

The Sabbath Recorder.

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"THERE is work to do for Jesus,
Work in every land and clime;
Every moment that we tarry
On the battle shore of time,
Should be freighted with a record
Which we will not fear to meet,
When we see the King of glory,
Throned upon the Judgment-seat."

It is said that the South American is always very willing to grant any request or do any favor that may be asked of him, but it is always "to-morrow." His answer always is, "Yes, yes, but to-morrow," which, of course means, never. "Whatever thy hand findeth to do, do it with thy might."

EVERY man lives two lives. He is what his purposes, desires, and motives, make him, good or bad, as these are good or bad. This is his real life. He lives another life, which is made up of his outward conduct. This is a life of appearances, and may be in perfect accord with his real, inward life, or it may be totally at variance with it. Happy is that man whose outward life is above and beyond all reproach because in his spirit there is no guile.

THE fifth annual conference of the Young People's Societies of Christian Endeavor will be held on July 6th, 7th and 8th, at Saratoga Springs, N. Y. An interesting and instructive programme has been prepared, and speakers of wide reputation are to give the evening addresses. Excursion rates are to be had upon all the railroads, while arrangements have been made with the many hotels of the place whereby board can be obtained at rates ranging from \$1 to \$2.50 per day. It is hoped that all the societies will make a determined effort to be represented on that occasion by a full delegation. Circulars giving all the particulars, names of speakers, hotel rates, etc., will be ready in a short time, and may be obtained by applying to George M. Ward, General Secretary of United Society of Christian Endeavor, P. O. Box 1,235, Boston, Mass.

BRO. C. J. SENDALL writes that he is now ready to open a mission in St. Paul, Minn. He is doing a good work on the Minnesota field. He asks for books, tracts and papers for distribution. We are glad to send them to him, or to any one else who is so situated as to use them to advantage. Our tracts were printed for distribution. In seed-time the proper place for seed is in the soil, not in the granary. The present is emphatically the seed-time of Sabbath truth. True, the *Outlook* and *Light of Home* are being sown broadcast all over our land; yet thousands of pages of tracts are growing dusty on our depository shelves. These, too, should be prayerfully scattered over the field that lies before us.

The catalogue of our books and tracts may be found in another column. Let life members of the Tract Society claim their annual amount of tracts, and distribute them where they will do the most good. Let others who are able purchase them, and thus aid in the work of the Society. A limited supply will be furnished free to such as are not able to buy who will use them judiciously.

THE privilege of the Christian is beautifully illustrated in the way in which the apostle Peter came to a personal acquaintance with Jesus. His brother Andrew had become convinced of Jesus' messiahship, and he immediately sought out his own brother Simon, and told him the glad tidings, and "brought him to Jesus." The personal interest of him who had found the Messiah manifested itself in a two-fold act: He sought out some one who had not yet found him, and he brought him to Jesus. Here are represented all the elements in the problem of human salvation, all the factors in the work of its practical application. Here is the Saviour of men, the man who has found him and the man who has found his Saviour? Let the zeal of Andrew answer. The Saviour of sinners is still able to save to the uttermost all who will come to God by

him. The number of those who have not found him is great; let the zeal and love of those who have found him bring them to Jesus. The scene shows us a willing Saviour, a zealous worker and a seeking sinner. The willing Saviour is always present with us. If the zealous workers were multiplied, the numbers of those willing to be brought to Jesus would be found to be much larger than we generally think.

It has been facetiously remarked that Rhode Island is the largest state of its size in the Union. Is this all a joke? We believe statistics show that there are more people to the square mile, more yards of cotton and wollen goods manufactured, more dollars and cents in circulation, and more cubic feet of granite, in this little state than in any other in the Federal Union. And now she adds the brightest star to her crown of glory, in that, by a good majority in a popular vote, she decides to put into her constitution—the fundamental law of her people—a clause forbidding the manufacture, sale and use of intoxicating liquors as a beverage. When "Conservative New England" forges to the front with such radical measures, it is time for the "Progressive West" to look to her laurels. In the meantime, we thank God and take courage.

In another column is published an article from one of our pastors on the subject of giving. We ask for it a careful reading. In a note accompanying the article the writer asks if we do not think the presentation of the subject strong enough to induce the full membership of our denomination to make an extra free-will offering of seventy-five cents per member to the Missionary and Tract Societies, adding, "This would wipe out their five-thousand-dollar indebtedness and leave a neat little balance with which to carry on future operations. A gift of \$1 per member might be better still as it would be easier to make change." We sincerely wish this might be the result, and, to give the point of sincerity to the wish, we here and now send one dollar to each of the societies named, for the objects specified. Now let others in quick succession follow, and the work will soon be done.

THE principle of Christian expediency was well illustrated in the act of the Rev. Sam Jones, when, in a public meeting in Chicago recently, he announced that he had abandoned forever the use of tobacco. There are some of us who are so fanatical as to think that a habit which is personally injurious, expensive and exceedingly filthy, is wrong in itself; but it seems that it had not yet so appeared to the evangelist. He said, in announcing his decision, "In my native state no one thinks of making any objections to the use of tobacco, but since I have been North, hundreds of people have signified, in one way and another, that my habits in this respect were a stumbling-block to many who would otherwise receive my message, and I said, 'God helping me, I will never indulge any personal habit which will stand in the way of one soul who might otherwise be saved.'" That is good. True, it is yet a question only of Christian expediency; but that is a good starting point. Now let Mr. Jones keep that pledge of personal purity from the pollutions of tobacco for one year, and, if he is the man of good sense he has the credit of being, and is the Christian gentleman we take him to be, the embargo of expediency can be taken entirely away, and he will scorn, from the higher considerations of Christian privilege and Christian purity, ever to touch the filthy weed again.

PROBABLY no measure has been placed before the British parliament in several generations which was anticipated with more interest than that proposed by Mr. Gladstone, last week, for the government of Ireland. The doors of the parliament house were opened at six o'clock in the morning, and members sat until half past four in the afternoon, when Mr. Gladstone began his address, which continued for three and a half hours. The measure proposes home rule for Ireland, which means a parliament at Dublin for local Irish affairs, while the general government, in the hands of Englishmen, shall regulate all matters of a national character. There are, of course, many minor details in the scheme to the proper understanding of which one would need to possess a fair knowledge of English politics. Whatever is to be the fate of the present bill, good must come to all concerned from its introduction and the discussion which is now going on. The circumstances which have brought about the introduction of the measure, and which give even a possibility of a

chance of its passage, indicate that important progress is being made in the direction of the principle of government of the people by the people. This is real progress. Such movements, whatever may be their temporary issues, can never go permanently backward.

A YOUNG MAN who has given considerable careful study to the subject has found that, in nearly all Christian denominations, the number of churches is considerably greater than the number of ordained ministers. In the denomination known as the Christians (pronounce the first syllable with long i), the average is two churches for every ordained minister. In our own denomination, the order is reversed; that is, there are more ministers than churches. Nearly or quite one-half of our churches, being small and possessing comparatively little means, do not support pastors; so that more than one-half of our ministers, so far as pastoral engagements are concerned, are free to enter some form of missionary, or general evangelical work. If we except the few whose active labors in the ministry have been performed, those who are teaching and those who are engaged in general denominational work, there is still a goodly number of ministers to fill the place of missionary pastor to one, two, three, or more churches, under the direction of our Missionary Society, or to enter the broad and inviting fields. Now, we believe there is no accident in this exceptional state of ministerial supply. God evidently wants us to be a missionary people, and so he is raising up among us, or is bringing into our ranks from without, godly men, qualified in head and heart to go forth with the divine commission and bear the divine message of peace and good will to men. Can we have any clearer evidence than this that this is our work? Do we want any stronger indications that God is delighting in us? Could there come any louder call to us, as a people, to consecrate ourselves, our money, and our all, to this, our God-given work? Poor encouragement, is it said, for young men to think of spending years of preparation for the ministry in a denomination whose pulpits are now more than filled? Nay, verily. If it were the work of the ministry to simply occupy a pulpit already established, it might be so. But there are pulpits to be made, there are feeble churches to be strengthened and enlarged into self-supporting ones; and we believe that there are churches yet to be organized, and that very soon, in regions as yet unoccupied by us, if only we have men to enter the fields now whitening for God's harvest; and if we will support them in the work for a reasonable time, they will become self-supporting, and in turn help pass the good word along the lines. Paul preferred to go, in his missionary labors, where others had not been before him, that he might not seem to build upon another man's foundation. There is still room for a good many men of that stamp, even among the Seventh-day Baptists.

Communications.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

A correspondent of the *Congregationalist*, writing from New York recently, furnished the following paragraph, which will interest many of the readers of the SABBATH RECORDER:

"Dr. A. H. Lewis, of Plainfield, N. J., read before the Clerical Union a paper on the Corruption of Christianity by Paganism. This he traced through the successive steps of admixture of Jewish tradition and pagan philosophy, the destruction of the Sabbath, the substitution of talismanic salvation for salvation by faith, the union of church and state: He summed up as follows: (1) The widespread no-lawism now in the church is from the old pagan creed. (2) No-sabbathism, unapostolic, unscriptural and deathful, is one of the larger streams from this fountain. (3) Baptismal regeneration is a residuum of the talismanic salvation nursed by heathenism long before Christ was born. (4) All state theories of religion, modified or unmodified, are pagan. (5) The work of Protestant reformation is only fairly begun. Whoever accepts things that are, because they have been, is deluded, and is in a way that leads straight back to pagan Rome. There is but one safe ground for the Protestant Christian—that of Isaiah's counsel: 'To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.'"

It is said that the discussion of the essay was heartily enjoyed by the members, especially, when one of the oldest and most erudite of them remarked that "the author might have referred to the origin of Sunday observance in illustration of his theme." Such a recognition of the historic fact that

Sunday is of pagan birth, before such a body, is highly significant.

A week spent in Berlin, N. Y., and vicinity, was full of interest to the writer, both on account of the liberal aid extended to the work of the Tract Society and the cheering signs of the revival with which they have lately been refreshed. We heard kind and appreciative things said of the pastor, and also of the timely and efficient labors of Bro. L. C. Rogers, his assistant in the work. We hope God may abundantly reward the good people of that place and keep them in his love always.

At Verona, N. Y., we enjoyed several days among old-time friends, who are steadfast in the truth. Bro. H. D. Clarke has been a diligent worker on this field, which is wide, and full of opportunities for missionary labor. His engagement as pastor having closed, it is important that the wants of our cause there should not be neglected.

We found a bright spot at Adams Centre, too, because of the interest shown in the work of the Lord. Their union gives them much strength. Few churches excel them in love for their pastor and activity under his leadership.

From Adams we went to Wolcott to spend the Sabbath, as our plan to be at DeRuyter was changed to give way for Bro. Swinney, who was to visit there with a view to settling. We found Eld. Campbell quite feeble, and unable to preach, though recovering from recent illness. The meetings are kept up at his house on Sabbath afternoon. Seventeen were present, though no notice had been given of preaching by a stranger. Testimonies followed the sermon, which afforded a spiritual feast. The effort of Bro. Campbell to hold up the truth in that place is full of blessing to himself and family and to many of his neighbors. Let his brethren everywhere pray that these closing scenes of his life as a workman in the gospel may abound in fruitage unto eternal life.

HOMER, N. Y., April 13, 1886.

SAM JONES ON GIVING.

BY REV. G. M. COTTRELL.

Sam Jones has a way of his own in hitting off truth that is confessedly taking. He is, withal, so quaint and forcible in most of his utterances that we have taken pleasure in culling some of his recent sayings on the subject of giving, hoping they may prove a spur to the benevolence of our people, which will result in the speedy filling of the treasuries of our benevolent societies, which are now so sadly, sadly, depleted, yet so very, very worthy of better treatment at our hands. He says: "Why, brother, what we want in this country is the sacrifice that is willing to do right and live right and whole in every respect. A whole sacrifice! Now let's get down to some bottom facts. Some of you here are thinking men, and some of you are thinking about going up a little higher, sort of getting dissatisfied with the latitude, and with your altitude, to say the least of it. Let's see what we can do. A whole sacrifice! A man said to me about six months ago, and he was an intelligent Christian: 'Mr. Jones, we have got men in our church worth one hundred thousand dollars, and some worth two hundred thousand dollars. They have been in the church twenty-five years, some of them, and some of them pay our pastor two hundred dollars a year. They pay about twenty dollars for missions, and for all purposes they pay about three hundred dollars. Mr. Jones, I've been in the church only six years. I'm not worth more than twenty thousand dollars, but I tell you I've had to settle that money question some time ago. The Lord just brought me up to where the question had to be settled. 'What are you going to do about money?' And the least cent I can get off with to save my life is fifteen hundred dollars, and sometimes I have to overhaul the thing or I feel bad about it, and still don't think I am doing right towards God.' A whole sacrifice! A man that will act fair with God in his money! There isn't one in a thousand that will do it. Why don't you cheer now? [Applause.] Ever notice how still a crowd gets when you get to talking about money? Oh, my friends, hear me to-day! If you intend to give yourselves a living, whole sacrifice, you've got to settle this money question. Your money has to do with your religion just like everything else. A man's money will help him to heaven, just like it will help him to New York. 'O, you say, 'preaching a moneyed gospel now!' Well, now lets talk a little sense along with it, as we go, and see how the thing works. I can get to New York without a cent, foot it all the way, and beg my bread. [Laughter.] Can't I? It isn't necessary to have a cent to go to New York, just as surely as it isn't necessary that

you must have a nickle to go to heaven; and that old sister who sang, "'I'm glad salvation is free,'" said, 'I've been in the church for years, and it never cost me but twenty-five cents.' The old soul spent her quarter at last, but I don't believe she ever got up there to enjoy it. [Laughter.] Here a man's money will help him to heaven, or it will help him to hell, whichever route he wants to go. A man can take his money and go up with it, or down with it, or run on a dead level with it, either way. 'Let's hear you explain that?' Well, I'll illustrate it for you. Here's a mechanic that has worked a couple of days for a man, and has earned two dollars a day, we will say; the man hasn't the money, but he says, 'I'll pay you in four bushels of corn, if that will suit you.' 'Yes, that will do.' Now I've got four bushels of corn, I want to run on a dead level with it. How can I do it? I'll take that corn out here in this field and plant it, and next fall I have five hundred bushels, but I haven't anything but corn; I started with corn, and I ended with corn. You see that's a dead-level, dog-trot line. There's many a fellow in this country, if you were to analyze him and show him how much genuine dog he has in him, that would be ashamed of himself the balance of his life. That dog-trot line! A fellow has got one hundred thousand dollars and he says, 'I'm going to make this one hundred thousand make me another one hundred thousand.' He has money, he started with money and he ended with money. You put it in two piles, and, when death turn his lantern on one pile and then on the other, you wouldn't turn around for it. I want to go down with my corn now. How am I going to do it? Why, I'll take it up to this still-house and have eight gallons of whisky made out of it, and then everything I touch is going downward and hellward. Don't you see? [Applause.] I want to go up with it. How am I going to do it? I'll take my four bushels of corn to the mill and have it ground, and put it on a dray-wagon, and get up on the sacks myself, and drive down this street, and turn up this alley, and stop in front of the house of a poor widow, and I'll take those four bushels of meal out of that wagon, and carry it in the house, and lay it on the floor, and tell that poor widow woman and her children, 'In the name of Jesus, my precious Saviour, I will give you these four bushels of meal.' And at the last day when the man walks up to the pearly gates, Jesus will say, 'Open wide the everlasting gates and let him in;' and the angels say, 'Why, Master, on what grounds do you admit him?' and Jesus will say, 'I was hungry, and he fed me. I was naked and he clothed me. I was sick and he visited me.' [Applause.] Jesus points at the little cabin in the alley, and says, 'Even as ye did it unto the least of these, my brethren, ye did it unto me, enter thou into the joys of thy Lord.' And the fellow goes to heaven on that four bushels of corn, don't you see? [Applause.] Now hear me. What about my money? I will say one thing, and I mean it with all my heart. If I had as much money as some of you have got who look me in the face, and if I didn't do more for God and humanity than you do with your money, the devil would get me as certain as my name is Sam Jones; and he'll get you, too, unless you make out a clear case of idiocy. If you do that you may slip through. If you go up there as a sensible man, and show no better dividends in righteousness than you can show, my candid judgment is, it will be 'Depart ye accursed! I entrusted to you and ye robbed me.' Your money! You've got to straighten that out somehow. Many a fellow is appreciative. Like the fellow in Cincinnati said, 'I wouldn't have missed that sermon for two hundred dollars,' but when they passed around the hat he slipped in a copper cent. He was just one hundred and ninety-nine dollars and ninety-nine cents meaner in his pocket than he was in his mouth. That fellow's mouth was all right, but his pocket was all wrong. I said once, 'Brethren, pitch in and give everything you have to God,' and a brother tackled me after dinner and said, 'Look here, Jones, you told these people to give everything they had to God. Do you mean it?' 'No,' I said, 'I just put it strong that way, and told them to give their all, and by the time it works down to their pocket-books it will be just about ten cents.' [Laughter.] We have got to start mighty strong to get there at all. Money! Money! Religion is the cheapest thing in the world. There isn't an entertainment on earth as cheap as a religious entertainment, if you won't put it on any other basis in the world. I recollect passing down the street of my town one day and past a squad of men who were standing on the sidewalk, and I heard one man say, 'Every time I go to church it's money,

money, money.' I have heard you? I'll tell you another thing not noticed that whenever flies shut a man's mouth flies shut; but whenever his pocket his mouth flies shut. The flies give a cent are the fellows round talking money, mon you watch the flop-eared fellow that hasn't invested the meetings started. 'Barking dogs never bite that all my life; and the about money is the man the thing. [Applause.] Money, Listen! I was walking along one of these men said to just money, money, money, I stopped, and there it was the Methodist church talk looked at him and said, 'What did you say?' He it's a shame how people talking about money. Ever church they take a collection the contribution box under every time you go to church here, you talk about money what I'll do. You pick out the most liberal ones in I'll agree to pay every these six pay in a year, preacher and to church money than it takes to run drunkard. Now what do one old red-nosed drunka whisky and his devilment the six leading Christians for the privilege of serving right and going to heaven just shut my little mouth again on that subject if I were to be poor than to be a good man than a bad shut your mouth and go about money.' If I was than money you'd all cheer don't expect much cheering on. Like the old colored 'Talk about money and you near all over the thing.' I for your pocket, brethren. for your souls. Hear that? Brother, deal fair with God, God, your Maker, and demand on your head, or feet, or pocket-book, in meet it like an honest man thing. 'That's religion.'

"Do everything religiously—if you debts religiously—if you all religiously. But the no man anything! and, curse of the country—fast If you labor religiously, out off some of your expense when a man's living exp twelve, fifteen, and twenty a year, there is enough in get you to hell. To do this suffering all over the count some of that twenty thousand for the suffering, and you And I will tell you that p heaven would not like there without doing the think God will allow you want any rows up there. out of work, and here you digions sums on your lives religiously—that is it.

"There is a woman sitting pay more this spring for you will give this whole y destitute of the town, an your way to glory; for y leading members of the c hears that kind of talk st hands. Religious! Reli am going to drop back on you can understand, if y sense as I have, and I thi sorry for you if you have twenty thousand dollars community—I don't kno belong to, I don't care if perseverance or not—you certain as my name is that! Mark that! It is People who do that do they don't propose to there is that old sister ov [Laughter.] She rans about once a year, and sh worn-out dress that sh more, and gives it to po and then she thinks

must have a nickle to go to heaven; and old sister who sang, "I'm glad salva-

money, money.' I have heard that, haven't you? I'll tell you another thing. You have not noticed that whenever a pocket-book

woman, and all right with God. Sister, won't you look nice in glory, strutting around heaven in that old frock? Won't you look nice? And that is all you have got laid up in heaven to-day—one old frock!"

you I was a little straitened." "Well," she said, "Yes, but when I saw you put down that money for the orphans, I said, "Thank God! I had rather see my husband give to the Lord than to have the finest cloak in America."

About forty persons were attending the wedding festivities at the marriage of Mamie, daughter of John Schultz, near Rice Station, Minn., Wednesday of last week, when a cyclone struck the house, completely demolishing it, killing ten persons and fatally injuring several others.

She maintained a Christian walk with the Baptists from that time till six years ago, when she, with her husband, embraced the Sabbath truth, readily accepting the sacrifice which such a movement would call for.

Home News.

New York.

We are soon to be treated to a course of interesting and instructive lectures, given under the auspices of the University literary societies.

Tuesday evening, April 27th, Prof. George Scott will speak on "England and her Colonies."

Wednesday evening, May 19th, Judge Seymour Dexter will lecture on "Labor and Capital."

Tuesday evening, June 1st, "The United States and Geodetic Survey" will be treated by Prof. Alfred A. Tisbury.

Tuesday evening, June 15th, the speaker will be the Rev. Thomas K. Beecher; subject, "Man as Revealed by Music."

Sabbath, April 17th, Bro. E. H. Socwell preached in the pastor's stead. Theme, Charity (love), as portrayed in 1 Cor. 13.

We are having beautiful summer weather, the thermometer having registered, at least, 70° in the shade during the past few days.

The past winter has been a season not entirely fruitless for the Master in this part of his moral vineyard.

The Earl of Shaftsbury killed himself, April 13th. He was in a cab riding through Regent street when he took his life.

The revival meetings under the labors of Eld. L. C. Rogers are being held every night; the interest is good and on the increase.

One hundred and fifty-five failures were reported in the United States during the past week.

A heavy wind and rain storm visited Devil's Lake, Dak., April 18th. Hail fell, but no serious damage is reported.

Condensed News.

Domestic.

In Walworth, Wis., April 6, 1886, Mrs. HARRIET McLEARN, wife of Rev. A. McLearn, D. D. She was the daughter of James and Elizabeth Coffin, born in St. Peters, Prince Edwards Islands, Nov. 17, 1838.

In West Edmeston, N. Y., April 8, 1886, of chronic disease, after four years of suffering, Mrs. MARY P. WILKINS, aged 60 years, 3 months and 25 days.

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SPECIAL NOTICES.

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid.

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

THE Hornellville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 3 o'clock P. M. The Sabbath school follows the preaching service.

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 3rd St.; entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

A CARD.—I desire to express my grateful acknowledgments to the kind friends of Walworth for their Christian sympathy and constant aid during the sickness and death of my dear wife. I have never realized the value of neighborly kindness as I have during this dark season of affliction. May our heavenly Father bless and richly reward them.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending April 17, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 27,919 packages; exports 407 packages. The market for new butter is lower, and as soon as there is some further surplus prices will go down by the run. Strictly fancy N. Y. state butter sold to day at 28@29c. for selection. Lines of Northern butter took a range from 25@27c., and there are little parcels accumulating among receivers unsold. We quote:

New butter, fancy creamery.....29 @30
" " dairy.....28 @29
" " ordinary dairy.....25 @27
" " poor to common.....14 @20

CHEESE.—Receipts for the week, 9,508 boxes; exports, 7,980 boxes. We quote. Choice full-cream colored cheese.....@11
" " white ".....@10 1/2
Good early useful cheese.....8 @ 10
Skimmed cheese.....2 @ 5

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