted on the Church bulletin. The report of the Council, of which the report of the Chicago Council, was read, and the question of...influence for the work of the denomination. To keep abreast with the...work along in line and harmony with the Missionary Board, who, with the assistance of their united forces, might accomplish much greater ends.

A general discussion followed, from which we deem much benefit was derived. Members of the Endeavor Societies expressed themselves freely and earnestly in favor of working in harmony with the Denominational Boards, and the most soul-inspiring parts of the whole session, for we gain new spirit in listening to the workers in other societies and churches.

After this earnest session of conference the Society adjourned to meet with the next Quarterly Session, at regular sessions, to be held at Milton Junction.
LESSON I—THE KINGDOM DIVIDED.

For Sabbath-day, January 3, 1891.

SCRIPTURE LESSON—1 Kings 12: 1-7.

1. And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king.

2. And it came to pass, when Jeroboam, the son of Nebat, who was in Egypt, heard of it, (for he was fled from the presence of Solomon,) that the Israelites had made Rehoboam king, 

3. He sent unto Solomon, saying, Thy servant will return to his place again: why wilt thou deal so unwisely with thy servant? 

4. For the wages of unrighteousness is not righteousness. 

5. And King Solomon sent this answer unto all Israel: Every man return to his city. 

6. Then Joram the son of David reigned over the kingdom of Judah. 

7. And all Israel had a sad heart to return to the king. 

8. And it came to pass, as soon as he left Jerusalem, that a band of men came down to Shechem, to the house of Gibeon; and they proclaimed against Saul in the house of God: and all Israel went on every man of his tent.
NEW YORK CITY.—Andrew Potter, of Connecticut, a recent convert to the Sabbath, is expected to address us, giving his experience, next Sabbath.—Not since my coming to New York has there been, so much interest in the Sabbath cause, as now. I have recently learned of a number of individual conversions, and an entire church (small in numbers) is keeping the Sabbath. I intend to look them up soon. These indications of the Lord's work in this great city encourage us to hold on and labor yet more earnestly.

J. G. B.

Rhode Island.

WESTERN.—The recommendations and conclusions of the National Council of Seventh-day Baptists, held in Chicago, as set forth in the reports of various committees and adopted, were duly outlined to our congregation by the delegates in attendance from our church. Those who were doubtful as to whether it would result in good to our people, and thought it was too expensive a luxury or experiment, are concluding that it was a good movement, and will result in great good to our cause as a people. It is said that a large number of our ministers and members are becoming better acquainted with the Hebrew and Greek, and with other knowledge of our work and workers; a much better understanding of our fields of labor; greater confidence in the Boards that have in charge our denominational interests; a deeper sympathy with another, in common-sense, section with section, church with church, worker with worker; an inspiration to do more and give more to advance Christ's kingdom, to propagate the truth which distinguishes us as a people, and that which is very important, a greater denominational spirit and unity. A series of meetings have been held in the Broad Street Christian Church, conducted by the Rev. Mr. Jackson, an evangelist from Brooklyn, N. Y. The church was greatly revived, and some forty were converted and brought into the kingdom of Christ. There were baptisms the last two Sunday evenings, and several are to put on Christ, by baptism, next Sunday evening.—The Ladies' Aid Society of our church, held their annual sale of fancy work and useful articles, on Tuesday evening, the 20th. The oyster supper was served, also ice cream and cake. The Mizpah Circle, composed of young people, also held in connection with the Society, their sale. The evening was pleasant, business large, sales good, expenses well replenisheled.—Westerly is to lose two of its greatly esteemed pastors; Rev. B. D. Hahn, of the Calvary Baptist Church, who has accepted a pastorate in Newark, N. J., and commences his labors in January; and Rev. A. R. Moore, of the First Baptist Church, who takes charge of a church in Somerville, Mass., the first of next month.—The People's Lecture Course for the winter will consist of eight lectures. The first was given the evening of Nov. 25th, by the Rev. J. M. Blackey, D. D., upon "Cranks, or How not to go mad." The second was given the evening of Dec. 13th, by the Hon. Daniel Daugherty. His subject was, "Orators and Oratory." Mr. Daugherty was eloquent and a fine illustration of his subject. We are having fine winter weather this year, gentle and even. The business parts of our village are looking their best for Christmas trade. Health of the people good, and all things are moving along with usual activity and harmony.

In laying our labors at the Master's feet, we would save ourselves much after-anxiety if we entirely left them there.
MADAMINE, THE LITTLE INTERPRETER.

Madamine's eyes being just the color of violets, perhaps these dainty spring flowers took her fancy. As she talked and caressed them gently with her fingers, she fancied they answered her, and, bending lower and forehead adown attentively, as if she heard anything or not, she seemed satisfied, and gathering a handful of the flowers went her way.

As she skipped lightly along towards home, she came upon a girl older than herself, who said, "What is the matter?" asked Madamine, tenderly.

"What is it, child?" she whispered. "Are you doing there, my little one?"

"Do they?" said the young lady, looking interested and puzzled. "Who put that into your head, child?"

They did not answer Madamine, simply; or, maybe it was God. She sent them.

The girl watched Madamine's retreating figure till it was out of sight, and then looked down at the flowers in her hand, repeating to herself, "Was not sure about it all, sir; but it is some lesson well from such a teacher."

"Talking stranger, asked the Daisy, "pray tell me thy name and mission?"

"My name is Goldenrod, and I have come to diffuse among the children of men, the joy and gladness of which my heart is full."

"Then I die happy," answered the Daisy; "for what more needs the world than hope, love, and joy?"

All through the mellow autumn nature held her golden torch and waved her gladness before the sorrowful eyes of the children of men. Sometimes she would address her, crinkled petals, with a heart of gold and rays of snowy white.

"Friend," said the Violet faintly, "my sisters have been charmed away, and not I."

"Then you must leave and go," answered the Flower, graciously bending her head towards the Violet, "methinks the world should have learned the lesson well from such a teacher. I am Daisy, and my mission is to teach the world to love."

All through the pleasant summer weather the pastures glowed to the child's eye, children blossomed out in white. There were daisies everywhere with their pure, white faces upturned to meet the faces of the children, and "썩대요" (which means love) to them. Sometimes learned the lesson; but alas! not all; so many there were who understood not the lesson.

"Goldengoldenrod and distribute it among her friends."

"What was not sure about it all, sir; but it is some lesson well from such a teacher."

"The pretention is always set up in behalf of arbitrary government that the ruler can do better things for the people than they can do for themselves. This idea of paternalism in government was discarded by our fathers when they ordained for themselves and their posterity that they would be a self-supporting, self-governing people. Under our theory of government the people are no more dependent on their rulers and law-givers for their support in their industrial pursuits than they are for food and clothing, or for their conceptions and their religious creeds. — Senator Montague.

SPECIAL NOTICES.

E S. Brook, P. J. B. Baker, wishes his correspondents to address him at Kandreforts, near Rotterdam, Holland.

E. E. M. B. Kelby, having moved from Stone Fort, Ill., to Pulaski, Pulaski Co., Ill., desires his correspondents to apply to the last place.

To complete the proposed set of Conference and Society Reports for Bro. Valleybush the following numbers are needed: Conference, 1875, and all numbers from 18 to 1892. Missionary Society, 1895, '96; and Oxford, 1894, & '97. A full set of Denominational Reports would be of great value to Bro. Valleybush, and we are anxious to send them to him at the earliest possible day. This will help us to carry out our work, and you may send the needed numbers to the Corresponding Secretary of the Missionary Society.

E. Rev. T. L. Gardner, wishes his correspondents to address him at Salem, W. Va., herewith, as he has accepted the pastorate of the church at that place.


E. The Chicago Seventh-day Baptist Church holds regular Sabbath services in the Seventh-day Baptist Church, 1714 Congress and 23rd Street, and also in the Methodist Church Block, corner of Clark and Washington Streets at 3200 N. M. The Mission Sabbath-school meets at 2 P. M., at Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. 10th Street, Chicago, Ill.

E. Jones' Chart of the Week can be ordered from this office. Fine cloth mounted on rollers, price $1.25. Every student of the Sabbath-day and all of our brethren should have one of these charts in their possession, as it is the most complete answer to the question of why the Sabbath is kept on the seventh day of the week. The uniformity of the language of the states is that particular day, and that the Sabbath is the day of rest in the law of God, as it is in the chart.

WANTED.

A. A Sabbath-keeping young man who understands plumbing, or steam fitting, or hot-water heating. Address Ordway & Co., 300 West Madison St., Chicago.

A. A Sabbath-keeping young man who is a practical cutler, and who is willing to become identified with, and enter into the business that has been established in this city for twenty years.

Address Ordway & Co., 200 West Madison St., Chicago.
SINGER'S ROYAL GUEST.

Once every summer Queen Victoria drives over from her Balmoral Castle to the Castlereagh Highlands home of Madame D'Orsay, and Dumbarton, the famous mountain where the latter entertains her at an annual tea. For years Madame Albani has made a practice of this, a compliment which has been reciprocated by His Majesty being entertained by the woman in the kingdom. It is a return for Madame Albani's appearances in London, when she took the court to see before the Queen, and to the concert-room it afforded her the acceptance of England's royal sovereign.

No outsiders are ever present when Madame Albani, and I see Victoria as a member of her own stock as a guest.- "How do you entertain your royal guest?" was asked of the prima-donna by a friend.

And for more than an hour the great hereditary held the uninitiated of the private dinner party with the story of how she was served a tea for the Queen.

So full of interest was the narrative that I was inclined to ask the account, and it will shortly appear in the Ledger's Home Journal. We have had the pleasure of witnessing this under the title of "Victoria at My Tea-table." Of the freshness of interest, the captivating of the article is the best indication.

A copy of the best portraiture taken of Queen Victoria, and printed only for Her Majesty, the royal family, and the royal family Munk will accompany the article. "It will be my last portrait," wrote the Queen on the autograph copy, which is the only copy possessed outside of the royal household.

Church Bells.

We have received a copy of the Catalogue of the Cincinnati Bell, Company, of Cincinnati, Ohio, containing descriptive and prize of Church Fire Alarm Bells, and over 500 Testimonials from purchasers in the United States and Canada. These Testimonials consist of letters from every State and District, and a large proportion of them from ministers, and speaks in highest terms of the bells. The prices are comparatively low, and within reach of even humble communities. Churches needing bells—such a purchase will be without—will do well to write for the catalogue, which is free to all who apply.

The Spirit of the Times, of New York, says: "An extraordinary demand is made upon us for cocoa seems to have taken place of the wines in England. In all the Houses of Commons this jargon dominated the Right Hon. Q. J. Goebbels, the Chancellor of the Exchequer, called attention to it as a means for much of the folks falling off of the use of wines. He attributed it to the position a preparation of cocoa known to have been taken by the British, which has been standing at 6d. per pound, that her Majesty's bounty, on the contrary, threatens to resist every tendency to disease. Hundred of sad melancholy are finding strength, in readiness to attack whenever they have 

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$75 to $250 a month can be made by doing the work. For persons proficient in mathematics, a special premium to those having the use of a adding machine, or other aids. No special qualifications are required.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1897, 1890, and for which fifty cents each will be paid.

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