SEVENTH-DAY BAPTISTS AND THE WOMAN'S CHRIS-
TIAN TEMPERANCE UNION.

BY REV. S. L. LEE.

There are times when I feel that, on some of our denominational matters, I would like to express my opinion to other brethren and sisters than those of our little church at Taney. Yielding to these impulses, I will, if the editor permit, present to the members of the Temperance society these views along denominational lines.

Our reason for having a denominational existence separate from other Missionary Baptists is that they refuse to keep holy the Sabbath of the Lord our God, and have chosen the day of Baal, the sun-god, as their holy rest day. Were it not for this we would be in denominational harmony, and there would be unto them and ourselves one Lord, one faith and one baptism. Does this reason justify our separate denominational existence? This question receives different answers from different parties. My answer is an emphatic affirmative. On other points we agree; but this one is vital as a test of obedience. We are sometimes asked what difference it makes what day we keep, provided our family is poor, and that we are the least in the world. This delusion and a fraud, while their names are upon the doors of the legal shops, with all the modern attractions to win the artless, and ruin the innocent, and I claim that I am not responsible for the mischief done by the saloon, that I am a temperance man, I say, and yet the people read my name over the door of the way that leads to a drunkard's grave; and every invoice of liquors bearing the name of the firm bears also a testimony that (my protest against.)

I have been numbered with the Seventh-day Baptists but a short time, but isolated as I am from all save this one little church, I have sought to inform myself, as far as I could, of the doings of my brethren and sisters on the other side of the Rocky Mountains. Much that I have learned has cheered my heart and encouraged me in the conflict; some things have saddened me, and one thing in particular has astonished, and grieved me, and of that I will no longer hold my peace, lest by so doing I become a partaker of the evil. I refer to the fact that quite a number, I know not how many, of our sisters belong to the W. C. T. U. To me this appears a serious blunder. I believe that every Seventh-day Baptist who belongs to that organization has in that matter been beguiled by Satan to help build up a legal Sabbath, as I suppose, which, when completed by national legislation, will prove un-}

SEVENTH-DAY BAPTISTS.

by hallowing that day which he has never hallowed, and seek to make it honorable, calling it the Lord's day, although he never honored it or called it his own in distinction from others of the six working days, it is evident that in this they do both in doctrine and practice deny the authority of Jehovah, for through their traditions they make void the commandment of God. And that commandment which is by no means the least, they both break and teach men so.

Sin is the transgression of the law. Hence Sabbath-keeping Baptists cannot be in church fellowship with Baptists who keep as a Sabbath the pepend Sunday, even though the Papacy has christened it the "Lord's Day." Faithfulness to the mandates of Jehovah compels our separate denominational existence. And faithfulness to the mandates of Jehovah demands an aggressive warfare to put down, as far as we are able, the churchly rebellion against divine authority as to the Sabbath. Time hastes, and Sabbath-keeping Baptists have a higher mission than simply maintaining a denominational existence. Baal's altars must be destroyed; and his groves cut down; Gideon and his divinely chosen, faithful few, must be our model for the conflict which is already upon us. Our opponents, proud and arrogant, boast of their numbers and despise Seventh-day Baptists because they are few. And I greatly fear that we are, to a great extent, overawed by their numbers and their boasting. Then the sword of the Lord and of Gideon conquered. But as at that time there were some who responded to the trumpet call of Gideon, who had to be left behind when he went to the battle; even so I fear that we are not only too much inclined to watch the fliers for signs are we obey the call to go in our might to save Israel, and to plead that our family is poor, and that we are the least in our father's house, but that there are also some entanglements which, if not overcome, will seriously reduce the number of effective soldiers.

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of a righteous cause, the promulgators of a great truth, against which the world is battling, we must be able to stand shoulder to shoulder in our various lines of work, with the best scholars, theologians, educators and statesmen of our age.

Let us be the up and doing,
With a heart for any fate,
Steadfast in our chr istian work,
Learn to labor and to wait.

But not only do we need a more thorough preparation and preparation for life’s duties, but also a higher type of Christian endeavor. In this I speak not alone of the Young People’s Society of Christian Endeavor, the influence of which is being felt for good throughout the length and breadth of our land; but from those ranks hundreds of young people are being sent out as active Christian workers, but I speak of a higher type of Christian effort and endeavor in its broadest sense. Do we not often, in too many Sabbath-school and Society work, strive to please rather than to instruct, to make prominent the thoughts and ideas that will “take well” rather than those which tend to enlighten the soul, or by gaudy pictures and novel illustrations to entice and sometimes express it, “keep the children out of mischief Sabbath afternoon,” instead of grasping, as we should, every lesson and truth taught in the divine Word, to lay before them and point them to the Lamb of God? In a fashionably Sunday-school, a few months ago, I listened to the discussion of a lesson, the subject of which was: “Christ Forgiven Sin.” The story of the lesson was that of the young man, who, being borne of four, was brought to Christ, and the way of the house-top.

The topic was announced, the opening made, and the recitation was proceeding very nicely until, in the discussion, the sick man was brought to the top of the building. There they stopped so long in prayer in which the process through which, and the material of which, the tiles were made, that the hour was past, the discussion ended and the poor, palced sufferer was left on the roof without being brought to Christ at all, without forgiveness and without healing. May there not have been in that-Bible school some soul that was seeking light, thrilling for divine truth, and desiring himself of being brought to the feet of Jesus, but who must have accounted it the poor man who went to hear Canon Farrar preach at St. Paul’s Cathedral, his heart all yearning to know the way of life and salvation, but heard only of the way down from Jerusalem to Jericho? Let me plead that the ideal in Christian work be not simply that which is to gain the admiration and applause of men; but let it be such that we may advance the cause of the Redeemer by carrying conviction to the hearts of the people. If in our work we must enter by the house-top, let it be because of old, and hasten on to the cleansing fountain. If we must stop to describe the road by which our Saviour passed from city to city, be it simply that we may more beautifully and completely describe the process of life upward and upward to glory; that straight and narrow way through which he would have us follow in his footsteps.

If, having made thorough preparation and being wholly consecrated, we are willing thus to go forward to an earnest end, in example the highest ideal, the perfect model, him who went about doing good, what golden opportunities present themselves, what brilliant possibilities are within our reach, what noble achievements are ours to be attained in life! Look about you and contemplate the manifold needs of the hour. Mighty conflicts approaching, victories to be won or lost, great reformers pressing themselves upon the attention of the young people—shall we lose our opportunity? “Coming events cast their shadows before them.” And reading carefully the signs of the times, surely the outlines of oncoming revolution in the sentiment of the religious world were never more clearly defined than now. The temperance movement is advancing with wonderful rapidity, the lines are being more closely drawn and the call for earnest workers we feel is but the call of God. And last, but not least, the Sabbath question, as presented by our able brethren, whose names shall go down in history as reformers, is now agitating the minds of millions of people.

May each of us who are young realize the magnitude and importance of the work so well begun, which must now be carried on by our hands; and may we all, in this broad field for Christian activity, do our part nobly and well.

A SKETCH OF MY LIFE.

BY FRANK DELPHOS.

From the London British Weekly of July 6, 1885. Published in 1885, in the Norwegian Missionary Journal.

I was born in Leipzig on February 25, 1813, and thirty years ago I was the leading young man at the church of St. Nicholas. My father, who belonged to Leipzig, kept at that time and during my boyhood a sort of old curiosity shop. He had a very small income, and my childhood was passed in narrow circumstances. My father died on April 9, 1836, at the age of fifty-four. My benefactor from my early days was a Jew named Hirsch Levy; he lived near us and was a bookseller. But for him, I could never have made any presence in my studies. I went first to a boy’s school, and afterwards to the free public school of the town, where at that time Plato was director and Dolt sub-director; there I became a thorough-going rationalist.

I felt a drawing toward God, but the person of Jesus was veiled for me in deepest gloom. I went to the University to study philosophy and philology, and in my search after truth I buried myself in the writings of the great German philosophers and was attracted by Fichte.

But one of my fellow-students, named Schuts, who had found and loved the Saviour, labored unceasingly for my conversion. I resisted long, but at this very day I could show the place (in one of the streets of Leipzig) where a ray from heaven brought me into the same position into which Thomas was when he cried, “My Lord and my God!” I associated with the students who had been awakened by the grace of God, and through the Christian circle in Leipzig in which I moved as a friend. The years 1832-1834, my last three years at the University, were the most beautiful of my life, the most energetic time of my spiritual life, the days of my first love.

I also had intercourse with the Jewish missionaries, Goldberger and Becker, who visited the fairs in Leipzig and labored there. These two men taught me to love the nation to which the Saviour belonged, and to pray that it might
be converted by the Christ, whom it betrayed. Now that I am called the "celebrated Hebrew," it sounds almost comical for me to say that the benefit of this grace is in proportion to the introdution in the rabbinical writings, and yet it was so. I had learned some Hebrew at the preparatory seminary. I have studied in France for a couple of years, and my acquaintance with the rabbinical writings began when the missionary Becker came to France, with the object, "Or Leechers" (Light at Evening Time).

I tried to have some influence on my benefactors to get me to his magisterial fruit; on May 10, 1845, my beloved benefactor was baptized, and two years later he died.

For seven years I gave instruction to meeting gathered at the house of a believing friend; some of the members were still alive, and God, they are still firm in the faith, and when we meet we confess that our anchor still rests on the foundation. I was occupied with these practical duties, on the other I was devoted to Hebraic and Old Testament studies. This led me to the school of Rosenmuller, and brought me the acquaintance of Fleischer and of my dear friend, Veas, who died in the middle of the same; and although we differed widely, still we loved each other; we were intimate friends, and think of them amongst the representatives of the Norwegian Church and the Norwegian Mission, I praise the glorious leading.

For I have said nothing about my mother; she was the daughter of the town musician in a little place between Leipzig and Halle. When she became a widow and was left with three children in the world, she started a little shop for the sale of antiquities, and after I had become a professor my mother was still carrying on her trade in old books. The contrast grieved me very much, but she wished to be independent, and one could not blame her. She was a noble woman. By those who knew her she was loved and honored. She had but little joy in this world, and I wish she had lived longer. She was cast in her last in my arms, she was glad to be able to do.

I am not the only one from time to time to ask her grave. She was a hand bearer of the cross, and to her the words in Luke 7: 47 may be applied.

I have given some account of my life, but have never been so communicative on the subject as I am now to my Norwegian brethren which made the publication of thoughtless, ill-bred. girl of my acquaintance 1850 is now in the fifth annual edition. It was preeminently the self-sacrificing spirit of the Hebrews which arose from the public instruction which I gave; and in my youthful enthusiasm for Jewish literature, just as the attendees of the Norwegian Church and the Norwegian Mission are self-sacrificing, I praise the glorious leading.

So, again, it is clear that the leader of the meeting is entitled to cordial support from all who attend. This is a right that cannot be without the warrant of conscience. If the leader were in enemy, you could not treat him otherwise than with respectful kindness in God's house. And when he is the leader of your meeting, interest and courtesy alike forbid anything but respect. If I give a lecture or a concert, and it proves a failure, I will seek the reason, the cause, and the remedy for the failure, and I will seek it in earnest. I have earned the respect of the congregation, even though I am not able to do so at all times, but when all about you are engaged in prayer, is selfishness, and ill-bred selfishness.

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MINUTES OF THE FORTY-EIGHTH ANNUAL SESSION.

The Forty-eighth annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Salem, Va., Aug 21, 1890, commencing at 10 A. M.

After an anthem by the choir, and the reading of Scripture by E. B. Saunders, prayer was offered by L. L. Cottrell.

In the absence of the President, George B. Carpenter called the Society to order, and gave the opening and needy fields, and the obligation

of faith in the Lord Jesus Christ, as well as the need of greater consecration to Christ and the work of saving men.

After the above remarks the report was adopted.

The Committee on Nominations presented the following report, which was adopted:


All of which is respectfully submitted.


Singing— "Wonderful words of life." WOMAN'S WORK HOUR.

The time having arrived for this item of the programme, a paper, "By the Best," by Miss Mary E. Bailey, was read by Miss Edia L. Cru­n­dall on account of the illness of Miss Bailey.

Another paper was presented by Mrs. W. C. Daland upon the subject, "One Need of Our Women.

The Woman's Work hour was closed by singing a special hymn for the occasion, entitled, "Sent before the Master." Luke 10:1.

THE FIELD.

The South-Eastern Association, as a field of missionary work, was presented geographically by Preston F. Randolph, by the means of a map specially prepared from plans taken from which he pointed out every Seventh-day Baptist church in West Virginia, giving the number of families in each locality, the number of church members, and of those who were not, also calling attention to the needs of this interesting field.

S. D. Davis, general missionary upon this field, spoke of the condition and needs of his field, especially of Salemville, Pa., and Fayette­ville, N. C.

The Home Mission field of Arkansas, Texas, Indian Territory, Mississippi, Louisiana, and Alabama, by J. F. Shaw, was not presented because of his absence.

On motion, the sermon before the Society by A. H. Lewis, upon the desire and hearty approval of the local committee on religious ser­vices during Conference was postponed to Sab­bath morning.

Singing—"Stand up for Jesus." After benediction by W. C. Daland, the Society adjourned to 8 P. M.

EVENING SESSION.

Praise service, conducted by W. C. Daland.

Prayer by A. P. Bunnell.

The following resolution was offered, and after remarks by George H. Babcock, J. G. Bur­

To the Board of Managers for correction and approval.

Voted that when we adjourn it be t meet in connection with the General Conference in 1891, on the Fifth-day of the week, at 10 A. M.

MISSIONARY CONFERENCE.

The rest of the evening session was devoted to volunteer speeches upon missionary matters. The speeches were limited to five minutes.

A. E. Main spoke upon the need of more life and power in our organization. (1) The need of a working, living spirit in our hearts; (2) We need Good Ghost churches; (3) Holy Ghost ministry; (4) Evangelistic preachers; (5) teaching preachers; (6) overseeing preachers; (7) traveling preachers.

S. D. Davis said that we need the guidance of the Holy Spirit. He gave a historical account of the Holy Spirit in the missionary work in West Virginia.

A. P. Bunnell gave his experience in coming to the observance of the Sabbath.

T. L. Gardner remarked that we are a small people in numbers, but have a great work to do, growing larger and larger. We are inclined to be discouraged at times. God has always used a small people to do his work. He cited examples from Bible history. We should not be discouraged from these facts.

Geo. B. Kagaries said we ought to be thankful to God that he gives us the privilege of carry­ing on this missionary work.

W. C. Whitford (Brookfield) remarked that it seemed to him that, though small in numbers, it is providential that we are scattered over the whole country, and that we are growing. We ought not to conceal the truth as we hold it, but spread it abroad.

A. B. Daland said that the lone Sabbathkeeper is a light-house for God's truth. He should ever keep the light burning.

Charles D. Maxson declared that we are not a small people in the true sense, for God is on our side.

After singing the doxology, and benediction by Clayton A. Burdick, the Society adjourned.

SABBATH MORNING.

The sermon before the Society was preached by A. H. Lewis, on Sabbath morning, before a large congregation.

Order of Services.

1. Invocation by L. S. Maxson.

2. Scripture Reading, Clayton A. Burdick.


Outline—(1) Missionary work is an aggressive warfare. This demands organized good to meet organized evil. (2) The Church of Christ is truly organized into one body by the organiza­tion of life and power of the Holy Spirit. (3) Popularity, all successful missionary work is the result of corresponding organization. See the organized power of Roman Catholicism in its missionary operations. (4) Seventh-day Baptists have grown with little or no denomination. Now new demands make better organization imperative.

In what respects? (a) An executive denominational committee, or board of elders in each.
SIXTH ANNUAL REPORT OF THE WOMAN'S BOARD.  
(Continued.)

The Woman's Work hour, appointed in each Association, in charge of the Secretary, each for her own Association, has become a feature of the work in which evident good exists. More really direct influence can be brought to bear upon the women of the denomination in this way than by the Woman’s session at the Conference. There has been an actual increase of good influences growing out of these, the women of the Associations coming to care more for each other's work, and in the end for the united effort of all.

No Christmas box was sent to Shanghai last autumn, and this because so much had been sent at other times that those upon the field preferred that none should be sent this year. But it has been the practice for some time to have book, which the givers and receivers is such as to render it difficult, if not sometimes impossible, to do as one would who might have a knowledge of the condition abroad. Likewise in the matter of giving and of receiving care is requisite that there may nowhere be any unpleasant features; that all told there may be nothing annoying in the transaction. The recipients of boxes may not be accustoming to having tary magazines bound, and who do not care for them unbond, so filling up library shelves, would be doing good service to the cause, to give with the mission box sent out a pledge for the giving of some certain magazines to be bound, and let it be for the father, the mother, or the children, and let it be regularly mailed to them soon after you shall have gotten through with it. This would be practical work, yet happygiving. Even the leading of books and magazines could be so managed as to furnish satisfaction to both parties.

Much discrimination and much gentleness and tact may be the hands of any conducting the home-box work. The distance between givers and receivers is such as to render it difficult, if not sometimes impossible, to do as one would who might have a knowledge of the condition abroad. Likewise in the matter of giving and of receiving care is requisite that there may nowhere be any unpleasant features; that all told there may be nothing annoying in the transaction. The recipients of boxes may not be accustoming to having tary magazines bound, and who do not care for them unbond, so filling up library shelves, would be doing good service to the cause, to give with the mission box sent out a pledge for the giving of some certain magazines to be bound, and let it be for the father, the mother, or the children, and let it be regularly mailed to them soon after you shall have gotten through with it. This would be practical work, yet happygiving. Even the leading of books and magazines could be so managed as to furnish satisfaction to both parties.

The committee reports as follows: We are gratified to be able to report, that so good a degree of interest has been manifested in this work which in its spirit so reflects the Spirit of Christ. Hope is strongly entertained that many others of our sisters will identify themselves with this work, to be serviceable, but very practical giving. The committee reports as follows: We are gratified to be able to report, that so good a degree of interest has been manifested in this work which in its spirit so reflects the Spirit of Christ. Hope is strongly entertained that many others of our sisters will identify themselves with this work, to be serviceable, but very practical giving. The committee reports as follows: We are gratified to be able to report, that so good a degree of interest has been manifested in this work which in its spirit so reflects the Spirit of Christ. Hope is strongly entertained that many others of our sisters will identify themselves with this work, to be serviceable, but very practical giving. The committee reports as follows: We are gratified to be able to report, that so good a degree of interest has been manifested in this work which in its spirit so reflects the Spirit of Christ. Hope is strongly entertained that many others of our sisters will identify themselves with this work, to be serviceable, but very practical giving. The committee reports as follows: We are gratified to be able to report, that so good a degree of interest has been manifested in this work which in its spirit so reflects the Spirit of Christ. Hope is strongly entertained that many others of our sisters will identify themselves with this work, to be serviceable, but very practical giving.
He [Jesus] can make his people willing to keep his moral Sabbath; and who knows how near the time is. Let us up and work for our God.

Here is a printed sermon by Dr. Samuel Stillman, M. A., preached March 27, 1776, before the Continental Congress, on the death of Enoch David. He was dele-

gate from the colony of Rhode Island, and died of small-pox in Philadelphia, March 26, aged 59 years. The author inscribes on a blank leaf of the sermon this item:—"For Mr. Enoch David from his sincere friend and brother in Christ."

He had the care of the old Sabbatarian cem-

tery in Philadelphia for a time, as the following account shows:

March 30th, 1765. Samuel Powell's hill against Enoch David for the place above named

\[See. 7a. 11d.\]

Subscribers paid

\[5a. 12d.\]

For this [remainder] I am out of pocket, Enoch David.

Who by fiendly in the burying-ground took care of his great-grandson, and just sense of your own nothingness. a book In whlCh

of

I am inclined in rhyme making. We select them

Lord, give me neither poverty, Nor abundant store. Give me to live contently, And I desire no more. But if abundance should be mine, I am not cruel to be, But freely give the poor what's thine. "What shall I do with thee?"

Here are two stanzas:

"All you that do God's word control, Who slight his truth in part or whole, You justly may be cast to hell, With devils always for your dwell."

"Though you may with the heathens rage, Or with your fellow-men engage, Yet may you not engage the Lord, Who can destroy you by his word."

The following is an extract from his will ex-
cuted in Fayette county, Pennsylvania, Oct. 1, 1770: "I, Enoch David, being of a lingering state, not likely that I shall recover health of body any more; or whether not, I knowing the uncertainty of life, do set myself to the mercy of God in Christ, hope for a joyful resurrection at the last day, when my vile body shall be clothed with my Saviour's glorious body in the presence of the Lord."

The Abjuration of Galileo

I, Galileo Galilei, son of the late Vincent Gal-

liei, a Florentine, of the age of seventy, appearing personally in judgment, and being on my knees in the presence of you, most eminent and reverend Lords, Cardinals of the Universal Christian Commonwealth, Inquirors General against heretical depravity, saving before my eyes the very gospel, by which I now lay my hands, swear, and am always to be lived, and Sacred Oath, that which I now swear, and now believe, and, God helping, that I shall for the future always believe whatever the holy Catholic Church holds, preaches, and teaches. But because this holy office had enjoined me by precept, entirely to relinquish the errors, dogmas which maintained that the sun is the center of the world and immovable, and that the earth is not the center and movable; and teachers, by any means, or by writing, the aforesaid false doctrine—and after it had been notified to me, that the said doctrine was contrary to the sacred, the holy Scripture, I have written and printed a book, in which I treat of the same doctrine—anonly contrary to the testimony borne by many witnesses, that business men can honor the Sabbath and yet succeed in business.

SABBATH REFORM.

Although the meeting referred to in the fol-

owing article was held some months since, it will still be read with much interest. It is in-

teresting both because it shows a movement among the Jews toward a better Sabbath-ob-

servation, and because of the many witnesses that business men can honor the Sabbath and yet succeed in business.

The Seventh-Day Sabbath.

On some day this month a meeting of dele-
gates from all the Jewish congregations north of Canal street will be held to consider ways and means of providing for the Sabbath among the Jews of this city. The orthodox and reform factions are united upon this subject, and possibly some new and more positive action can be taken in this much discussed problem. For years it has been under consideration, and has at times caused the greatest controversies between those who professed to look at it from a lofty, religious point of view, and those who held that the prac-
tice of the Sabbath was not the true meaning of the Sabbath, as provided by the Ten Commandments. The latter hotly replied that this was an age of reason and common sense, and that it was the concern of Jews to endeavor to fulfill the cus-
toms of the age.

The present move is inclined to be viewed as of more practical importance than any taken hitherto, because of the fact that it is to be dis-

In a letter to his son, Ebenzer, then master of the Grammar School in Providence, R. I., he writes: "I am 75 years of age, and the number of years the bulbous, 7-skillings; Horris [Horace] 5-skillings; Greek and Latin Testaments, 15 skillings; Lucian, 7 skillings; Caesar's Commentaries, 6 skillings. The amount of the whole is £1. 16s. 0d."

In a letter to his son, Ebenzer, then master of the Grammar School in Providence, R. I., he writes: "I am glad that you are kept under a deep and just sense of your own nothingness.

Christians are like sheep, they can be made to move. It is well that they have a powerful, a wise, and a very careful Providence and kind Shepherd.
An observance of them at home disregarded his greatest and one of the reasons which led to the creation of business in the Jewish congregations in New York. It was heard in favor of keeping the law and making them away from business. As Ifor the rabbis present were so enthusiastic upon the Sabbath. The Mosaic law on this subject means to have the Hebrew from airing their own minds. The Jewish Passover, following closely upon Jewish warriors upheld the strictness of religious observance. Hitherto the champions of the different movements have defined their own arguments a successful business. Bankers are, of course, generally admitted that the Jewish congregations in New York. He buckled on the former meeting, prevented himself, and he has hitherto felt it There is prominent among the merchants, who were in favor of letting the laymen work out a practical solution of the problem, were sufficient to overcome opposition, is of religious consequence. This is the course now pursued by the strictly faithful observers of the Jewish Sabbath, but it is not sat- isfying to the strictest, and rigidly orthodox theologian, who will not admit one jot from the meaning of the commandment, and looks upon it as the law that exists between the law and the present period as sinful.

Far back in Jewish history it was determined by the rabbis and rabbis from every other country, and it remained to be enforced. Together with the liberal sentiments he has imbibed in the cradle of liberty," this Jew preferred a question, and I have refused to give up my stand. It has been instrumental in getting up the present movement may have been taken toward the solution of the question. It is, however, likely to be strongly opposed by the strictest, and strongly. One curious result that is hinted at will be the effect of this movement upon the supple- mentary services, of which there are many orations. There are at present only two congregations which have Sunday services in addition to those of the Temple Emanuel, and the other is the Rev. Dr. Kaufman Kohler. Both are rep- resentatives of the extreme liberal faction, and are looked upon as the leaders in learning and ability among the rabbis of the country. It was only through their own strong personalities that those who were led into allowing the Sunday services. The latter are not of the same nature as those of Saturday, but are more in the line of the Liberal Board of Trustees as that of the Temple Emanuel is said to have taken off at the wide range of subjects chosen by Dr. Cooper. The topic suggested by the men-who have been instrumental in getting up the present movement may have been toward the solution of the question. It is, however, likely to be strongly opposed by the strictest, and strongly. One curious result that is hinted at will be the effect of this movement upon the supple- mentary services, of which there are many orations. There are at present only two congregations which have Sunday services in addition to those of the Temple Emanuel, and the other is the Rev. Dr. Kaufman Kohler. Both are rep- representatives of the extreme liberal faction, and are looked upon as the leaders in learning and ability among the rabbis of the country. It was only through their own strong personalities that those who were led into allowing the Sunday services. The latter are not of the same nature as those of Saturday, but are more in the line of the Liberal Board of Trustees as that of the Temple Emanuel is said to have taken off at the wide range of subjects chosen by Dr. Cooper. The topic suggested by the men-who have been instrumental in getting up the present movement may have been toward the solution of the question. It is, however, likely to be strongly opposed by the strictest, and strongly.
NOTES CONCERNING THE COUNCIL

The new Sun, in recent comments upon the difficulty that Chicago has had in finding a place for the World's Fair, etc., and then adds, "and now the Sabbatarians are proposing to hold a convention in that city to protest against the fair on Sunday." Of course the "Sabbatarians" mentioned by the Sun are Sunday Sabbatarians, and the movement referred to is doubtless some effort, directly or indirectly, of the National Sabbath Reform Association, to bring the Sunday into great honor through some form of human legislation. Meanwhile the real Sabbatarians those who strive to honor God in the proper recognition and observance of His holy day, are to hold a convention or council in the city of Chicago, for the perfecting of better plans for work all along the lines, and in all the widening and inviting fields. Already the place of this meeting has been secured. It is the house of worship belonging to the congregation presided over by the Rev. J. L. Jones, and located at the corner of Oakwood Boulevard and Langley Avenue. The church is believed to be admirably adapted to the purposes for which it has been secured. The constitution and by-laws of the Council, to be held by the city of Chicago on Wednesday, Thursday, Friday, and day evening, Monday, for day session only (the vestry only being available for Monday evening), Tuesday and Wednesday, day and evening. The house at these times may be reached only for business sessions of the Council, but for such preaching services, denominational or otherwise, or for such lectures on Sunday legislation, etc., as the Council may think best to appoint.

The committee of arrangements also announces one-half fare for all clergymen attending the Council, but is not able yet to announce special rates for lay delegates. Clergymen who may be expecting to attend the Council, and who do not wish to pay the half-fare per, may obtain tickets on roads leading to Chicago, should obtain such permits from their end of the line, if possible. Failing in this they should notify the committee, I. J. Ordway, 205 W. Madison St., Chicago, and they will procure trip permits, or tell them how to obtain them. Of course it will be necessary, in each case, to name the route over which the permit is desired. And of course, it will be important that the application, in each case, be sent as early as practicable, as it takes time to arrange all such matters. It is probable that lay delegates will do the best that can be done by procuring thousand mile tickets, which practically gives them two-thirds rate.

Interest in the Council and its work, deepens on every hand. As the subject of our denominational national life and work is brought to the front, both in the pulpits of our Zion and by the private conversations and meditations upon the subject, it becomes more and more manifest to all that we need a new spirit of humble, unimportant prayer shall have become general, the revival which we so much need will have been well begun.

At this point it may be well to call attention to the fact that the late General Conference passed a resolution asking the churches of the denomination to observe Sabbath, October 18th, as a day for special prayer in behalf of, and meditation upon, our work as a people. By all means let this day be thus observed in all the churches and in all the scattered homes of our people; but it will add much to the pleasure, profit and power of that day, if the spirit of prayer in this special behalf shall begin at once in all of our hearts. May God grant us all a new baptism of the Holy Spirit.

ENTHUSIASM CONCERNING THE COUNCIL

Wespent yesterday, Sabbath, September 20th, with the church in Chicago. The congregation of Sabbatarians was much the largest we have ever seen there. Its character was quite equal to its numbers. Seventh-day Baptist interests are taking good root in that city of phenomenal goodness, badness, and greatness. The church in Chicago is keenly alive to the interests of the coming Council. It is the house of the Sabbath, the Sabbath is the work of the church, and the church is the work of the Sabbath. It is as it should be. This interest in the Council and its work, deepens every day. The first day of the Congress was Saturday, the last evening of the Council closes. The considerations which led to the calling of the Council will commend themselves more and more as they are weighed and studied. Each survey of the field will show more clearly than ever that our cause, as a cause, history must be considered in the light of the changed and changing situation. The entire Sabbath question associated to Christianity, and especially as related to Christianity and its cognate questions in the United States, is at the front for readjustment. The "riping time" for which we have prayed and labored is here. Say not: "four months, and harvest?" Ask not: "Will it come?" Open your eyes and behold. The Master calls the question-askers. He wants workers, ready, earnest workers, not cavilers. Preparatory events are past, or passing.

The first demand of the hour is such consultation as the coming Council seeks. We must see our duty and our work, eye to eye. We must evolve the best plans for economizing men, money, and measures. One word must be written in bold letters on all of our hearts: 'Unity.' Such a word has, for truth's sake, for God's sake, that word must stand at the fore. Next to the guidance of the spirit of truth, that word is synonymous with strength and success. Our field is broad. Our interests are vast, but antagonistic. The days are climacteric with increasing demands and growing opportunities. We address adjustment of forces, and
energetic action were never needed more than now. It is easy to see how the Council, and the results flowing from it, may do much to enlarge our influence and extend our work. The questions were interesting and it will yet be a matter of wondering the opening of the Columbian Exposition on Sundays, 1899, will act as a plow-share in preparing the public mind to consider other phases of the Sabbath question. What is the result? More energetic action were never needed more than now. The efficacy of the Sabbath in its full blown beauty, the wheat fields and grain are still quite green. There is a great deal of waste or sterile land in New Brunswick, though we saw some very nice farms.

Mostly the sawdust lying there was laden with lumber. This renews the lumber in this State, and would like to have some Sabbath tracts sent to my address. I would rather own 100 acres of land here than in any other country in North America.

I am now surrounded by old-time friends, and those near skin whom I never saw before, who have grown up since I last visited the Island. Mostly everyone recognized me at sight, but one here and there failed to recognize me. The Island has grown since my last visit. Many of the dear old people have passed away, and not a few of my acquaintance are on the decline.

I am yours in the Lord Jesus,

A. McLean.

TRACT SOCIETY.

The Executive Board of the American Sabbath Tract Society met in regular session at the Seventh-day Baptist church in Plainfield, N.J., at 2 P.M., Sunday, Aug. 26, 1900, C. Potter, President, in the chair. Prayer was offered by J. D. Spicer. Present eleven members and seven visitors.

Minutes of last regular meeting were read, also of special meeting held at Salem, W. Va., Aug. 34, 1890. The latter were approved and ordered placed on record.

Voted that as usual with this Board the rule to invite visiting brethren to participate in its deliberations obtain, the deliberations for the current year, Geo. H. Babcock reported that his report as Cor. Secretary, to Conference was printed as requested.

Voted that the whole matter pertaining to the forwarding of plates to Ch. Th. Lucky be left to the Committee.

An explanation was made showing that the reported loss of the Publishing House, as it appears in the annual report of the Board to the Society, is due to the fact that the Publishing House was not given credit for the amount actually due it from the Sabbath Recorder. This being done, a gain to the Publishing House of about $800 will appear, instead of the loss reported. The Recorder, however, still shows a deficit.

Communications were read from H. D. Clarke concerning the issuing of gospel tracts; from the Missionary Board, concerning joint committee work; from J. B. Clarke, relative to work at Muskegon, Albion, and Jackson Counties, and also tendering his resignation as agent, to take place at the pleasure of the Board; from A. E. Main, concerning our denominational work in London. In connection therewith a legal document was presented and treatment of questions relating to Seventh-day Baptist property rights in London.

Voted to refer the matter of issuing gospel tracts to a committee. The President appointed L. E. Livermore, A. H. Lewis and Geo. H. Babcock.

Voted to refer the question of supplying an assistant to Bro. Wm. M. Jones, in London, to the Denominational Council to be held in October next.

Voted to postpone action on the resignation of J. B. Clarke as agent till after the meeting of the Council in Chicago.

TREASURER'S STATEMENT.

Balance, annual report.

<table>
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<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Bills due</td>
<td>$530 92</td>
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<td>Postage</td>
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<td>Books</td>
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<td>Items of expense</td>
<td>21 80</td>
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<tr>
<td>Postage, Franklin People</td>
<td>27 84</td>
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The bills were ordered paid.

Voted to refer the correcting of the minutes as to the financial account of the Publishing House to Geo. H. Babcock.

The resignation of J. F. Hubbard as Director was accepted, and vacancy was filled by the appointment of A. H. Lewis.

Voted to print an edition of 5,000 copies of the tract entitled: "Why Sunday is observed as the Sabbath," the edition having run out.

Voted to proceed to elect two delegates to represent the Board at the Denominational Council to be held in Chicago, Oct. 22, 1899. The President and Corresponding Secretary were named, but the President requested to be relieved, and Geo. H. Babcock and L. E. Livermore were elected.

After fraternal and encouraging remarks from J. Howard Titworth, of Nortonville, Kansas, and the approval of the minutes as read, the Board adjourned.

Author: A. Titworth, Sec. Rec.
THE SABBATH RECORDER.

[Vol. XLVI., No. 30.

THE TWO PRETENDERS.

If any one can deny the axiom that truth is stranger than fiction, let him carefully study the lives of the son and the grandson of James the Second, and no further proof will be needed to convince him. The whole story reads like the wildest kind of a romance. A king on one of the strongest and most conservative thrones in the world has a son, certainly the most natural event in the world. At once the people are almost a unit in their boldly declared belief that the child is supported by the child is supported by the most wonderful introduction of the Jesusi to impose upon the nation. The king in alarmed amazement produces proof of his son's birth; the proofs are treated with contempt and the child is everywhere regarded as an impostor. The king is driven from his throne by his own daughters, and flees with his wife and child to France. The boy who should be king of England is brought up in exile, and learns as he grows older that only one position can be his, viz.: the rightful heir to the throne of England.

When he grows to manhood he finds a change. Calm and temperate men have begun to acknowledge the genuineness of his birth, there are those who even think that he should receive the kingdom, but he is really his son's only in foreign countries. He is forced to serve in secret, and finally to fly in disguise from the country. He gives up the hopeless struggle and dies in privacy, bequeathing his empty inheritance and equally empty titles to his son. After thirty years the son makes a courageous attempt to win back the honor to which his family was born. He, too, is overpowered, and only escapes through the bravery of a noble woman. When he dies in obscurity and sorrow the drama is ended without any certain knowledge of the events which are taught to expect in such cases. The rightful heirs are never restored, the usurpers of the titles are left in undisturbed peace and prosperity. Such, in brief, is the history of the last of the houses of Stuart, fittingly closing the career of that ill-starred race.

It may be well to review the causes which led to all these events. In 1688 the time had come when there was but little doubt that James the Second must be deposed. He had, during his short reign, not only repeatedly violated his coron- oon oath with all his father's arbitrary spirit, but he had far exceeded his father in the excesses which he committed under cover of the royal prerogative. Above all, he had hopelessly lost the confidence of the people, he lost the confidence of the people, and temperate men have begun to acknowledge the genuineness of his birth, there are those who even think that he should receive the kingdom, but he is really his son's only in foreign countries. He is forced to serve in secret, and finally to fly in disguise from the country. He gives up the hopeless struggle and dies in privacy, bequeathing his empty inheritance and equally empty titles to his son. After thirty years the son makes a courageous attempt to win back the honor to which his family was born. He, too, is overpowered, and only escapes through the bravery of a noble woman. When he dies in obscurity and sorrow the drama is ended without any certain knowledge of the events which are taught to expect in such cases. The rightful heirs are never restored, the usurpers of the titles are left in undisturbed peace and prosperity. Such, in brief, is the history of the last of the houses of Stuart, fittingly closing the career of that ill-starred race.

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cause such a change could be brought about without an upsetting of the government, and without permanent injury to the reigning family, since Mary would at some time be queen in the event of his death. Negotiations with the Prince of Orange had actually been begun by some of the foremost families in England, when the nation was suddenly astonished by hearing that James at last had a male heir. The boy's birth was a fortunate piece of fortune for James and the Roman party that the nation immediately suspected that James had committed a hoax, and that the child was really a foundling.

That bigotry supported him under the loss and trouble in getting rid of him, and even had he

been brought up a Protestant, and the people

of England not only believed him

had a horror of the Jesuits, by whom James

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had to reign in England, the time would have

to assist me in the same, and to

true lover would perhaps engage me to

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Moreover, large numbers of

him to go to war with them, helped to

be the heir, and the Prince of Orange was invited over quite as cordially as ever.

Then James put the final touch to his own misfortunes by leaving England secretly with his wife and son. Had he not acted with such prudence, and

him, and even had he been deposed, his son's claims would probably have been acknowledged if they had been contested on English soil. In that case the Pretender, it has been well said, might have been recognized as king, and the Stuarts might still be wielding the sceptre in England. Once gone out of Eng­

the nation was suddenly astonished by

the Romish party that the nation

In a time of matrimony. These are the reasons advanced for the

some years more after that in learning to strive gravely, before his patrons come, he becomes pretty well advanced in life before one can acquire decent competence and

diligent student can take advantage of the change, and a

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and the pupils.

themselves, at the expense of physical vigor.

the cultivation of cochineal. When examined microscopically,

had a horror of the Jesuits, by whom James

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As an offset, he

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generous morning sky, the sparkling dew, the freshness of

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**SABBATH SCHOOL.**

**INTERNATIONAL LESSONS, 1890.**

**LECTION L.**—THE PARABLE OF THE VINEYARD.

For Sabbath-day, October 4, 1890.

**SCRIPTURE LESSON.—Luke 20: 9-19.**

3. Then he began to speak to the people this parable: a certain man planted a vineyard, and let it out to husbandmen, and went into another country; and when the season of the fruit drew near, he sent his servants to the husbandmen to receive the fruits of the vineyard. And the husbandmen took his servants, and beat one, killed another, and wounded a third. And again he sent other servants more than these; and they did unto them likewise. And lastly he sent unto them his son, saying, Behold, your son, whom ye have despised; behold, I have sent him unto you. And they say among them selvEs, This is his son, the heir; let us kill him, and let us seize on his inheritance. And they took him, and cast him out of the vineyard, and killed him. What shall therefore the lord of the vineyard do unto them? He will rent the vineyard unto other husbandmen, who shall render him the fruits in their seasons. Have ye not read this scripture, 'The stone which the builders rejected is become the head of the corner.' Therefore it shall be, that God doing good, seeking to build up his temple, finding none that would build it for himself, said to his servants, Behold, being furnished with some house, will ye build me a temple, I will bestow upon you the fruits of it? They say, Lord, who is capable of building the temple of the Lord? He will say, ye yourselves are capable of building, ye will receive the fruits of it.

8. And they say to the zealots, ye and the zealots are not capable of building, ye will not receive the fruits of it. But the zealots answer, we will not receive the fruits of it. He will say, for one of the zealots will receive the fruits of it, who are capable of building. And they answer, who made you to understand that ye are capable of building? And they say, the Lord, the Lord made us capable of building.

**GOLDEN TEXT.—**He is despised and rejected of men: Isa. 53: 3.

**INTRODUCTION.**

On the next day, and on the events of the last les. son our Lord returned from Bethany to Jerusalem, and there he was met by a large company, consisting of the volunteers of the fig-tree by the way-side, which the Lord had cursed the day before, called his attention to it, whereupon he gave them instruction concerning the power of prayer. Having reached the temple, on this third day morning, the chief priests began to call in question his authority, saying, Tell us by what authority doest thou threaten us? But when the husbandmen saw him, they reasoned among themselves, This is the heir, come let us kill him and his inheritance. And they said, Behold, he has said this, let us kill him and his inheritance. And they said, What then is this scripture, 'The stone which the builders rejected is become the head of the corner.' Who is capable of receiving the fruits of it? He will say, ye yourselves are capable of receiving, ye shall receive the fruits of it.

**QUESTIONS.**

What were the intervening events between the last regular lesson and this? What was the time and place of this lesson? To whom was it especially directed? In what respects has its prophecy been fulfilled?

**WASHINGTON LETTER.**

(From our Regular Correspondent.)

WASHINGT cure, D. C., Sept. 17, 1890.

The Senate has passed the anti-lottery bill without change and without a debate. It next takes up just what the country expected the Senate to do, notwithstanding the open efforts of prominent attorneys employed by the lotteries to postpone action upon the bill. They did not, of course, dare to observe the delay in order to prevent the bill from passing. The President, who is deeply interested in seeing the mails closed to these swindling concerns and will lose no time in signing the bill as soon as it reaches him; and as Mr. Wanamaker promised, will pass it to the Senate. It is reported that the Post-office department will take the proper steps to see that the new law is rigorously enforced. This law will probably result in the suspension of the weekly paper published in this city by the leading anti-Catholic paper.

The temperance people have begun their annual crusade against the liquor sellers of this District, and I understand that they propose to house a movement running on all squares where there are bars and saloons and to sign up all by the thousands to join. A letter like that! It is remarkable that the grand stride in moral reformation that has been made at the National Capital this year. The new license year begins on the first of November.

The Woman's Christian Temperance Union has also made arrangements for this year to prohibit the importation, exportation, and interstate transportation of alcoholic beverages. The ladies do not expect to have the bill-acted upon this session, but by getting it introduced.
and referred to committee they prepare the way for the work at next session.

The local Y. M. C. A. is enjoying a rapid increase in membership. At the regular monthly meeting held this week thirty seven new members were elected.

Rev. Clay Green Smith, who represented a Kentucky district in the thirty-eighth and thirty-nine sessions, and who was a Major General in the late war, has preached in this city quite a number of times, and I am told that there is a probability of his becoming permanently located here as pastor of one of our most flourishing churches. He is at present connected with a college at Williamsburg, Kentucky.

Many a Washington mother, eye and father too, is hoping—too they should be treated with no more consideration than any other robbers. Their nefarious trade should be entirely broken up, not only in the District of Columbia, but everywhere else. Does anyone know of any good land having been served by the maintenance of a race track?

The Good Templars are ever on the alert to save the young from the rapacious maw of the ever hungry rum fiend, and one has only to attend one of their meetings to see that a great deal of good is being accomplished by the philanthropic men and women who so willingly give to the cause their time and brains.

This town is favorably located as to its railroad facilities. It is at the junction of the two great thorough-fares, the Chicago and North-Western and the Chicago, St. Paul and Kansas City. Dugdale's coach road runs by the last mentioned road. And only 72 miles from St. Paul, and 10 miles farther from Minneapolis. These twin cities, only 10 miles apart, are connected by a good road. The government census must soon tell us, some 400,000, give or take a million of them, or a very small part of them, and it is now the duty of the church to tell them.

This is a spiritual oasis in a desert land. After all, it is a necessary agency in the work of converting the world. And God will bless the work of the ministry, and the church will continue in this blessed work, as we humbly trust through the years and years that shall follow.

In plain English the gambling on this track is to be legalized by act of the State. As an agricultural State Minnesota is good. The soil is strong and fertile. The first year it was a continual surprise to me to see the growth. And it grew twenty bushels of barley after year.

The crops generally are good. The frame track is the time of ripening and in quality. They vary in the time of ripening and in quality. Some are early; some late; some inferior; some good; many are excellent. Also apples are abundant this year. The Duchesne is the best variety in the State. It is a red apple, like the Jersey, and is famous for making cider. It is also a healthy country for animals. Horses, cows, sheep, pigs and poultry are all comparatively free from disease. We know very little of hog and chicken cholera here. Altogether Minnesota does her share towards supplying its citizens and the rest of the world with the substantial of life.

I recently spent three of four days, including the Sabbath, with the little church at Clifford, Pa. Our services on the Sabbath were among the most enjoyable that has fallen to my lot for a long time. Brother Bunnell preached from the text, "He that overcometh shall inherit all things," and then we had a conference meeting and nearly all present took part, and it did seem as if the Master was there.

We celebrated the Lord's Supper and dismissed, and then went to the Congregational Church to see the preachers again in the evening and on first-day. We celebrated the Lord's Supper at the church. One time I was a member of the preachers' society in the church, and it was a dessert.

A FEW DAYS AT CLIFFORD.

A few days ago, I was at the church at Clifford, Pa. I was the only preacher present, and the people were glad, and the services were a success. And we were glad to have our ministers call on us, and I am sure it is always good to be there. It is a little flock of warmhearted disciples and should not be neglected.

A. W. COON.

The Bible is full of passages showing its interest in labor and the laboring man. It says, "Man goeth forth to his work and to his labor until evening." Man is not to work and then be too tired to think of the things in heaven.

The Bible is truly a worker's book. This is why one thing is so much, but I know that Christianity is the very spirit of fairness, of equality, of fraternity. It leaves no wrong unrighted; no case unlooked.
LILY-WORK.

"What are you dreaming about, Amy, my dear? Why do you, of all people, sit moody here by the blue fall foliage, with the tall broomsticks drawn up a chair for himself, intent on a cozy talk.

"I was not dreaming," said Amy; "only thinking.

"About what, if I may ask?"

"Well, you see, John, that while you were away, a missionary society was formed here.

"We call ourselves Temple Builders. We have been put in as President, and—and it bothers me.

"How so, Miss Pres?—Bothers you when you have attained to the height of ambition of many a man, or woman either, to be President of any thing, from the United States down to—or perhaps I should say up to, a missionary society.

"No, no! You don't know anything about it. We had a meeting yesterday, and it was a good meeting, if I am President. The programme was well carried out, the supper was all right, and we all had a splendid time; but—and Amy sighed a little—but somehow I don't feel satisfied, and I was wondering how I could make things different.

"That is rather an odd name, Temple Builders," said John, with seeming irrelevance.

"Not at all. We have understood it. We are supposed to help build the spiritual temple; to gather materials from the whole earth; to employ, as it were, our own labor, and put it into the temple, and we are to be paid for our labor, in gold and silver and gold, to adorn it. We do give our money and our service, and—and Amy again sighed.

"Perhaps," said her brother, gently, "you have left out the lily-work.

"Lily-work! What do you mean?"

"Did you never notice, when reading the account of Solomon, that the only flowers mentioned by name were lilies? The pillars before the porch either were adorned with lily-work, or capitals were set in the form of a lily. The molten sea was wrought with flowers of lilies, or perhaps carved like an open blossoming garden. Some translators think that the flowers carved on the walls were lilies.

"But," asked Amy, "of what significance is all this lily work?"

"This, my dear sister. All the connection between your missionary guild and Solomon's temple is a connection of type and fulfillment. The temple builders, working not with material things, have to begin with our own souls. The temple is a connection of type and fulfillment between your missionary guild and Solomon's temple. Solomon's temple builders, working not with material things, have to begin with their own souls. Solomon's temple is a connection of type and fulfillment between your missionary guild and the building of his temple. Let me give you a motto for your guild. Taking a book from the shelf, he read—

Bear a lily in thy hand;
Gloves to wear, and worthy stand.

One touch of that magic wand.

The Helping Hand.

WHATSOEVER.

"Please move along," said little Harry to Eddie Fish, as he tried to sit down by Eddie at Sabbath-school.

"I shan't sit it," replied Eddie, and he took up as much room on the bench as he could, and pretended to be looking at his book. But he was really thinking to himself, "I got here first, and I guess I ain't going to give up this corner seat!"

Presently he peeped over the top of his book to see what had become of Harry. He was sitting at the other end of the bench by Charles Fay, who had squeezed himself into so small a place as he could, that he might have room for Harry. The two boys were talking and smiling and looking very happy. Eddie had plenty of room at his end of the bench, but somehow he didn't feel happy.

At that moment Harry dropped his penny. Eddie saw it roll under the edge of Miss Smith's dress, but instead of telling Harry where it was, he sat there for a moment it, and looked at the boys in the class behind. Harry and Charity hunted around on the floor for the penny, but could not find it; till Miss Smith began looking, too. That moved her dress a little, and so the penny was found.

Miss Smith drew some beautiful cards which she gave to the boys at the close of the school. Each card had a different verse on it. Eddie's was, "All things whatsoever ye would that men should do unto you ye do even so to them." He shut the card up quick in his Sabbath-school book as soon as he had read it, but somehow the verse kept going in his mind.

That night at supper, there was a nice dish of cream toast, and mamma said, "I made this because you are so fond of it, Eddie." Eddie liked the cream toast very much. After supper mamma's friend, Miss Carr, came to the temple, and locked the boys in her hand.

A certain little boy asked me if he might have these two pears when they were ripe," said she, "and that boy's name is Eddie. I have been watching them every day, and now here they are." And she handed him two pears.

Eddie ate one of the pears very quietly, but he didn't seem to enjoy it as much as Miss Carr expected he would. Mamma noticed, too, that he was very quiet.

At bedtime mamma said to Eddie, as she put her arm tenderly around him, "Has my little boy had a happy day?"

"No," said Eddie, "and I wish Miss Carr didn't give me those pears, and I don't want any more cream toast!"

"Why, Eddie," said mamma, "what makes you talk so?"

"Well, anyhow, everybody is doing 'whatsoever' to me, and I didn't do it to Harry! "

Mamma was a little cross, and thought till he pulled his card out of his pocket, where he had put it after he came home from Sabbath-school, then she read the verse, and said, "Tell her how you wouldn't move up for Harry or tell him where his penny was," I expect he thought.

"Probably he thought very little about it, Eddie," said mamma. "When we are unkind it makes ourselves unhappy than it does any one else. Harry found a good seat, but you, my dear child, lost something that you did not expect, though you would not own it or say a word and kind. Every time that you do an unkind act it makes it easier to do the next time; and if you keep on refusing to be kind and helpful to others, your soul will grow crooked and un­sightly instead of noble and beautiful."

Eddie said that he wasn't going to keep on refusing to be kind and helpful to others, and that the next Sabbath he gave the corner seat to little Harry. Mrs. Cornelius Tule oft, Boston.
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