HAVE YOU SUPPOSED TO GONE TO BE AD-VANCED WITH WANT OF EVEN SUCH POOR FARE AS THEY WERE ACCUSTOMED TO. THE FAILURE OF CROPS WILL HAVE SOMETHING TO DO WITH IT, AND THERE ARE SOME RACES THAT CAN BE KEPT DOWN IN RELIGION ALONE, OR IS IT ALSO DUE TO DIFFERENCES IN WEALTH? HAVE WE NOT THOUGHTFUL PEOPLE ENOUGH SO THAT THE DIRECTION THIS YEAR BE TOWARD A GRATIFIC-ATING RECOGNITION OF GOD, IN WORSHIP, BENEFICENCE AND TAXING?

### The Chinese Disturbances.

A significant feature of the recent disturbances in China is the unusual amount of discussion they have aroused in American and European newspapers. This may be owing, in a measure, to the dull season, when editorial matter is apt to be scarce and weekly, but it is evident that the interest in this subject is quite general, whereas the information gravely offered to the public consists chiefly of the tired-out inventions of professional newsmongers. If we were to argue the case on the basis of what has been told us, we should conclude that China was about to arise and expel the foreigners on menace, to overthrow the reigning dynasty and replace it with some of the candidates offering themselves at the instigation of one or more secret societies whose machinations have considerably impressed the world. China is the subject of a number of interesting Parliamentary papers on the “Anti-Foreign Riots in China,” now furnishing sufficient details to confirm the statements made in the newspapers. Such outbreaks must be remembered, cannot happen in any country with-out being followed by a tissue of rumors more or less alarming according to the nature and circumstances of the people and place are known. In the case of the Middle Kingdom, even the worst foreigner must confess himself to be, for the most part, only grasping at the outskirts of a real understanding of those complex factors that make the national character; therefore, it is not surprising if American Indian, animal-like, I, o

"What will be the political effects of this prosper-ity no one can foresee and it is out of our province to try to prophesy. But what will be the religious conditions of the country is a ques-tion we may fairly consider. If prosperity meant gratitude and a thoughtful thankfulness to the Creator, whose gifts alone give prosperity, the effects ought to be good— as wonderful as the prosperity. A great thank-offering should go into those treasuries which may fairly be said to represent God’s work of redemption of mankind in the earth. We hope that Seventh-day Baptist benevolence will be commensurate with our sharing in the general blessing. It ought to be a year of much work in the Master’s name, made possible by regular and thankful offerings; our schools ought to have abundant patronage. It would be a great pity if the abundant blessings only mean increased indul-gence, more money spent for ourselves, and no thought for God’s world. Let it happen that prosperity does not foster the malin-ulence and vice and religious life of a people, but on the contrary fosters virtues which break down the strength of a people. Wealth is one of the Creator’s best gifts, but the love of wealth for itself ends in a sort of evil. Have we not thoughtful people enough that the direction this year be toward a grateful reognition of God, in worship, beneficence and

### The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

### Terms:

- $2.00 In Advance.
No well authenticated case of a single person who had suffered the loss of his queue was known, yet business was almost at a standstill, the people dared not leave their homes. The authorities were instructed by the authorities to exhibit quietness and caution, and also, in some instances, giving in detail certain precautions that would tend to their safety. They were observed in order to prevent the loss of the queue; and yet from the beginning to the end of it, no one could tell why the excitement arose or what its cause was.

These, and other instances that might be given in plenty, show that popular excitement is the rule, not the exception. The truth of this is further illustrated by the fact that those who are strong enough to overturn the Ta Tsing and establish some other rule, the mass of Chinese would calmly accept, provided the custom and general outline of government were not violently altered. When it comes, however, to pointing out any body or class of men willing to take the place of the Ta Tsing and all its works, it will be found that they exist entirely in the minds of newspaper writers.

It remains, then, to accept these strange outbreaks as an instance of the stamp of futility that is made up as China is and has been for many centuries. They must be taken with the good grace that there is in the people, and expected until the great change in the heavens is leavened and enlightened. No better way has ever been suggested than that now tried by the Chinese in some three thousand years, representing the light and love of the gospel in all parts.

So far from being discouraged in this work by such manifestations of hate, the Christian should only caution his energy as to the methods and the truth of his profession by new efforts to improve the ignorant multitude. The Imperial government shows on the whole a disposition to give a hearing to men who are never invited or desired, though its difficulties in enforcing obedience in such an enormous and loosely jointed empire are enormous. It may be necessary to use firmness in urging it to action, and advisable to supplement its edicts by the presence in disfracted districts of foreign missionaries. Both these objects can be accomplished by the best weapons in the long run; and once convinced of our pacific aims, there is no reason to suppose that our Christian China will seek to drive out of its own country.

TWO WORTHY MOVEMENTS.

THE COLLEGE SETTLEMENT AND THE NEIGHBORHOOD GUILD.

From Harper's Weekly.

The name of College Settlement is a trifle misleading; for the building, though there has been a chance of putting the name of college inside a college. All that is needed is some medium of culture, a wish to help and comprehend your fellows, along with a willing hand to help those who are going through difficulties. There is, then, according to the Chinese, there is discrimination against women. Indeed, so far as the movement has gone, women have been increasing so constantly in their numbers, seed-thought is an old commonplace, "Example is better than precept." To demonstrate it, for some four years past men and women of intelligence and refinement have lived among the people of the Tenth Ward. At 95 Rivington Street, in a roomy, old-fashioned house, the young people have prepared and served hot and cold baths, a reading-room, a play yard, and many other betterments for the women and children round about. Save for its spotless comfort, there is no outward sign of difference from neighboring tenements. Within there are big rooms, cool and clean and home-like. Members of three of the families have been there months at a time. They are chary of speech over the work. "If we talked about our neighbors—or let them think we looked on them as subjects—we would lose our opportunity," they say. It is this element of personal consideration that differentiates the work from those pipes and decisions which circulate from above. Kindergarten classes, sewing classes, girls' clubs, mothers' meetings, and social evenings are a few of the things to which the College Settlement has been busy. Twice a week the small children come to play in the back yard, which is heaped with clean bedding, what with the efforts of maintenance is met by gifts, subscriptions, and annual dues, in addition to the board paid by residents.

The Neighborhood Guild, at 147 Forsyth Street, was begun by Mr. Stanton Colt, sometime a worker at Toynbee Hall. First he got a club of young men together in the cellar, and he was found comfortable, and set about winning the confidence of the tenement people. It was uphill work at first. After a while they began coming to him with some difficulty; but when they were formed, and by his help enabled to rent a cellar and fit it properly for athletic sports. Clubs of men and women for all sorts of things followed quickly. Other men came to live and work with the founder. A whole house was taken and thrown open for the work of the guild. It is narrow and forbidding, with steep stairways and naked plaster, yet the rent is twelve hundred a year. Space is precious in the city. But the residents have, it is true, many souls are crowded into the block between Rivington and Delancey streets, midway of which the guild house stands. All the first floor can, however, be opened into one room. There is a piano there, an organ, and plenty of chairs, stools and benches. Two kindergarten classes are taught in it twenty-two weeks. Fortnightly the dancing class trips merrily through a night. Clubs for girls and women meet there; so, too, do the men's clubs, for discussing all the political questions of the day. No EXCEPTIONS. Upstairs, the boys' room, where they bathe, smoke, play games, and go through athletic exercises, takes part of a house. In front is the council-room, where special meetings are held and questions of policy decided. The neighborhood is determined to have a police housekeeper and accommodation for resident members, who pay five dollars a week for a board.

For two years past Mr. Charles Stover has been at the head of the guild. Asked for results, he said:

"I cannot say honestly that the work has bettered the region, though it has unquestionably helped individuals. One trouble is the constant distraction of the people, in the search about. It is forever shifting, and as soon as an individual gets a taste for better things, he is not uncommonly lured away in search of them. What it would please me to accomplish would be to so influence them that they would take hold of their surroundings and try to better them. The work is the whole of the work to me—worth all the clubs and kindergartens and athletic contests, was the way a dozen of our young fellows came to the guild, and saw to the enforcement of the ballot reform law. We had discussed it here, and, after fair argument, they decided that it was just and helpful. In the ward here we have one of the densest populations known—about forty-three thousand souls. Three-quarters of them are Russian, and we have a Russian police and a Russian government. They and their like can be helped to develop honest citizenship. That seems to me worth working for, for out of it must spring better social conditions.

MAN IN THE IMAGE OF GOD.

(The Standard.)

Two questions have in all ages of the world occupied the thoughts of men more than any other. These are the questions: "Who, or what, is God?" "Who, or what, is man?" Around these questions the most important of all our investigations center, belonging to them in subordinate ways yet in certain aspects distinct. Hence have grown up systems, theological on the one hand, anthropological on the other; these two tendencies, representing lines of inquiry and systems of teaching covering vast territories of human research. Central to all, in the last analysis, we have either God as the Infinite Being, or man as creature's his truest representative, most interesting to contemplate, hardest to understand.

That record in Genesis, "God saw that man was good, and he took him into his image," which belongs to us, is precious in the world's mythologies, no one of its sacred books save the Bible, has anything that approaches it. In no one of all these systems do we find a complete representation of the human soul, as the Christian religion contains in the brief record we quote: God as one; some do you find the three sublime categories containing all possibilities of knowledge as concerns the world and its origin, being and its manifestations, man in his nature and in his

It is a singular circumstance that strictly scientific inquiry, as regards either man or God, studies these two, not in association, as we find them in this ancient record, but in as little use
ings, Creator and created, there exists a peculiar relation of space in the body which the soul does not in his own personality. Nothing is man more dependent, for he is simply a product of daily life. Patience, with inward pride of their father's courteous demeanor, will be chivalrously treated by a girl. As the boys, with inward pride of their mother's spool of cotton rolls from her dolly, no peremptory orders are given to the servants. The following from Dr. Pentecost tells us that the carvings we have little acquaintance with the places of these gods and statues of Buddha and the carvings are beautifully carved gods and statues of Buddha and the carvings are beautifully carved.

There is much of speculation as to the immorality of St. Augustine, for he was the subject of a painting by a famous painter from Rome before the Lord's prayer. He who desires nothing cannot pray. Desiring nothing may be presented in prayer.

An example of this is seen in the "Confessions" of St. Augustine. This great book in the form of a prayer relates the author's history and his relations with the world and man. "But shall we not narrate in prayer the things we have done or events that have transpired about us?" Are not all these things known to us? Are not all these things known to us?

If God's knowing his own history is prayer. In this sense Christ must have been able to save himself from death, and was heard in that he feared. Heb. 5:7.

Clearly his own history is prayer. Again, kindred spirits seek their way to suggest that Christ is our express prayer. The motion of a hidden fire, and the motion of which our hearts are made.
Missions.

S. R. Wheeler, writing of missionary work, says: "My idea is to spend more time in one place with the view of a revival of religion in that place. The success of our churches depends altogether upon the spiritual life within them. The only method, regular service, are the showers to keep the crops growing. But the gracious revival seasons as at North Lour during the recent Association, are the heavy showers which replenish the fountains and hidden streams. The weekly synagogue worship in the ancient days was not sufficient. But three times a week, certain limitations were to appear at Jerusalem, and spend days and weeks reconstituting the goodness of God. Prepare the soil, sow the seed, and work it into the earth, is the order for successful agriculture. Sometimes it seems as though about all we missionaries can do, is to sow the seed and nothing more. The Lord bless you in preparing your Annual Report.

Constitutional Amendments.

After the Chicago Council the Missionary Board appointed a committee to consider and report upon this subject; and it has received most careful attention. The language of the Council recommendation that will make all members of our churches members of the Societies, and then limit the right to vote to a few, has been pronounced by good legal authority inconsistent and self-contradictory. We could not therefore, adopt that, but the changes that have been adopted will, we believe, commend themselves to our people generally. The proposed amendments the Missionary Society says to the churches. Your delegates to the Conference shall be members of the Society for that year, entitled to all the rights and privileges of acting members. Then, in order to preserve its original basis of organization, and provide for the largest practicable permanent constituency, it says to the people, if any person is interested enough to contribute one dollar a year for missions, he may also be a member for that year; or if one will contribute twenty-five dollars in not more than two payments, he may be a member for life. And, in order to secure the Society's denomination self-identity, it says to them, that only Seventh-day Baptists are eligible to membership. Thus may the churches, as such, have the same representation in the meetings of the Society that they have in the Conference, while additional provisions are made for the membership of contributors, of which, no one, certainly, ought to complain.

The amended constitution also provides that each Association may elect a committee on missions, whose relation to the general Board shall be that of an advisory committee. The object of this is, of course, to more intelligently promote, through these committees, the cause of missions within the bounds of each particular Association.

Work by Rev. D. H. Davis.

Bro. Davis is now under appointment by our Board to labor among the churches for a time, the length of which is undetermined; but we hope it will be for a term of one or two years. The Lord, in granting this extension, we think, presents an intelligible view of the subject:

All our plans with reference to the China mission should, now, as its establishment, embrace the idea of at least two missionary families, although one may now and then spend a year or two in this country. All friends of the mission will, we are sure, come to see this more and more clearly. Mr. Davis does not go out as an agent of the Board to collect funds for foreign missions; and it is our desire that all collections, contributions, and personal offerings, that may be in connection with this work, shall be for the general fund of our treasury.

A prominent object of his visits to the churches could not but be to promote a greater interest in the cause of foreign missions, not, indeed, as overshadowing home missions, but simply as forming an essential part of the work assigned us by our Lord. It is, however, expected that in the small and pastorless churches he will be able to stimulate the interest and help every opportunity to do the work of an evangelist.

Our people must not forget that while her husband is traveling among the churches, Mrs. David will have the care of two children, and that the shadow of a heavy sorrow rests down upon both their lives. But we hope that it may be frequently and practicable for her to present, in public and in private, the claims of her household and children upon women and children in Christian lands.

And must we add again and again that in all this we do not forget, nor do Mr. and Mrs. David forget, the simple task of being obedient to the Holy Spirit: To forget, either the home or the foreign land is to forget the precept and example of our Lord and Master. Seventh-day Baptists have no excuse for neglecting either.

FROM L. F. SKAGGS.

I had greatly desired to go to Conference, but it seems that my back was hobbled up, or that other church and women is now sick with typhoid fever, and there is a great deal of sickness here at present. We have just closed a week's meeting at the Galloway school-house, five miles south of here, in Stone county, conducted by W. K. Johnson and the writer, and one First-day minister. Seven in attendance. There has been a great deal of debating between the Cumberland Presbyterians and the so-called Christian Church, and the result has been, as God has said it would be, where there is strife there is every evil work, and this spirit is said again to be earthly, sensual, and devilish; but the spirit which is from above is pure, gentle, and easy to be entreated. What a contrast! Just as great as the difference between midnight and midday. So it took nearly a week to get the people so they would worship together. There were no souls converted that we know of; yet they were greatly blessed by being brought into Christian fellowship. There was a series of meetings conducted at the Delaware Church by W. K. Johnson, E. E. Peabody, of the First-day Baptist Church, and the writer. I will write more about this meeting before I send this letter off. My prayer is that God's presence may go with each delegate to Conference, and that his Holy Spirit may direct our footsteps. May all brother and sister that shall meet with you lay all they are and have upon the altar of God's service, and may it be sanctified by the Holy Ghost to the service and glory of God. Then you will all remember me in your prayers.

Agreed to by that the religious life of the nation, and the resulting national provisions are in defraying expenses or in continuing their salaries? Might not such a course, if judiciously managed, give us stronger pastors, stronger churches, and thus a stronger denomination? And again, would it not also put into operation in a very practical way, the true missionary spirit?

As to the results in and about Hammond during the quarter, they are not for a number of reasons just what we desired and even expected at the opening of the quarter. In the first place it is the busiest quarter of the year to farmers and truckmen, including, as it does, the great strawberry harvest, which is getting just ripe, be quite ready to set, and which, having been hot this year, has caused the

ing, and we are praying for and expecting a glorious revival of religion. Pray for the interest on this field.

BILLINGS, Mo., Aug. 9, 1891.

FROM GEO. W. LEWIS.

Having in other reports written in detail concerning the character of both the country and people of the Louisiana and Mississippi field, perhaps a lengthy report is unnecessary at this writing.

Early in April we made a trip to Besseregard, Miss, and had the pleasure of forming the acquaintance of Brother J. F. Shaw, of Fouke, Ark, and laboring with him a few days in a series of meetings held at that place, or rather at Hewitt Springs, one and one-half miles distant, Besseregard being the railroad station and post-office. The entire church seemed to be pleased and encouraged with this effort, and felt strengthened in their already good begun work and standing. Near the close of these meetings three happy souls were baptized into the Hewitt Springs Church by Brother Shaw. Three others also were received by letter. Of the people who are not members of the church there are only two or three of sufficient age to take this step, and these we trust will soon follow their older companions, as also the example of their blessed Saviour, in the ordinance of baptism. This church, though small in numbers, twenty-nine, including two ready to be united by letters, and none of whom that have been tried and proven, and hence, as we might naturally expect, are growing both spiritually and numerically, although they, like Ham mond, are not yet quite strong enough to employ a regular pastor; but time and faithful service will no doubt bring them to this. In the mean time we are not shuddering much of the work of such an under shepherd, administering ordinances excepted, thus deriving spiritual strength to a degree not found in all our larger churches. May it not be possible that the reverse of this is the real secret of much of the spiritual weakness and apathy that we see in the denomination, that the only true remedy, or at least a very good remedy, is to continue and widen the practice already established in a few of our churches, in sending out their leaders a portion of the time to those who have not, and setting their laity at work in assuming more responsibility, and practicing a greater spirit of self-denial and self-sacrifice? True, it means great sacrifices, inconveniences and physical taxation on the part of these leaders to thus go out and away from pleasant homes with all their sanctified influences, but if they are willing thus to do, ought not the churches to allow them, yes, even urge them to do so, and as a possible way of defraying expenses or in continuing their salaries? Might not such a course, if judiciously managed, give us stronger pastors, stronger churches, and thus a stronger denomination? And again, would it not also put into operation in a very practical way, the true missionary spirit?
attendance on church service to fall off some­what, as some of our members live at quite a distance from the church. And again our numbers have been depleted by the going away for work, temporarily, of several of our members. These facts add to the recent departure of the others to visit friends in the North has almost made us feel lonesome, for decrease in numbers is a sure sign of decline in interest and results, and we have been no ex­ception to the rule, and yet the appointments of the church are well sustained by the few that remain, said Dr. Hammond. The character of the people at Beaugrec is equally true of Hammond. At our conference and communications with Dr. Hammond an interest was manifested, the occasion being greatly enhanced by the presence of letters from our two non-resident missionaries in reply to our corres­pondence. Our young people are steadily ad­vancing. At their last regular meeting every present took some part, either in prayer or conversation, four of whom are unbaptized, but the bridegroom has become a helpless cripple willing that their union take place between the two families from the time of the betrothal. During the intervening years the family circumstances may have greatly altered, and the father who has promised his child to the son of some wealthy man finds he has given up to a daily life in poverty. Occasionally is it found that the betrothal has become a helpless cripple or the victim of disease. Many sad cases similar to this have come under my personal notice.

But the daughters of the poorer classes and peasant women especially plead for the love and sympathy of all. Our sympathy for childhood theirs is often a loveless, hopeless life of drudgery. If permitted to remain in their father's home they are very fortunate, but many of them are sold while children into the home of their future mother-in-law, at whose hands they rarely receive anything but unkindness. Sometimes, or a whole class of, you would have been sold in this manner had we not taken them. Not unfrequently, also, girls of the poorer classes are sold as slaves to wealthy ladies. Sometimes they are not unfrequently treated, but more often they are half starved and mercilessly beat when they are found in the early stages of the opium stupor. When the missionary reached the home of the little slave owner he found he had been summoned too late. One little girl in Hankow had been so cruelly beaten by her mistress, who only two years before had given him the sum of two hundred dollars for her, that in her despair she took an overdose of opium, hoping thus in death to end her misery. She was only thirteen years of age. Her own­ers when they found what she had done -grieved several native remedies believed to be antidotes. Among others the warm blood of a fowl, but seeing no sign of recovery they sent at last for a foreign missionary, having heard that they were often able to save persons in the early stages of the opium stupor. When the missionary reached the home of the little slave owner he found he had been summoned too late. He did all he could, but the unhappy little girl could not be restored. Should a girl in China lose her betrothed, or a young wife her husband, she is highly commiserated if she takes opium or in some other way conspires to follow him into the unseen world.

Among others the warm blood of a fowl, but seeing no sign of recovery they sent at last for a foreign missionary, having heard that they were often able to save persons in the early stages of the opium stupor. When the missionary reached the home of the little slave owner he found he had been summoned too late. He did all he could, but the unhappy little girl could not be restored. Should a girl in China lose her betrothed, or a young wife her husband, she is highly commiserated if she takes opium or in some other way conspires to follow him into the unseen world. These are incidents similar to those frequently passing under our notice. Only a few days before leaving Shanghai Dr. Swinney was summoned to the home of one of our neighbors whose daughter had been married a few weeks before, and, as is the custom, had gone immediately to live in her father-in-law's home. While there she was so wretched and unhappy, that on her first visit to her own home, she had resolved never to return and so thought, by an overdose of opium, to end her unhappy life. But with a vigorous use of the stomach pump was enabled to restore her.

The custom of foot-binding is another cause of great suffering. This custom has no connection with religion, and is not prescribed by the law of the country. Indeed, no small-footed woman is allowed within the precincts of the imperial palace, and no Manchus woman binds her feet. Notwithstanding all this, among cer­tain classes it has come to be a custom as un­changeable as the laws of the Medes and Per­sians. Is he good, can such a woman be used for baptism? Is she good, are the feet of such women beautiful? do the guests ask at a Chinese wedding, but, What is the size of her foot? Three inches is the correct length of the fashionable shoe. It is only the spread of Christianity and the growing up of that Christian public feeling of which we speak, which is slowly but surely gaining ground, and which must make the young Chinese woman feel that they can abolish foot-binding from Chinese homes. Slowly but surely this influence is already working, and in connection with several native churches anti-foot-binding societies have been formed. These have been joined not only by the parents of the children who are bound, but also by the parents of those who are not. For only when people become willing that their sons shall marry large-footed wives can there be any great reform in this direction. "I shall never bind the feet of my daughters or allow them to marry any one but a Christian," says a Chinese woman to-day. As the cry of the children of Israel in their Egyptian bondage moved with pity the compassionate arm of God to send them a leader and deliverer in the person of Moses, so to-day the cry of Chinese enslaved women is moving the same compassion. Let us, through the promptings of the Holy Spirit, be sending out leaders and workers to break the fetters of ignorance, superstition and tyranny, thus leading these blinded sisters out of the dense darkness of heathendom.

Now, my dear sisters, if we would have a part in this work there must be a stretching out of loving hands. Folded arms will never break the bonds of any race, nor will the fear of going to reach the women of China, and he is honoring our women of the West to be his hands, his feet, his voice to them. The first re­quisite for reaching them is to feel that God means to save them, and that he purposes to al­low you and me to be his fellow workers. Not many years ago, I met a Christian woman, who led me to believe that she was as happy as he who, by her prayers and alms, sustains the workers on the field. In our labor with them, next to faith must come that sympathy which will enter into their sorrows so that we may feel is some measure, through the power of the Holy Spirit, to help them as well as ourselves, realizing, to some extent, the dark­ness of their minds. The fears by which they are haunted, the poor hopes and desires which act as the animating springs of their lives, and so understanding—these difficulties striving to teach with utmost patience the more vital truths of our blessed gospel. Perhaps even more than sympathy is needed a sincere, loving spirit. Hearts are very much alike, the world over, and in many ways it is safe to judge Chi­nese women by ourselves. They are very sensi­tive to a true love, and very keen to discern be­tween love that is real and simple and that which is feigned and insincere. Probably so much the absence of it in their home-life makes it dearer to them than to those who have been more favorably circumstanced. How shall we describe the power of Christ-like love? Is it not the yearning of his Spirit in us for others? To find a loving heart that is real and simple and that which is feigned and insincere. Probably so much the absence of it in their home-life makes it dearer to them than to those who have been more favorably circumstanced. How shall we describe the power of Christ-like love? Is it not the yearning of his Spirit in us for others? May God hasten the day when every soul redeemed by the blood of Christ shall experience this same yearning for the salvation of those about them yet unsaved, gladly putting forth every effort within their power to this end.

(To be continued.)
HISTORICAL & BIOGRAPHICAL.

ENGLISH HOME OF THE ANCESTORS OF THE CLARKE FAMILY

These members of our churches, a very large share of them, are descended from Joseph Clarke, who settled in Newport, R. I., about 1637 or '38. He was accompanied by his brother Thomas, preceding by his brother Dr. John, and followed some years later by his brother Carew. Joseph is the only one who left a record. His will is in the Plymouth Edition of the Bible, published in 1699, and now deposited in the library of Rox‐

DE LA POLE, also Earl of Suffolk, possessed the Manor of Westhorpe. He had a stormy career during the troublous times of King Henry VI. His star was general of the English forces in France against Joan of Arc, and was taken prisoner. Afterward, he negotiated the marriage treaty between Henry VI. and Margaret, the daughter of the Duke of Anjou. He was created a Duke, and his son was made Prince of Wales; but he was finally impeached by the House of Commons, banished by the King, and murdered when about to cross over to France. This is the Earl and Duke of Suffolk who figures in Shakespeare's play of King Henry VI., and whose murder is depicted in Part II. Act IV., and Scene 1.

"The Manor seems to have been an appurtenance of the dukedom of Suffolk; for we find that, after the extinction of the De la Polo family, it was granted to Charles Brandon, a brother-in-law of King Henry VIII., who had been created Duke of Suffolk, and who, with his royal consort, resided there at the noble mansion of Pincard. He was also a great friend of Cranmer. It is certain that this man was an instance, that Henry was not altogether incapable of a cordial and steady friendship; and Suffolk seems to have been worthy of the favor which, from his earliest youth, he had enjoyed with his master. The King was sitting in council when informed of Suffolk's death, and he took, both to express his own sorrow of the loss, and to celebrate the merits of the deceased. He declared that, during the whole course of their friendship, his brother-in-law had never made an attempt to injure an adversary, and had never whispered a word to the disadvantage of any person whom he had known. Jane Grey, Marquis of Dorset, who was created Duke of Suffolk, Oct. 11, 1551, he married married Frances, eldest daughter of Charles Brandon. These were the parents of the unfortunate Lady Jane Grey, who was induced by her father-in-law to set up a claim to the throne of England, in the death of Henry VIII., as a marriage had been contracted between her and the heir apparent, the Armagnac. She was, therefore, a few traces of the original decoration remaining; but it is now in very bad repair. In one of the aisles is a chapel called the Mary Tudor chapel, and on the wall is a wooden tablet with this inscription:

Mary Tudor, third daughter of Henry VII., King of England, formerly lived in this Parish. She was the Queen of France, married in 1514 to Louis XII., afterwards in 1517 to Charles Brandon, Duke of Suffolk. She died at the Manor House here in 1533, was interred in the Monastery of Bexley St. Edmonds, and removed into St. Mary's Court after the destruction of the Abbey.

"Such, briefly, is the place from which Joseph Clarke and his brothers emigrated, and in which they were born and brought up; and such are its principal associations, with which they must have been very familiar. How long their ancestors lived here cannot now be determined, but it was undoubtedly for several generations. The Parish Register contains the following reference to the grandson of Joseph Clarke: '1540, Catherine, ye daughter of John Cooke, was baptized on the 12th of February.' It gives also the following in reference to her sons:

1572. Carew Clarke, ye son of John Clarke, was baptized ye 15th day of February.
1574. Christopher Clarke, ye son of John Clarke, was baptized ye VI. day of August.
1588. Thomas, ye son of John Clarke, buried ye X. of May.
"The Clarke Bible, to which reference has already been made, has this record of her husband, the grandfather of Joseph Clarke: 'John Clarke, my father, Joseph's father', was baptized 4 February, 1541. 'John Clarke, my father [Joseph's father], was buried the 7 April, 1588.' The grandfather of Joseph, Catherine Cooke, according to the Bible, was 'buried the 36th of March 1568.' His great-grandfather, John Clarke, was buried 3 March, 1559.

"Although they may not have participated in any of the events mentioned above, they often saw the chief actors in them, and probably conversed around the fireside about the momentous questions which were engaging the attention of the nation at Westhorpe Hall. It is believed that there are no representatives of the Clarke family residing in Westhorpe, which, together with the condition of its inhabitants, has materially deteriorated during the last two centuries. A correspondent well says: 'An American mission cannot come now and days, and visit this district, and see the people living there and their condition, without being impressed with the generosities of the little old gentleman who left civilization behind him, and crossing the ocean, landed in the wilderness of New England amid the hardships and perils of a new colony, the foundation of a new civilization, of which we are reaping the benefits.'
SABBATH REFORM

SUNDAY LAW AGITATION IN CANADA.

R. S. Owen, writing to the "Advent Review and Sabbath Herald," gives the following account of an effort to secure the passage of a Sunday law in Canada.

Mr. Charlton's bill, which has been before the Dominion Parliament the past two years, is at last disposed of. The committee to whom it was referred reported it down to less than one half of its original size, retaining only those sections which prohibited the publication of Sunday newspapers, the running of certain railway trains, etc., and which were applicable to Sunday.

In this mutilated form it was brought before the House of Commons. On motion of Mr. Charlton, the promoter of the bill, it was agreed to report it to the committee on the second reading. In the debate, some of the members spoke in favor of the bill, others opposed it, and it was the only legislation of that character that was before the chamber as it asked if there was nothing that the Sabbath Herald, signed by the committee issuing it. It is an address of recognition.

The deliverances of the Assembly have been distinct and positive. The state of the people has been described. That the Sabbath, or Lord's-day, is to be sanctified as are all the other nine-not because it is weaker than they, nor because they dislike its requirements, but because our standards are clear. The teachings of our standards are clear. The fourth commandment requires of all men the sanctifying or keeping holy to God such a day as he has hallowed it, expressly one whole day in seven. The Sabbath, or Lord's-day, is to be sanctified by an holy rest and worship. That this is the only right way of spending the whole time (excepting as much of it as has to be taken up in works of necessity and mercy) in the public and private exercises of God's worship. See Conquest on Sabbathism 110 and 111.

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In the year 1758 the attention of the General Assembly was formally called to the fact that there was a growing disregard for the sanctity of the Sabbath.

A committee, of which the Rev. Dr. Babney was the chairman, was appointed to investigate the matter. That committee reported the evil to be "widespread and formidable." From that day to this the Assembly has been explaining and exhorting all people to "better observance of the Sabbath."

And still it is reported that there is "a continued and growing disregard for the sanctity of the Lord's-day." The assembly is, therefore, forced to a recognition of the fact that, of all the dangers which, to-day, beset the spiritual well-being of the church and the morality of the State, there is none greater or more to be dreaded than that one which originates in a disregard of the holy Sabbath.

Therefore, the General Assembly, in the exercise of its pastoral oversight, admonishes you: 1. The Sabbath is the Lord's day. The Church entitles upon those who are guilty of its great personal loss. There is a blessing in keeping God's day as he commands it to be kept.

"If thou turn away thy foot from the Sabbath, from doing thine pleasure on my holy day, and calling the Sabbath a delight, the holy day of the Lord, honorable; and shall honor him, not keeping it, but doing all his commandments, and observing it, thou shalt neither bring upon thee nor thy Posterity calamity, nor wrong, nor speaking thin words; then shalt thou dwell thyself in the Lord; and thou shalt be happy, and it shall go well with thee. For the Lord shall be thy guide in the day when he cut it through the earth, and for he shall tread upon the faces of Jacob, thy father; for the mouth of the Lord hath spoken it. Isaiah 58 : 13, 14.

Sabbath desecration is, on your part, a surrender of the truth, at the point where you are set for its defense. The Christian religion is not teaching today, as it did in the time of the apostolic doctrinal truth. The inspiration and inerrancy of the Bible, in its historical statements and doctrinal revelations, are assailed. The defense of this position must be made by those who are able to teach," and especially equipped to meet the forms of the assault. The defense at this point is well made. More forceful than this is the attack upon practical godliness. The particular point upon which all the forces of modern rationalism are working is toward the breaking down of the Christian Sabbath.

Our enemies are shrewd enough to perceive the importance of the position held by the Sabbath in the hearts of God and God's people; on the other hand, a condemnation of the resurrection of Jesus Christ, the central figure of the Christian system. Therefore, they attack the fourth commandment, as they do not the other nine—not because it is weaker than they, nor because they dislike its requirements more—but, they think, and rightly, that if they can compel Christians to yield the Sabbath, they will have carried the very citadel of practical and doctrinal religion. Every one of us is a channel for the defense of the Sabbath, because of its critical point. It behooves us to be firm.

4. Sabbath desecration is disloyalty to the church to which you have pledged allegiance; it makes up, in part at least, for disobedience to God. "How can you do this great wickedness and sin against God?" Nehemiah 13 : 17, 18. "No, brethren, in the "Verily my Sabbaths ye shall keep; for it (i.e., the keeping of the Sabbath) is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31 : 13. If you do not keep the Sabbath, it is a declaration on your part that you do not know God, or do not love him. "Ye have received of us how you ought to walk and please God, so may ye abound more and more." 2 Thessalonians 2 : 15.

By direction of the General Assembly.

The Lord Bishop, going one Sunday by means of a cab, said to the driver: "I hope, my good fellow, you go to church regularly. "Well, I should, sir, if it wasn't for driving the likes of you."
On and after Sabbath, Sept. 19th, the New York City Church will hold regular Sabbath services in the boy's prayer-meeting room, Y. M. C. A. building, at the corner of Fourth Avenue and Twenty-third Street, the same as last year.

We are glad to learn that our Sabbath-keeping brethren at St. Andrews Bay, Florida, still hold Sabbath services regularly at the house of Bro. E. D. Hegg, with prayer-meetings on Friday evenings at other places. Bible readings, etc., constitute the form of the services.

The Rev. Dr. Olmsted, who for forty years was editor of the Watchman, the representative Baptist paper of New England, died at Marchmont, Scotland, Aug. 22d, 1851, the 75th year of his age. Dr. Olmsted was a thorough-going Baptist and a man of varied culture and broad Christian charity. Under his hand the Watchman was an able paper.

Dr. Gough, an earnest missionary in Africa, says that one does not work long in that country before he realizes that convincing a man is not converting him, and that even a profound impression is not the new birth. There are many theologians in that country who seem not to have sharply drawn this important line of distinction. They should be sent as missionaries to Africa.

The proof-reader takes this occasion to suggest that even an omnivorous reader can hardly be expected to be familiar with all proper names, even of Great Britain and America; and that if contributors would kindly give us, in their manuscript, the benefit of even the slightest distinction between a n and u, o and a, b and l, etc., it would save many half-hours of anxious study of words which encyclopedists fail to furnish, and the Recorder from blunders where, as in the "Errata" on the first page of this issue, the only possibility of attaining correctness is by means of a happy Yankee "guess."

According to apparently good authority the Roman Catholic cause is not in a very hopeful condition in England. The following paragraph is clipped from an exchange: "At an influential Roman Catholic Conference in Wigan, Eng., last month, Father Powell proved, by figures which he declared there was no gain-saying, that 'never since Elizabeth ascended the throne had the prospects of the Catholic Church been darker in England. In most parts of the country the Church was not only losing numbers relatively, but absolutely. Liverpool was the only diocese in the country which showed an increase of Catholics, and even there not proportionately to the increase of population.' Emigration to America, apostasy, and the aversion of young men to matrimony were the causes assigned."
of a serious nature were sustained by other farmers in the northern part of the town.

Peterburg also suffered very severely. Many of us had come to think that Berlin "was comparatively safe from winds and floods, but we were now to wonder whether anything of the kind could come in our way. We are better prepared to appreciate the danger, and sympathize with those who have met with similar calamities in other parts of the world. It is evident that a cloud burst or some other misfortune is always to be feared. We are all aware that the water fell with greater force on the western slope, causing even greater destruction than the eastern part of the mountain.

WASHINGTON LETTER.

(From our Regular Correspondent.)

Washington, D. C., July 2, 1891.

A most notable body of men left here this morning, as guests of the United States Government, on a special train which will travel more than six thousand miles before the party finishes its journey. They are the members of the International Congress of Geologists, which is in just a few days to hold its meetings in this city, and they are going to make a geological inspection of a score of our States and Territories, including the famous Yellowstone National Park. The programme for the excursion is twenty-five days long. Although geology is one of the youngest of what may be called the exact sciences, it is already recognized as one of the most useful, and this Government spends a large sum of money every year for the maintenance of the United States Geological Survey, which is one of the most important bureaus under the Interior Department. All of the foreign geologists were carrying away collections of specimens of the rocks along the shores of the Potomac River.

Prof. Henry C. Spencer, one of the five brothers who originated the now universally known Spencerian style of penmanship, died here very suddenly of congestive chills this week. He was at the head of the Spencerian Business College in Washington ever since it was established.

Our city pastors are beginning to return from their summer vacations, and the members of their congregations who have been out of the city have returned very rapidly, and soon the vacant copious seats will be again filled with familiar faces.

Almost a quorum of the Cabinet have been in Washington this week, but none of them will stay here long. Secretary Proctor is going on an inspection tour of the Western military posts, which is the last he will make, as he is about to leave the cabinet for the Senate soon; Secretary Rusk only stopped over one day, and he is now the guest of President Harrison at Cape May Point; Secretary Foster is going on a short ocean cruise; Secretary Tracy and Postmaster-General Wainwright still probably remain main here for a few days. The date of the President's return is as yet uncertain.

Rev. Dr. George H. Wells, of Montreal, Canada, who made such a powerful impression upon those who attended the recent Convention of the National Christian Endeavor Union, held in Minneapolis last summer, has returned home. He is now on a short ocean cruise, and will probably return to his home in Montreal next month.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

SPECIAL MEETING.

A special meeting of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawtucket church, at Westerly, R. I., Sunday, Nov. 2, 1891. W. W. Clarke was in the chair. Prayer was offered by W. Warner. Members present fourteen, visitors ten.

The Corresponding Secretary stated that the people in China have contributed about $1,500 toward the enlargement of the dispensary in Shanghai, and that friends in this country have also given about $1,000 for that purpose.

The following resolution was adopted:

Resolved, That the buildings now used as a Boys' Boarding School, and the land upon which they stand, be transferred to the Medical Mission for use as a dispensary at a fair valuation to be determined by the committee on permanent funds, and that temporary arrangements be made to accommodate the Boys' Boarding School at the City Chapel building, until such time as land can be obtained and a building erected for such purpose, either contiguous to the present mission property or at some point inland, as shall in the future be determined by this Board.

Voted that Bro. Davis be requested to invite bids for the property known as the City Chapel, and submit all such bids as he may receive to this Board.

Voted that the engagement of D. H. Davis be continued to Jan. 1, 1892, his work to be under the direction of the Corresponding Secretary.

Adjourned.

W. L. Clarke, Chairman.

A. S. Barlow, Acting Sec. Sec.
Young People's Work.

It was well if we should remember that loyalty to the Sabbath is loyalty to the Bible.

In these days when the very foundations of our faith are attacked we find that it is the Bible, and the Bible only, which is able to stand in the battle. If we are to stand we must be with the Bible, not against it.

One of the surest preservatives of love for the Bible and of loyalty to its principles is a loving, faithful obedience to it in the matter of God's holy Sabbath. He who, in these days of bustle and confusion, consistently remains true to the Sabbath has power over himself to such an extent that God's Word will never by him be cast aside or rejected. If we, as young people, would early establish our faith upon God's sacred Word let us cultivate an answering loyalty to the Sabbath of Jehovah.

DIVINE TRUTH, A LIGHT TO GUIDE IN THE CHRISTIAN PATH.
BY RON THOMAS, A. MATT.

Let me repeat an incident that occurred in our own village. A gentleman was coming from the east part of the town late one evening and had arrived at the bridge in safety. It was before the time when our citizens realized the necessity of street lamps. Deep, dark, an inky sky, and a drenching rain made his journey one of great discomfort, while his ignorance of the road and the fact that on one side was a steep bank, and the river below it was much swollen by recent heavy rains, made it hard for him to keep from sliding into the water. He saw at a distance before him a faint light gleam for a moment, then flicker and die; this was repeated, and he realized that some one else was trying to find the way across the bridge, but with this advantage, that he possessed some matches. Calling out, our bewildered traveler guided his fellow sufferer to himself, when by the aid of the matches he found his own way and soon the danger was past. Now lamps are kept burning at suitable places, both at the bridge and through the village, for the benefit of such travelers. But how much better it would have been had the gentleman carried a lamp or lantern with him, for then the way would have been plain all the time.

There are men and women to-day who have only such light on their path as comes in fitful gleams from a neighbor's lamp, which shines on them for a moment as their ways cross each other, and then is gone. Many there are who know not or try to retrace their steps,—he saw at a distance before him a faint light gleam for a moment, then flicker and die; this was repeated, and he realized that some one else was trying to find the way across the bridge, but with this advantage, that he possessed some matches. Calling out, our bewildered traveler guided his fellow sufferer to himself, when by the aid of the matches he found his own way and soon the danger was past. Now lamps are kept burning at suitable places, both at the bridge and through the village, for the benefit of such travelers. But how much better it would have been had the gentleman carried a lamp or lantern with him, for then the way would have been plain all the time.

It is possible for each of us to possess this light. Is it worth having? There are at least two or three advantages worth considering. For one, it shows us clearly the path we are to tread. Our way through life is not one path alone, but on either side are other paths which look as safe and often appear pleasant; we are constantly coming to cross roads; and there must be a choice—a decision. Our marathon lamp sheds such brightness that we may see, if we will, what is before us; which one way we are to follow. It will lead us into trouble and sin. If we forget to use this God-given light and wander away into these forbidden paths, finally, when we realize where we are, we shall have to renew our lamp and walk again the weary way that we have just traversed. We come to the conclusion, however, that this, however, if at every crisis we answer honestly the question: “Which will lead me nearer to God?”

Again, God’s word illumines our own souls. We may see by it the lights and shadows of our own characters. It shows us our sinfulness and God’s love,—our lack and God’s willingness to supply every need. We find so much that is not as it should be in our lives, and we see that there are many things we owe ourselves. It is but just that we look to ourselves somewhat, for are we not put in the world to reflect the glory of the Father? And do we fulfill our mission? If we allow the lamp of truth to become so obscured—so spoiled that the glory is imperfectly reflected? Thus there are really duties to ourselves,—the duty of growth, of purity, of holiness, all these and many others tend to our advancement and perfection in the Christian life. Our light shows us the materials at our hands which if used will build us up and aid us in this way. Yet while we see our own lives, so faultily, we also see the tender, pitying face of the Friend who is with us always, who is our perfect pattern, and ours is the sweet task of growing into his likeness.

Then also the rays from our light fall on those about us, and show to them others of the same life. Now I think it is true that whenever God shows us that someone needs especial help he means that we, in part at least, shall supply the needed help. If we see that some one is sorrowing, it means that there is an opportunity for us to say a pleasant, comforting word; if some one is laboring and can a little help, we can do it for them; if they are perplexed, probably we can give them some light,—in these ways God means that we shall lighten the burden of suffering all about us. And then, how many there are who know nothing of this light which is such a help to us. It is for us, more than all else, to reveal to the world the invisible stream which has come into every action and thought of our lives. They will see if we prize it and if it helps us, and be not slow to find out its merit themselves.

Some Christians seem to think that this light should reveal, at one glance, the entire pathway from our first step in the narrow way till we reach the skies. Ah, no! God knows what is before us, but we are only to know one step at a time. This one step taken, another will be revealed. Even now we can see that this is wise, for if we could look into the future we might shrink in dread from some trial, which, when it came, we could bear calmly; or if a joy waited on the other side, we might slide into sin to do patiently the work which lies close at our hands.

But we must keep our lamp burning,—in other words keep our Bibles open; for a closed Bible will no more guide us in this path than an unlighted lamp will shed brightness about us. Moreover, let us not be afraid to use it. Nothing can harm it except douse. The sharp, keen mind of criticism will only make it burn the brighter; the fog of doubt can not dim it; the rain of misfortune can not extinguish the flame; and the sun of prosperity can never rival it in brilliancy.

So let us cherish the truth wisely and carefully, make it our companion, our adviser in every question, our comfort in affliction, and our friend in prosperity, by finally attaining the end for which we long.
THE SAABBETH RECORDER.

Sabbath, but also instill into them that love for their denomination and loyalty thereto that they will defend its interests in all places and under all circumstances. Many are ready to say: All this has not been fully realized. Perhaps not fully, men, but I believe it may be by devotion to the following principles:

1st. A complete consecration of ourselves and our means to God, for the success of Sabbath Reform work depends upon a growth in all the Christian graces.

2d. A true idea of the means appropriate to gain a better and universal observance of God’s Sabbath. The first may be obtained by prayer and obedience to God’s will, and depends upon the young people themselves. The second may be obtained by a study of God’s Word, by the life and example of the living teacher, by sympathy, by knowledge of the divine authority for the observance of the Seventh-day, and the human authority for the observance of the First-day; and it depends conjointly upon pastors who are our teachers, and the young people. May we not have the requisites for successful Sabbath Reform work?

The article, “What it says,” in our Symposium for August 27th, was written by E. P. Saunders. By some oversight the name was omitted, which might leave the impression that both articles under that head were written by the person whose name appears at the bottom of the second. In fairness to both writers this correction is made.

TEMPERANCE.

THE PRIVILEGED LAW-BREAKER.

H. L. WATLAND.

[Head at the Temperance Convention, Prohibition Park, Staten Island.]

We have among us a class of men who are above the law, who violate the law with impunity, who, if necessary, unnumber the statute book, but simply to violate it.

This class includes a very large range of persons; the distiller, who derives from them a rent such as no other kind of business can claim; the brewer, who is a patron of the fine arts, who has a gallery, admirers, and whose contributions would greatly miss, were it not for the aid of the saloon; the politician, who are enslaved, body, soul, and will, and who yield up, at the saloon, their honor and principles, and whose contributions would be a good chance of becoming a peer of the realm, as have been full of such a people; the saloon, in a palace, who is clothed in purple, and whose contributions would have been fully realized. What it says, “The saloon is just another name for the devil, and is the root of all evil.”

And yet, while the loosening of the saloon, while its violation of every law, written and unwritten, is so oft mentioned, yet that expression is, I am afraid, a misapprehension, that the saloon is largely our master. I imagine that it would be impossible, in any of our great cities, for a man of intelligence to be elected without it being specially hostile to the saloon. Along with its wickedness and unrepentant and lawless, the saloon is united; it is, in earnest, what it says, it knows what it is, and it knows how to stop its way for it; it is ready to strike down anything that stands in its way; it strikes at nothing, whether fraud, bribery, or murder.

We must make up our minds that the war against the saloon must be marked by an earnestness, a tirelessness, a wisdom, a tenacity, a bravery, not less than that by which we are confronted.—National Baptist.

POPULAR SCIENCE.

A CHANCE FOR INVENTORS.—A well-known railroad man declares that one of the most useful inventions that can be thought of in connection with railroading is one that will automatically take the rear brakeman by the nape of the neck, and shoot him back from the train a distance sufficient to protect it, when, for any reason, an unusual stop is made. He declares, as a result of considerable experience with the genius brakeman, that nothing short of this will suffice to make it at all sure that trains will be protected under such circumstances, and that short of some such device can compel brakemen to go back a proper distance with the tug or lantern.—Industrial Era.

ALLOY FOR HEAT-RESISTING GLASS TUBES.—It is claimed by F. Walter that an alloy consisting essentially of 5 per cent of tin and 0 per cent of copper may be used for making glass tubes, which are heated electrically, and which are subjected to severe thermal shock. A very small amount of tin or tin and copper is added to the glass, and it is claimed that this alloy is remarkably resistant to heat shock, and that the tubes made from it will withstand a very great number of temperature cycles without breaking. The alloy is said to have a very low melting point, and is resistant to heat shock.

A BANANA A DEVELOPED LILY.—The banana belongs to the lily family, and is a developed tropical lily, from which, by ages of cultivation, the seed have been eliminated and the fruit, for which it was cultivated, has expanded. It is a well-known fact that the qualities of this fruit, Humboldt, early saw the wonder of the plant, and that the ground that would grow 100 pounds of potatoes would not support the weight of a single banana, until the true skillful of the world, thelis, and the sea iles and the jungle owls he has of phys- cal strength to this food. Wheat alone, potatoes alone, which for the meat of the earth, it is cooked—baked dry in the green state, pulped, and boiled in water as soup, or cut in slices and fried. I do not know how to describe the beauty I admire, who would be the higgly, the higgly, the higgly, and the banana, alone, with its sweet, delicious qualities, with its big crowned with fruit, with its heavy bunch of great fringed leaves, or the graceful bananas, with its great leaves, which are six feet long and two feet wide. The leaves of the banana are tender, and the strong wind—the tropics—the hurri- canes—soon tear the leaves in strips, thereby adding to their grace and beauty. The banana is a fruit that is not only a bird, as well as man, are fond of, and the owner, when he lies in a sparsely settled country, must needs protect his plantation by a fence of some thorn plant.—Geographical Magazine.
LESSON XII—CHRIST THE GOOD SHEPHERD.

For Sabbath-day, Sept. 27, 1891.

SCRIPTURAL LESSON.—John 10: 1-16.

INTRODUCTION.—The Pharisees held the position of shepherds of the Jewish flock, God's chosen people. In the act of driving away a number of that flock, and also numerous other acts, they had proven themselves unworthy shepherds. The lesson, to-day is a rebuke to these robbers. "He is the true Shepherd." They denied that Jesus was of God, or that God worked through him. This lesson is given that such may be convicted of sin, and that the Good Shepherd and the True Shepherd are given to all who are willing to seek him.

EXPLANATORY NOTES.—v. 1. "By the door into the sheepfold." A sheepfold was an inclosure surrounded by a wall with thorn-bushes laid across the entrances. Here the shepherd with his dog watched during the night. Sometimes the flocks were committed to the care of some other animal, and not to the shepherd rested at home. In the parable the sheepfold may be designated as the church of God in every age, in which the believers are gathered for protection. The door was the true entrance; the observance of those who do not. It is the church's voice. But our necessary qualification being found in Christ, he is now presented as the door. "Climbeth up some other way." An attempt to get up by some other way, or care for the sheep. Getting in from selfish motives. "A thief and a robber." A false teacher who leads the sheep astray. v. 2. "Entereth by the door." One door is sufficient for any house, and not to have them all.

"The Good Shepherd." v. 3. "He openeth." The Holy Spirit opens the door. 1 Cor. 10: 19, Col. 4: 3. "Sheep hear his voice." Listen so as to give heed. "To-day the Spirit calleth; yield to his power." "Of his own will he scourgeth them, and not them which scourgeth them, by name." No matter how large the flock, each sheep has his name and knows it when called. Christ has a personal interest in each soul, knows each individual. "And leadeth them out." To good pasturage. v. 4. "Putteth forth." From fold to pasture. "His own sheep." He can lead forth none but his. "Goth before them." Jesus may lead us but he never attempts to drive any soul to him and to heaven. He goes before, if we are saved and fed we must follow. "The sheep follow." Christ's sheep are the ones that believe and stick to his banner. A proof that they belong to him. "Know his voice." A fact among oriental shepherds. Sheep are thus trained. v. 5. "A stranger will they not follow." God's true children recognizes the truth and the voice of God when they hear it. "This is the parable," or, "They did not understand not." The meaning and application to themselves. False teachers have a great many ears. v. 7. "Then said Jesus," Because of their dullness of comprehension. "I am the door." For both shepherds and sheep. All are saved the one only Good Shepherd. Through Christ alone has any true being appeared, for the saving remittance of sin. v. 8. "All that came before me." Professing to be authority above all other men. There were false Messiahs, false teachers who substituted inventions for the true principles of holiness. These were thieves and robbers. Having in view their own selfish ends. But true believers did not follow them. v. 9. "By me if any man enter in." To the brigades of God. Access gained through Christ. "Shall be saved." From the wolves and robbers; from the consequences of sin. Go in and out. Under the shepherd's care finding nourish- ment and satisfaction for every want. v. 10. "The thief cometh . . . . to steal." False teachers and mere hirelings are willing to teach error, and even lead men into a perdition, a delusion, a falsification, a falsification, a falsification, a falsification. "I am come that they may have life." Abundant present life with all its development, and then abundant, eternal life. Spiritual life comes in the saving, abundantly in the quantity and quality. v. 11. "I am the good shepherd." Read Home Readings upon this thought. "Christ is a perfect shepherd." He feeds the sheep. Furnishes them a home. Defending the sheep. At all the expense of his own life, if necessary. He "giveth his life for the sheep." How true of Jesus, who laid down his life for the sheep. They do not pay for does not make any one a hireling. It is when only pay is sought without love for the work or care for the employer. He seeks his own reputation and selfish in­ terests, and not the good of the flock. In the time of danger, or at a critical moment, he falls the flock. The wolf catcheth and scattereth. Opponents of the truth, the sinner, who stand between the sheep and salvation in some other way, who make void God's law, or change times and laws and ordinances. Such are wolves unsettling the flock. v. 13. "Because he is an hireling?" Having no personal interest in the flock, not willing to take any risks or duty himself, he flees when danger comes. v. 14. "I know my sheep and am known of mine." See 2 Tim. 2: 19. Jesus has an inti­ mate acquaintance with his people and the flock know him, his work for them. v. 15. "Father knoweth me." The Father and Son are united in the indivisibility of eternal life. This is the harmony of desire, unity of spirit. "Lay down my life." He gave his life for our benefit. Observe it is for the sheep, not for himself. "And the sheep know me." This, however, implies the doctrine of substitution, that the Good Shepherd and the True Shepherd are given to all who are willing to seek him.

AN INTERESTING CASE.

On returning home from the Children's Pray­ Ban last Sabbath afternoon, I found Pinkas Horn of Philadelphia, standing by me. He is a Jew who came to this country about a year ago, a native of Thustie, Galicia, Austria, where J. P. Landow, our missionary to the Jews formerly lived. He awakened our interest by showing J. P. Landow's card, which he received from him about two and a half years ago, when Mr. Landow had just come from the Chaldean Church, and was an unsuccessful missionary. He said Landow was his "heart friend," his "school-fellow." His words had evidently made a deep impression on his mind.

When I opened the Hebrew Bible to the fifty-third chapter of Isaiah, he said, "Landow told me about that," and had told him if he came to Shilo he would find people keeping the Sabbath. He had been led there by his cellmates with emphasis on the last. As he explained, "The Gentiles are in the majority in the larger towns, but in the country districts the strength is in the Mormon faith.

There is, as is well known, a great effort on the part of the Mormon leaders to get this Territ­ ory admitted as a State, and the two parties in the strife are Mormons and Libera­ ls, the latter being the Progressives. The Mormon upholders of the Church here have been very careful to prevent any of their number from associating with any who advocate anything but the "Stake" as they term it."

If, perchance, they have any products to sell, they are paid in church scrip and that is redeemable at seventy-five to ninety cents on the dollar, which practice...
there are between thirty and forty who meet every Sabbath in Sabbath-school, prayer-meeting and Bible-reading. They are very anxious to have some of our people come and visit them, most of them never having seen a Sabbath-keeping minister. Such a visitation would undoubtedly be of great good, as there are several others (among Cortland's best people) who are so interested in the Sabbath as to invite this little company to read and discuss upon the question. The field is indeed ripe for the harvest. Crops here are the best for several years, and the farmers feel much encouraged by the prospect for the winter. The church has not yet found any one to fill the pastorate, but we hope that some arrangement may soon be perfected by which they shall again have the leadership of an under shepherd. The whole community is deeply afflicted in the loss of Sister Ada Maxson who has left a place in the hearts of all which many years alone can fill.

J. A. V.

The Russian Circumlocution Office.

The reason why changes that are manifestly desirable, that are in the direction of economy, and that apparently would injure no one, are not made in Russia is of the most puzzling and exasperating things that are forced upon a traveler's attention. In every branch of the administration--especially in such departments as abuses or defects that have long been recognized, that have been commented upon for years, that are apparently prejudicial to the interests of everybody, and that, nevertheless, continue to exist. If you ask an explanation of an official in Siberia, he will say: "If you insist on me as chief of the prison department in St. Petersburg, he tells you that he has drawn up a "project" to cope with the evil, but that this "project" has not yet been approved by the Minister of the Interior. If you go to the Minister of the Interior, you learn that the "project" requires a preliminary appropriation of money, even although its ultimate effect may be to save money, and that it cannot be brought into execution without the assent and co-operation of the Minister of Finance. If you follow the "project" to the Minister of Finance, you are told that it has been sent through the Minister of the Interior to the chief of the prison department for "modification." If you still persist in your determination to find out why this "project" is not done, you will find, on calling through the prison department, the Minister of the Interior, and the Minister of Finance, to the Council of the Empire, that you discover such obstacles as certain cross-and-ribbon-decorated senators and generals, who barely know Siberia by name, have expressed a doubt as to the existence of the evil, with which the "project," is intended to deal, a special "commission" (with salaries amounting to twenty thousand rubles a year, and mileage) has been appointed to investigate the subject and make a report. If you pursue the commission to Siberia and back, and then switch diligently in the proceedings of the Council of the Empire for a new "project," and then, as ten or fifteen years have elapsed and all the original practitioners are dead, even the project is dead, everything goes bad. At no stage of this circuitous process can you lay your hand on a particular official and say, "Here! You are responsible for this—what do you mean by it?"

The explanation, probably, can you find an official who is opposed to the reform or who has any personal interest in deferring it and with the consent of the circumscribed process is more certainly fatal to your reformation project than any amount of intelligent and active opposition. The various bureaus of the provincial governor-general's office, the chief prison department, the Ministry of the Interior, the Ministry of Finance, the Ministry of Justice, the ministries of Ministers and the Council of the Empire constitute a huge administrative maestros of ignorance and indifference in which each man, year after year, month after month and year after year, until it is finally sunk down out of sight, or, perhaps, thrust into a fortress or official interest into the great gulch-stream current of real life.

Faraday and the Table-tippers.

You all know what a wonderful manner of scientist Faraday was. He even found mysteries in little every-day affairs, and then elucidated them. Table-tipping was brought to his attention. He saw that if half-a-dozen people sat around a light table and pressed the tips of their fingers upon it for some time it frequently happened that the table, apparently of its own accord, tilted and moved about, and even forward. No one in those days ascribed any supernatural origin to this phenomenon, or if they did they kept the belief to themselves. Faraday declined at a certain sitting that the movement was none by the members present. But, as soon as touching the table. One and all declared positively that they had not moved, and they were folks who could be believed. Faraday persisted, and said that the muscular strength was unconsciously applied. To prove this he constructed some needle-like instrument, somewhat similar to but more crude than the present ingenious galvanometer. This was placed in the center of the table and the experiment was repeated. The exertion of muscular power from any side of the table would cause the needle to point in that direction. The demonstration was complete. After the fingers had been on the table for twenty minutes the needle suddenly swung towards a very nervous lady, who was seated in a state of strained attention and anticipation she had unconsciously pressed against the table. It was held firmly on the opposite side it naturally arose in the air. In this way is much of the phenomenon of table-tipping produced. A similar explanation governs the seeming replies of all alleged spirits.

Rocking the Empty Cradle.

It was a woman's voice crooning sweetly the old lullaby:

"Shush—my dear lie still and dream.

As she sung she rocked to and fro, and the child was so calm and still, it was possible to see the delicacy of form and features. A cradle with a delicate needle-like instrument, somewhat resembling a glass bow, was laid down, the head raised, and the empty cradle rocked.

"Excuse me, ma'am," said the woman, "but I noticed you were rocking an empty cradle. I reckon you never heard of the superstition.

"I am not superstitious," said the woman: "Howdy, angels—guard thy bed.

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"Excuse me, ma'am, but folks told my wife that she was to have the baby when the baby wasn't in it something would happen to it and it did. The baby died when he was a year old.

"My baby won't die," answered the mother. "He's an angel three months, and when I felt so bad that I can't live another minute, she was there in the same sheep. It does me good, and maybe God lets him know, and it comforts him. The superstition.

"No, ma'am, I reckon not; and I hope you'll excuse me.

The man walked on, bearing his own burden of sorrow and the bereaved wife had to rock the empty cradle, and resumed her plaintive melody:

"Heavenly blessings without number, kindly fall upon thy head."

Home News.

Scott.—During my recent visit to this place I find some points of interest in this section, outside of our own church. In the early summer, Bro. Oscar Potter removed with his wife to Cortland, supposing they would be entirely deprived of Sabbath privileges. But soon after going there they found that there were some Sabbath-keepers, and following the matter up, they were able to arrange the visit with their own study of the Bible, have come to a knowledge of the true Sabbath, and are not yet affiliated with any denomination. Among these latter is Bro. Lathrop, of whom mention was made in these columns last winter, whose heart is now cheered by the sanction of his father and two children in his position.
in the usual way without incident, or with minor happenings, until one morning the startling piece of news flew from house to house, that Jotham Luscom's only son Merrill had run away. It was in the usual way that the news was brought, almost as if it had been taken with him the $200 which his father received the day before from the ship 'Stanton.' It rightfully belonged to him, but he had passed it on to his father. He was a man and grown, and there was no reason why he should not have the money. But poor Mrs. Luscom was unable to understand it or to bring it out through her tears. She just made her way blindly across the room to the table, and laid the note on her knee. She then locked herself in her room and fell on her knees. For fully an hour she knelt there, and then she prayed as she had never prayed in her life.

After a time she went tremblingly down stairs to the sitting-room where she had left her husband the previous evening; and marshaling her hot, angry words with which he would be sure to greet her, as if she were to blame for their son's desertion, she found herself speechless and sitting with him, where she had left him by the fire, with the letter clutched tightly in his hand.

She spoke to him but received no answer. She saw the way he bent and agitated her, and she saw a look that almost made her forget her own misery, so full was it of mute suffering. He was watching her, and his eyes were watching her; and she knew that Merrill was his pride, his idol, that all his hopes centered in him. Merrill's desertion, and the letter on his knees, made her scarcely able to breathe. Merrill was his everything; and this, Merrill's letter, was to her a letter from heaven. She was so much afraid that Brother Luscom would see the letter, that she hastily picked it up, and without a word ran away.

The Rev. Mr. Dale closed his eyes as if to shut out unpleasant thoughts, set his lips, and said, "The desolate could not refrain from speech.

"I'm very much afraid that Brother Luscom will be visited with some terrible judgment for his son's desertion. He must be worth a hundred thousand, and it's all laid up where moth and rust doth corrupt." This was from liberal-handed, tender-hearted Deacon Sewell.

"And there's his sister, Miss Jerome, over to Ellsworth, who just manages to keep body and soul together. If he believes 'charity begins at home,' I don't think she'd be a good one to begin with."

"I know you wouldn't git nothin' o' him for fifty cents, but the third day, he was gwine to the palisades of his hands toward the glowing fire. "The last time he was asked—before you come, Mr. Dale—'did you see Parson Shelley that you say was on a trip out to Liverpool last week fannin' the missionaries with palas?" Parson Shelley had a daughter in Madury—then a Bishop Luscom, who was just starting for London for the work, and he felt so bad he never asked him for a cent again. Did you ever hear about that time that old Dr. Burns preached from the text: 'The Lord bless a poor giver?' He spoke pretty plain, and it was plain enough that some of his remarks was aimed at Mr. Luscom, but when the plates was pressed he put in his usual half dollar. (The clection was for home missions, I believe.) After service, Brother Burns went down and shook hands with Mr. Luscom, and he hoped he had made a generous offer that day, an' Jotham, he smiled an' said: 'Wal, Parson, you said the Lord, and a plenty of rich givin', an' I give all I could give cheerfully.'"

The Rev. Mr. Dale drew his hand across his mouth as if to suppress a smile, but in a moment he added: "To his own Master he standeth or falleth."

"Let us remember that, my friends, and let us, in all that we do, and in all that we say, do it all in the name of the Lord!"

"A CHEERFUL GIVER.

"A CHEERFUL GIVER."

"A CHEERFUL GIVER."

"A CHEERFUL GIVER."
TRACTS


The last Sabbath Enforced observed, 15 cents.

The Bible Doctrine of the Weekly Sabbath, 25 cents.


The VanDuzen, 25 cents.

For the Restoration of the Bible Sabbath, 25 cents.

Why Sabbath is observed as the Sabbath, by C. D. Potter, 25 cents.


The Sabbath, by Rev. N. McCready, A. M. 4 cents.

The Sabbath School, by Rev. N. McCready, 4 cents.


The Bible Doctrine of the Weekly Sabbath, 25 cents.

The True Sabbath, by Rev. N. McCready, 4 cents. 10 cents

7. The Day of the Sabbath, 25 cents.

Why Sabbath is observed as the Sabbath, by C. D. Potter, 25 cents.

The True Sabbath, by Rev. M. R. VanDuzen, 4 cents.

The Bible Doctrine of the Weekly Sabbath, 25 cents.

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SABBATH RECORDER.

The rebellion in Chili has resulted in the overthrow of Balmenaco and the establishment of a new government.

It is estimated that the holes drilled in the earth in search of oil cover over

The transportation of mails from Japan to England by way of San Francisco and New York in twenty-one days a record for

The rain-making experiments of General Dynenforth, at Midland, Texas, have been entirely successful. They are to be continued by the private individuals.

Later reports show that the shortage in European crops will be much greater than has been expected. The United States will be kept from supplying the

Baron Hirsch, the Jewish philanthropist, has signed a contract empowering his representatives to expand the

The distress reported among the people of New Orleans and the surrounding

A clergyman residing in Kasson, Russia, has written a letter to the Pall Mall Gazette, in which he gives a

Advice from Buenos Ayres are to the effect that the revolution in the Republic is

The northern states are suffering from lack of

A clergyman residing in Kasson, Russia, has written a letter to the Pall Mall Gazette, in which he gives a

Distress is reported to exist among the people of New Orleans and the surrounding

No paper discontinued until

The chief of the Sabin Sanitary Commission, Dr. John

FOR SALE.

The St. Lawrence Homes at Elmira, N.Y., on

CANCERS

A recipe is given for a new remedy for

RHEUMATISM

Radically cured every form of chronic disease. Special attention given to diseases of women. Our

VARICOSE VEINS

treated by constitutional methods without hand

BETTER DRENCHES

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DIEPDOWN AWARD

and Mince Meat

Mince Meat

Highest Award

Delicious Mince Pie with a NEW RECIPE, NEGATIVE

Mince Pie

ALL DURING THE YEAR

NONSENSE IN THE YEAR

CONDENSED NEWS

Three Harvest Excursions.

The Burlington Route, C. B. & Q. R., will run Harvest excursions, Tuesdays, August 28th, September 4th, 11th, 18th, and 25th, through the

MARRIED.

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Trenholm-Pope, Aug. 3d, of the residence of the

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DIED.

Kane.-Near Alford Centre, N. Y., Frank Willard, infant son of John W. and Frances F. Hurst, aged 1 year. Born June 29, died July 5th. He was the best, the brightest, and the

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Harvest Excursions.

On August 29th and September 26th, the Ontario, & North Western Railway Co., will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Kansas, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first-class in every respect and may be purchased within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for hunting, camping and fishing, and for a practical investment in examining for themselves the many advantages offered by the Great West and North-west. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run as early as possible, as the surging current of the mites of this favored season can be made. For rates and detailed information apply to any ticket agent, or addresses W. A. Trottell, General Passenger and Ticket Agent, Chicago & North-Western Ry., Chicago, III.

CANCERS

are easily removed and permanently cured. Treatment is

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1867, 1869, and for Western conference for 1868. Geo. H. Barcock, Plainfield, N. J., June 10, 1891.

FOR SALE.

The St. Lawrence Homes at Elmira, N. Y., grounds, for particulars address E. P. Clarke, Milk Products.

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