

HE FAILETH NOT.

BY ANGELA A. BARR. I have tried love, and I have known love fail. Have trusted friends, and found that friends forgot; Songst help from my own heart without avail.

Neither by day, or night, in age, or youth, In poverty, and in the farthest lot, In sorrow and in joy, His word is truth— "He faileth not."

If I should let all other comfort go, And every other promise were forgot, My soul would sit and sing, because I know "He faileth not."

I cannot tell what whisks of God may blow, What safe or perilous ways may be my lot, But I have little care, for this I know— "He faileth not."

Our Missionary Bishop.

BY REV. S. J. GRACY. Bishop William Taylor is, not a man without a country or a constituency; yet, as he has no local habitation in a so-called home and no local society to extend him a welcome and greetings, on his elevation to the highest position in the M. E. Church, the Boston Methodist Preachers took the matter in hand to give him a reception, and extend their hearty congratulations to this honored Providential man of our Church.

After giving a very hearty reception to Bishop Mallalieu in Tremont Temple, they invited Bishop Taylor to meet them in Boston, on Monday, July 7th, in Broomfield Street Church. A great congregation assembled to welcome the world's great evangelist and missionary. Rev. Dr. Mark Trafton presided on the occasion. Rev. Wm. McDonald, a life-long friend and ardent admirer of William Taylor, was deputed to speak in behalf of the Preachers Meeting and the Methodists of Boston and vicinity. He referred to the wonderful providences manifest in the history of this peculiar man, and the intense purpose to serve God which continually inspired him in his great work.

Bishop Taylor was received with great applause, and without formality or gush, plunged at once into an earnest, thrilling address in regard to self-supporting mission work, and the openings of the great field to which he had been assigned as superintendent. In an address of about an hour and a half, he referred to the great work before him, and unfolded his plans as they had matured in his own active brain, and been revealed to him by the Spirit and providences of God. He purposes sailing early in September for England; pass up the Mediterranean and Red Seas, down the East Coast and up the Congo to its tributaries, and thence passing westward, find his work in the heart of Africa, lying south of the Equator. There, he says, is a newly discovered highland district, containing many millions of people, in the most advanced stages of native African civilization.

The account of this most interesting section and people of Africa, he stated, was about to be given to the world in a book now going through the press in New York. He says, they are the most progressive people in Africa, so far discovered, and that

up to this time, not written about either by Livingstone or Stanley. There are nations of millions of people living in that region who have not been invaded by the slave trader; the Mohammedan or the Christian. The country is found to be high and healthy, the people having many of the mechanical arts, and industries. They are workers in brass, iron and copper, and generally live in stone houses, instead of the low thatched huts, so universal in other parts of Africa.

Many villages are described as extending along one beautiful street for several miles, and built entirely of stone. He expects there to find the Yankee nations of Africa. They are of course without churches, without a bible, and waiting the appearance of the heralds of the good news of Jesus and his love. Bishop Taylor thinks the same gospel, that from his lips led to the conversion of thousands of Kaffirs in lower Africa, will be welcomed by these interior African people. Establishing a gospel centre there, he expects to widen the domain of Christ as the Church will go in to possess the land, until the great continent is redeemed, from the healthy centre, to the death lines of the coast. He believes in applying the principles of self-support to the work there, as in other places he has established his missions. From the Bishop to the last teacher, no one will accept a salary from the Missionary Society. As a missionary Bishop, he has no claim upon the Episcopal fund, and his salary could only come from the treasury of the Missionary Society. He says the society needs all its funds, and much more than it now receives, for its work, and he will not consent to receive a single dime for himself or his helpers from the Missionary Society on account of salary. He only asks the Church at home to assist him and his work, by providing outfit and passage money for missionaries, and in the erection of churches, school-houses, and other necessary buildings. He says his base of supplies is in Heaven, and it is just as near in Africa as in America, and he can draw on it just as well there as here.

What he calls the "root hog, or die" principle, which animated the heroic labors of the fathers, and enabled them to plant the church in the wilderness and on the frontiers of America, is the correct principle still, for all earnest men moved with a great purpose to convert the world. He wants twenty men at once for Africa, men who have faith in God, and are ready to place their lives and fortunes in the hand of God; who are willing to endure sacrifice and hardship and toil for a great cause. He says he cannot wait for the slow old plans of mission operations, but must fly on the progressive system of self-support, faith in God, and earnest work for a great end. He thinks he has already found one providential man, who is ready to go with him as Barnabas went with Paul, "far hence, unto the Gentiles." Bro. Hanlon of Pennington Seminary, N. J., wrote to Bishop Taylor, immediately after his ordination, re-

commending a man whom he thought was specially fitted for the work. On a careful examination of the man's history, he was found to be a converted infidel and spiritualist, a scholar and lecturer of marked ability. After his conversion, he lectured in London, and other cities of England, from 100 to 150 nights in succession, to great audiences, as he exposed the delusions of modern spiritualism. He sought higher education at Princeton, I believe; and is now prepared and heartily recommended for his work.

For several years he has been greatly interested in, and has given special study to the people of Africa and all that he could learn about that country. He has a great desire to accompany Bro. Taylor, and has faith in God, and is willing to endure any sacrifice they may be called to endure, under the dark cloud lying over the continent of Africa. His name is Richard W. Somers.

Much enthusiasm was awakened by the Bishop's address. A collection was taken towards paying Brother Somers' expenses; and a Baptist brother in the congregation said, he would pledge himself to pay the expense of putting another man in the field on Bishop Taylor's lines, and whenever the money was needed, and the man ready to go, that Bishop could draw on him at sight, for the amount needed to outfit and outfit him. We greatly enjoyed the speech of Bishop Taylor, and every heart was thrilled with a deep interest in his work. We will all be the better for that day's talk, and I trust be moved to give, and do more for the great mission work of our church. We will follow our heroic pioneer Bishop into Africa with thought and prayers, and money, and shall expect in the next decade to find great developments of the Kingdom of Christ in the "dark continent," not waiting a Bishop's Mission, but as it will come.

The Lord's Supper—A Closet Meditation.

BY REV. DR. DEEMS. How much I have heard from the pulpit and how much I have read about the Lord's Supper! What battles the theologians have fought over the record! What terrors have been made to gather around the table of the Eucharist, until from being the Feast of Gladness it has become so terrible that many simple Christians have eaten the blessed bread and drunk the blessed wine with teeth that chattered with fright. May I turn away from all the feelings of the schools and read the gospel account in the spirit of prayer and love. O Lord if I make any mistake, correct it by Thy Holy Spirit.

Here is a supper which my Lord had with His first disciples on the sad and memorable night in which He was betrayed. He and they had rigorously observed all the points in the Passover as they had been enjoined in the technical directions in the Old Testament which set it up as a legal ordinance. Now that was over, and before the next night that legal ordinance was to be abolished forever, and in its stead a Eucharistic Fast, a feast of rejoicing, was to be in the Church throughout the ages.

Lord, I do not find any "institution" of the Supper in any sense in which the Passover was enjoined. Indeed my heart is touched by the contrast of Exodus and the Evangelists. There seems to be no command whatever. There is a genuine and affectionate request. What my Lord seems to desire of His disciples was not that they should feel bound to do anything. What He wanted could not be granted by a man who did the thing requested, from a sense of duty. He does not tell me that I must present myself at the communion once a day, or once a week, or once a month. He was about to offer Himself to pour out His soul on the cross for the world. He desired that great event to be kept in the loving memory of men. He issues no command. He simply makes a request. He desires a memorial "sacrament." He desires a memorial service, and such a service as can be rendered by only loving hearts.

Lord, have I kept it in that spirit? If I did not love to go to the table, if I went because it was my "duty" and a requirement of my Church, I had no communion. There can be no communion with Thee without love. The only intent of the Supper stated by Thee is that it should be done in remembrance of Thee. O what a tenderness is here! It is the wearing off my Lord's picture next to my heart. It is the placing before me of some monument to the love I bear my Lord. Let me not do it in a cold, bare, formal, unloving manner, and no man has a right to keep me from doing it, and neither I nor the whole Church has any right to exclude any man from doing that which has done in memory of Jesus, as bold, as Thy pray and read, in these words, "Thee seems to be an individual that, whether I eat bread and drink wine, I am requested by Thee to do it memorially of Thee." Give me grace to do this, and then my daily meals will be redeemed from gluttony and intemperance, and lifted into a sanctified service. So shall I daily grow in grace and Thy service become my perfect freedom.

A Popular Ministry.

BY JOHN HALL, D. D. A ministry that pleases everybody may well suspect itself. Look at the doctrines we preach—human depravity, our Lord's true Deity, the atonement on the cross, the personality and work of the Holy Ghost; the need of every man, the most amiable and cultivated, of being regenerated, the Bible the sole rule of faith, self-denial a part of true Christian living, retribution on the impenitent, the obligation of the Sabbath, and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No, this good message tramples on the pride of human intellect; it belittles the boasted culture of the times, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy from Paris. Then what am I to do? one may say: Go on and preach those truths,

only more clearly, firmly, tenderly. "But what if people leave me?" Yes, some will leave you and go to churches they like better, assigning various reasons for the same. That is their matter. Yours is to preach for the saving of men not for the keeping of them in pews. "But cultivated and well-to-do people will quit the church." Let them. It is so much the worse for them. Remember Paul's words, "Not many wise, mighty, noble are called." "But it is a pity they should not be saved." Certainly, but it is by the truth they are to be saved, and you are the teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad you will be very guilty in so doing. But if yours is a right spirit, then your ministry will be like Christ's, which irritated and drove off not a few, especially the ritualists and the intellectual kind. "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." —Pulpit Treasury.

Miscellaneous.

Francis Murphy, during his seven weeks' campaign in Chicago, has persuaded about 11,000 persons to sign the temperance pledge. Ground was broken Saturday for the foundation of the building for the new national bank to be erected in Salisbury, Md. Papers state that at the recent celebration at Cambridgeport a drunken person was to be seen in all that crowd of 5,000 people. A fine commentary on the whole people of that section, and at a great distance. When Mexicans were admitted into the West, Texas Conference of the Methodist Episcopal Church, South, at its recent session, Bishop Parker says the Mexican converts are strict observers of the Discipline. The study of Physiology and Hygiene, through the instrumentality of the Woman's Christian Temperance Union, has been made obligatory for all pupils in all the public schools of Vermont, New Hampshire, Michigan and New York. In Montreal a church member has recovered damages in a suit against the sexton for designedly passing his pew without presenting the collection box. The Montreal man must be peculiarly prone to take offense. We have some church members who would never think of getting mad if the contribution box always missed their pew. The Bishop of Liverpool has materially assisted the solution of the vexed question, "How to reach the masses." He preaches in the open air in the great ship-building yards at the noon intermission, and among 14,000 carters, with their wives, children, and babies, and to the men of the great goods' stations, oftentimes from 2,000 to 3,000 in one assembly. Approached in the Spirit of Christ there is glad and hearty response, and many won for the Master. "This example followed by bishops and the 'higher clergy' would make street preaching honorable, and result in the salvation of multitudes of perishing souls.

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Papers state that at the recent celebration at Cambridge, not a drunken person was to be seen in all that crowd of 2,000 people. A fine company of 3,000 men, of a fine complexion, and at great cost, were admitted into the West Texas Conference of the Methodist Episcopal Church, South, at its recent session. Bishop Parker says the Mexican converts are strict observers of the Discipline.

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AT FOURSORE.  
She sits in the gathering shadows,  
By the porch where the roses blow,  
And her thoughts are back in the summers  
That vanished long ago;  
She forgets the grave on the hillside  
And remembers only the gladness  
God gave her heart to hold.  
As she sits there, under the roses,  
She turns her dim old eyes  
To the road that leads up the hillside  
To the glory of sunset skies:  
"They are late," she says, and listens  
With her knitting on her knee;  
"It is time for the children's coming;  
Where can the little ones be?"  
She fancies she hears them coming;  
"Ah, here at last!" she cries,  
And the light of a mother's welcome  
Shines in her faded eyes.  
"You've been gone a long time, children:  
Where are the berries thick, my dears?"  
She asks, as, gathered about her,  
Each child of old appears.  
Of the dear ones that are dead;  
She smooths out the shining tangles  
That crown each little head;  
She kisses the faces lifted  
To hers, as in days of old,  
And the heart of the dreaming mother  
Is full of peace unold.

She listens to eager stories  
Of what they saw and heard—  
Of a nest in the blackberry bushes,  
And a frightened mother-bird;  
How Johnnie fell, and his berries  
Were lost in weeds and moss,  
And Mary was 'fraid, and crossed  
The brook they had to cross.  
So, while the night comes downward,  
She sits with her children there,  
Forgetting the years that took them  
And the snowflakes in her hair.  
The love that will last forever  
Brings back the dear, the dead,  
And the faithful heart of the mother  
With her dreams is comforted.

Ere long she will go back to the country  
Where her dear ones watch and wait  
For her, and I think of the meeting  
There at the Jasper gate.  
She will feel their welcoming kisses,  
And the children's father will say,  
"We're all at home to-day!"  
—Eben E. Rexford, in *Christian Advocate*.

The Knowledge of Property Using Wealth.

BY PHILLIPS BROOKS, D. D., BOSTON.  
I know how to abound.—Phil., 1: 12  
Paul had the double knowledge, "how to be abased," and "how to abound." The two are not distinctly separable—each in some way conditions the other. There is far too little of the knowledge how to abound. Few men who abound come asking how to abound. Men think it hard enough to get rich, but a very easy thing to be rich. The moral uses of adversity monopolize our thought. But it is also true that the man who has wealth and doesn't flee from it, but uses it well, does more nobly than the ascetic in his cell. It is not mine to tell men of riches to throw their riches away, but to tell them of their privileges and responsibilities. Beyond the duty of being anything is the higher duty of knowing how to be anything. No man has a right to be anything unless he has the knowledge of how to be that thing. When Paul says, "I know how to abound," he is thinking of anything which makes life pleasant and ample—of money, of scholarship, of friendship, of great spiritual hopes and expectations. Paul didn't have all these, and yet he had the knowledge of how to use them. The power by which he could rob abundance of its dangers was the knowledge of the true perfection of a soul in serving Christ. All men do not know how to be rich. The generous, sympathetic, active, kind, rich man knows how to be rich. He has taken possession of his money. What is more pitiable than the blunderer who holds wealth and knows not how to use it. In the college of life every one should learn how to live. The grand lesson to be learned is how to glorify God with what we have. Sometimes a rich

man feels that if he could only get rid of his money, he would become a better and stronger man. It is the old story of the man in the tropics thinking he could be a good man at the North Pole. The outcry of the poor is not against rich men, but against rich men who don't know how to be rich. The pride, vulgarity, cruelty and selfishness of wealth make the poor man's heart ache and his blood boil. Oh! that all rich men and women in this land knew this truth and used it.

There is also needed a knowledge of how to know truth. Here is a scholar who can give you any information, and yet you feel no enrichment. He has no deep convictions, no faith. He has grown less human. He values his knowledge as a botanist his specimens, and not as a gardener his plants. The highest knowledge comes by reverence and devotedness to God. It is sad if there comes no time when the soul feels itself living in great spiritual abundance—sacred days when the joy is too deep for songs. There is the danger of self-satisfaction, or of re-actionary fear and distrust. If peace and heavenly vision come to you, make them your own by the doing of some great hard duty in their strength. Duty is the only tabernacle which a man can make his home in the transfiguration mount. We can't attain in one short life to all abundance, but by coming to God we can attain to the knowledge of how to abound. No lot is too rich for the soul which enters into it with the fear of God and the love of man.—*Pulpit Treasury*.

Consecration.

BY BISHOP CHARLES E. CHENEY, CHICAGO, ILL.  
Then Hezekiah answered and said, Now we have consecrated ourselves unto the Lord.—II Chron., 31: 17.  
The reign of Hezekiah, King of Judah, was like the spasmodic brightness of a candle about to go out forever. The kingdom was tottering to its fall. Situated between Egypt and Assyria, it was like wheat between the upper and nether mill-stones. When the idols had been cast out, the temple cleansed, and the worship of God re-established, the king re-minded his people, but especially the Levites, the chosen ministers of God, that they were under the solemn sanctions of a consecration to Jehovah. It is appropriate to consider what Christian consecration means. Consecrate is an Old Testament word, and is used but twice in the New Testament. But the idea which the word expresses is in every book in the Bible. The root principle involved in consecrating anything is the recognition of God's exclusive ownership. The Jewish husbandman, on Bethleh-hem's slopes or along the Galilean valleys, beheld the yellow first fruits of the harvest. But he recognized them not as his own. They belonged to the God of the harvest. Whatever was consecrated was not the man's, but God's.

I. A real consecration was an act of free-will. Its whole value was in its voluntary character. There are no less than sixteen places where God's ancient people are directed how to present gifts of their own choice. II. Again, consecration means a giving to God Himself. The idea is involved in the word, like a flashing jewel in its setting. It does not mean merely dedication, but it means dedication to God. The grand point for every one to settle is, whether he is working, giving, using his talents, wielding his influence for God. All that a man has, all that he is, God gave him as a trust fund. Does he give money, sacrifice his time, or spend the labor of his busy hands, or busier brain upon the Church. It

should be because he recognizes God's ownership of all. Most men are afraid of going too far in consecration. Though radicals in everything to men to flee from the "wrath to come," are heard in the pulpits, as came convenient houses of worship, as came from the lips of wandering itinerants a hundred years ago. The chief trouble is, not that one of our excellent modes is not honored as it deserves and should be, that two or three churches are not united together and made a circuit rather than separate stations, that the churches are too clamorous for special ministers, that the social element has been largely developed, that our services are too staid and orderly, that there is an absence of emotional expression—this is not the trouble; it is the prevalence everywhere of a worldly spirit, and the crying need of a great baptism from on high. No return to any former outward condition would help us. If we should worship in barns, and shout out our constant responses, we should have no more moral power. What we want is, the breath of the Spirit. It can sanctify all our learning, all our wealth, our churches and our homes. For this let us pray.—*Zion's Herald*.

Wilmington Conference Academy.  
Although only eleven years old our Academy has given Dickinson College two valedictorians, and its graduates at Yale and other superior colleges are taking rank with the honor men of their classes. A president of one of our leading colleges said that no better prepared students entered the college than those who had received their training at the Conference Academy.

The visiting committee attended the examinations of the different classes and found them perfectly satisfactory. They showed that faithful work had been performed by teachers and students.  
A beautiful house opposite the main building has been rented for the lady boarders. It is furnished with all the modern conveniences and is in every respect a model home. With commodious buildings, a good library, a philosophical and chemical apparatus—1200 mineral and geological specimens in the cabinet, a faculty, some of whom have studied faithfully at our best American colleges and in European universities, we place this institution before the friends of learning and ask for their support and patronage. Parents desirous of having their sons prepared for college would do well to send them to the Wilmington Conference Academy.  
W. E. AVERY,  
T. N. WILLIAMS,  
Committee.

Paying Quarterage.

Not long since, an aged member of Asbury church passed away who had not been able to go to class for a long time. His wife having gone before him to the better country, he was tenderly cared for by his daughter who was faithful unto the last. Before he died he said to her: "I want you to pay my quarterage for all the years I have been sick and not able to go to class." "Yes, father, I will pay your quarterage," she responded. Soon after the funeral services, the daughter sent for her class-leader and said to him, "I have referred to this book where my father kept an account with the Lord, and I find it has been six years and six months since he has been able to go to class. I want to give you just what he would have given had he been able to go," and she paid him twenty dollars out of the little that was left of his hard earnings—or a quarter a month for eighty months.  
By His Pastor,  
Wilmington, Del., July 8th, 1884.

Temperance.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not and stingsh like an adder.—*Scripture*.  
O thou invisible spirit of wine! had I no other name by which to call thee, I would call thee devil.—*Shakespeare*.  
Ex-Governor Colquitt says that two-thirds of the counties of Georgia are in actual and peaceable possession of prohibition.  
In South Carolina, of nineteen counties that have recently voted on the question of prohibition, thirteen of them voted in favor of prohibiting the traffic.  
Philadelphia is cursed by over 8,000 liquor-saloons. More than 7,000 of them are kept by foreigners, and about 200 by American—that is, over 35 foreigners to one American!  
Thirteen thousand eight hundred and seventy females of London were charged with drunkenness in 1880. Eleven hundred and sixty were from ten to sixty years of age.  
There are fifteen times as many saloons in Chicago as there are in the entire State of Kansas. Does this prove that prohibition is a failure and high license works satisfactorily?

The Chief Trouble.  
The love-feasts at our Conferences are seasons of powerful spiritual emotions; as direct and earnest appeals to men to flee from the "wrath to come," are heard in the pulpits, as came convenient houses of worship, as came from the lips of wandering itinerants a hundred years ago. The chief trouble is, not that one of our excellent modes is not honored as it deserves and should be, that two or three churches are not united together and made a circuit rather than separate stations, that the churches are too clamorous for special ministers, that the social element has been largely developed, that our services are too staid and orderly, that there is an absence of emotional expression—this is not the trouble; it is the prevalence everywhere of a worldly spirit, and the crying need of a great baptism from on high. No return to any former outward condition would help us. If we should worship in barns, and shout out our constant responses, we should have no more moral power. What we want is, the breath of the Spirit. It can sanctify all our learning, all our wealth, our churches and our homes. For this let us pray.—*Zion's Herald*.

President Arthur sent the name of Henry F. Pickels, of Wilmington, to the United States Senate as Collector of Customs for the District of Delaware, on Friday, June 27th, and the appointment was confirmed on Saturday. Senator Bayard immediately telegraphed Mr. Pickels of his confirmation, and the new collector was warmly congratulated by all his friends, of both political parties, as soon as the news became known.

The Bishops have appointed as delegates from the Baltimore Conference to the Centennial Conference, Rev. John F. Goucher and Rev. J. St. Clair Neal. They will worthily and ably represent the Conference. Both appreciate and revere the past and its heroes. Both are in perfect sympathy with the present and its necessities. Both comprehend that gratitude to generations that have bequeathed to us the results of their toil and prayer best expresses itself by doing likewise for the generations that are to come. We have not yet heard who the lay delegates are. We trust equally good selections will be made.—*Baltimore Methodist*.

Go—'quite right' (Keil). Do all that is right in thine heart.

Do all that is right in thine heart.—The king's desire seemed so obvious, so proper, so religious, that Nathan at once encouraged it. But he spoke without authority, as he learned that very night. The prophetic inspiration was not an abiding principle, an oracle ever ready, but a special, dependent faculty. Even Samuel had to recall his words (1 Samuel 16: 6).  
Oftentimes our thoughts, although springing from motives of real religion, are not God's thoughts, and we are not to take our own impressions, however earnestly and piously derived, but test them by His revealed word—in short, make our test in each case not subjective feeling, but objective revelation (Ebersheim).  
II. A GENTLE REBUKE (vs. 4-7).  
4, 5. *That night*.—Having Nathan's sanction, which to him was a divine

sanction, David ed, with charact detake the w Temple at once ceives a message might have spo ately; but, as shows, the time wa

I. *It came to pass*.—The writer follows a natural rather than a chronological sequence. Events probably happened between the time of the removal of the ark and David's expression of his desire to build a temple for it; but either they are not recorded at all, or else recorded elsewhere so as not to interrupt the connection. *King*—a hint at the grandeur of the royalty to which David had arrived. For an elaborate account of this grandeur, see Geikie's "Hours with the Bible," Vol. 3, pp. 220-227. *Sat in his house*—"dwelt" in his house, or palace of cedar. *Lord had given him rest*—a temporary respite from war.

David had now passed from the ob-scure of a chief of the tribes, or of a local king such as those around, to the dignity of an eastern monarch, but on a far grander scale. With an army like his, and such a capital—well as the seat of political government—he could wield the whole forces of the monarchy at his will. He was the founder of a dynasty. The highest personages, on approaching him, including his chosen counselor, the prophet Nathan, "fell before him, with their faces to the ground" (Geikie).

2. (*Staid unto Nathan the prophet*—the first mention of a name which occurs frequently in the record of both David's and Solomon's reigns. Con-sidering the age to which he lived, it is inferred that he was a much younger man than David. *I dwell in a house of cedar*, etc.—The king does not express his desire in direct terms. He simply utters a significant contrast—himself royally, permanently housed, in a state befitting his high position; the ark of God—the sacred depository of the Law, the symbol of Jehovah of Hosts—consigned to a mere tent. David feels that this anomalous condition should no longer exist. It was in his heart to rectify it, and to build for the ark a house whose material grandeur should express in some sense the national estimate of its Divine Ruler.

It was Nathan who rebuked David for his sin with Bathsheba (chap. 12: 1 ff.), who became Solomon's tutor (chap. 12: 25), and took a leading part in securing his succession to the throne (1 Kings 1: 22 ff.); who wrote a history of the reign of David, and of part, at least, of the reign of Solomon (1 Chron. 29: 29; 2 Chron. 9: 29), from which in all probability a large portion of the books of Samuel, Kings, and Chronicles is derived (Cambridge Bible).

3. *Go—'quite right'* (Keil). *Do all that is right in thine heart*.—The king's desire seemed so obvious, so proper, so religious, that Nathan at once encouraged it. But he spoke without authority, as he learned that very night. The prophetic inspiration was not an abiding principle, an oracle ever ready, but a special, dependent faculty. Even Samuel had to recall his words (1 Samuel 16: 6).  
Oftentimes our thoughts, although springing from motives of real religion, are not God's thoughts, and we are not to take our own impressions, however earnestly and piously derived, but test them by His revealed word—in short, make our test in each case not subjective feeling, but objective revelation (Ebersheim).

II. A GENTLE REBUKE (vs. 4-7).  
4, 5. *That night*.—Having Nathan's sanction, which to him was a divine



sanction, David might have proceeded, with characteristic energy, to undertake the work of building the Temple at once. Hence Nathan receives a message from the Lord. God might have spoken to David immediately; but, as Wordsworth clearly shows, the prophetic office from this time was a permanent office, co-ordinate with the earthly kingdom, and designed to represent God's supremacy over the earthly monarch; "to advise, to exhort, and, if need were, to correct, rebuke, and even to denounce the earthly sovereign for his sins; thus to prepare the way when the functions of king and prophet would all coalesce in Christ." *Tell my servant David*—a distinctive term, which had been previously applied to Moses and Joshua. *Shalt thou build me an house?*—in Chronicles, "Thou shalt not build me a house," which the question here implies. Glancing forward we see that there was something else besides refusal. The message condensed was as follows: Thou shalt not build for Me a house; but, having made thee the ruler of My people, I will build for thee a house, and thy son shall build a house for Me.

The manner in which God's message was communicated to Nathan was by "a vision" (ver. 17.) in which his spiritual sight was quickened to discern the truth. The word for "vision" is derived from the same root as *chazeh*, one of the words translated "see" (1 Sam. 9: 9), and is distinguished as a method of revelation from a "dream" (Comp. Isa. 1: 1) (Cambridge Bible).

6, 7. *Whereas*—rather, "because," or "seeing that." *Have walked in a tent*.—David is reminded that ever since God had brought the Israelites out of Egypt, He had been content to share the migrations of His people, leading them from place to place. He had made no complaint that His ark was lodged under a tent; He had asked for no house to dwell in. *In all the places*.—Since entering Canaan, the ark had not been stationary. Gilgal, Shiloh, the Philistine country, Kirjath-jearim, had marked its wanderings. *Spake I with any of the tribes?*—In 1 Chron. 17: 6, the word "tribes" is used instead of "tribes." God asks whether He had ever required of any tribe which had furnished a judge, or ruler, or shepherd of His people, to build for Him a house of cedar.

He is reminded that Jehovah had been content to dwell in a tent ever since the Exodus, and that He had never spoken a word to any of the tribes or judges about building Him a house of cedar. In these words, which sounded like a gentle rebuke for a tendency to materialism in God's worship, we see the same principle which Solomon recognizes in the very act of dedicating his temple: "Behold! the heaven of heavens cannot contain Thee; how much less this house that I have built" (Smith).

III. A COVENANT OF PROMISE (vs. 8-16).  
8, 9. *Say unto David*.—The king is to be reminded of God's dealings with him from the very first, as preliminary to God's purpose concerning his offspring. God would establish his house, and his pious purpose to build a temple was not forbidden, only postponed. *I took thee from the sheep-cote*—"from the pasture" (Toy). He had been an obscure shepherd lad; he was now a mighty king—why? Because God had so willed it. His elevation was solely from God. *I was with thee*—to effectually protect and deliver thee from danger; as was evident from two facts: that David's enemies (Saul and the Philistines) had been "cut off," and that, from being a hunted fugitive, he had risen to greatness and renown.

The reasons why David's zeal was thus checked must be carefully con-

sidered. The unsettled condition of the nation had made a fixed sanctuary impossible hitherto, and even now the time for it was not yet fully come. The house of David must be firmly established, and peace secured before this great step in the history of the national religion could be advantageously taken. Again, David was not to build the house "because he had shed much blood, and had made great wars" (1 Chron. 22: 8; 28: 3) (Cambridge Bible).  
10, 11. *I will appoint a place*—rather, "I have appointed a place." The wanderings of Israel were now to cease. Their abode was to be stable and permanent. Their enemies had been driven out, and now they were to be "planted," and take root and spread. *Neither shall the children of wickedness afflict*.—The Egyptians had afflicted them "beforetime" with cruel bondage; and since their arrival in Canaan they had been unsettled and had endured various oppressions by the surrounding nations whose yoke, however, had been broken by "judges" who had been called of God for the purpose. All this was now to end. Under David and Solomon the nation was to attain independence and high prosperity. *He will make thee a house*—not a literal house; rather a permanent family, or dynasty.

This thought is not merely a play upon words entirely in the spirit of prophecy, but contains the deep general truth that God must first of all build a man's house before the man can build God's house, and has reference especially to the kingdom of God in Israel (Keil).

12, 13. *When thy days be fulfilled*.—The message here passes from history to prophecy; and the prophecy is a highly important one. *I will set up thy seed*.—Solomon and his descendants, but including, also, David's Greater Son. *He shall build a house*, referring to Solomon and his Temple, which lasted until the Babylonish exile. *For my name*.—The "name" of God is synonymous with Himself. He promised to put his "name" in the Temple—that is, to reveal Himself self there in an especial manner (1 Kings 8: 29). *I will establish . . . kingdom forever*—a truly magnificent prophecy. Keil aptly comments as follows: "The posterity of David could only last forever by running, and out in a person who lives forever, and of whose kingdom there is no end."  
The words "forever," emphatically twice repeated in verse 16, show very distinctly that this prophecy looks beyond the succession of the kings of Judah of the house of David, and embraces the throne of the Christ, according to the angel's interpretation as given in Luke 1: 31-33, where the reference to this passage cannot be mistaken (Speaker's Commentary).  
14. *I will be his father*—a relationship more close, tender, considerate and kind than any other could be. In this prediction our Lord's emphatic teaching of the Divine Fatherhood is anticipated. *If he commit iniquity*—if he becomes a wayward, wilful son, and disobey, *I will chasten him*—"What son is he whom the father chasteneth not?" It is an utterly wrong conception of true fatherhood to suppose that it can tolerate disobedience. Love itself lifts the rod. *With the rod of men*—"such a chastisement as men inflict upon their children, to correct and reclaim them, not to destroy them" (Cook).  
The king's son is not to be exempted from the punishments common to all men who act perversely. In this matter God is no respecter of persons. Accordingly, when Solomon forsook the law of the Lord, he was threatened with bitter and humiliating judgments (1 Kings 11: 9-40) (Terry).

with the contrast of so many pale-faced, hollow-eyed, sapless-looking boys seen upon the avenues and streets of the city, and led at once to inquire, how comes this contrast? The Commercial Advertiser answers in part this inquiry. A healthy, robust-looking boy, of the old-fashioned type, especially among what may be called the Bohemian classes, it says is "the exception." Not a little of this loss of roundness and freshness, and deterioration so sad in the case of the boys, The Advertiser, rightly we doubt not, sets down to the smoking of cigarettes. Medical and scientific investigations have alike demonstrated that these adulterated abominations, for which the boys show such a passion, are injurious and destructive, and particularly so to the young. So clear is this to practical men that the Assembly has passed a bill prohibiting the sale or giving away of cigarettes to minors under fourteen years of age. This bill, we regret to say, has not received the signature of the Governor and so has failed to become a law.—N. Y. Observer.

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is?"  
"Why of course I can, Miss Davis. It is taking anything that don't belong to you."  
"Yes, that is a very good definition, Jennie," answered her teacher.  
"Girls, do you know you have all broken that commandment, since you have been in the Sunday school room this afternoon?"  
"Why, Miss Davis, what do you mean?" they all exclaimed, in astonishment. "We are not thieves," added Jennie, an indignant flush on her face as she heard her teacher's words.  
"Won't you tell us what we have taken that didn't belong to us?" asked Alice.  
"What do we always do in Sunday-school after the opening hymn?" asked Miss Davis.  
"Pray," answered Alice.  
"To whom does this time belong, then?" asked the teacher.  
"To God," answered the girls, in bewilderment, not understanding what these questions had to do with the Eighth Commandment.  
"Yes, that time belongs to God," answered Miss Davis. "Now, this afternoon, while our superintendent was leading us in prayer, I heard two little girls carrying on a whispered conversation, another one was turning over the leaves of her library book, and two more were counting their missionary money." Five little faces grew very red; they began to see what Miss Davis meant now.  
"Now, whose time were they taking for these things?" asked their teacher.  
"God's time," said Alice, faintly.  
"Yes, dear, these little girls were taking God's time—the time which should be spent in prayer to Him—to talk about other things. Don't you think that those little girls were breaking the eighth commandment, just as as surely as if they had taken money or anything else that belonged to another?"  
"We never thought of that before, Miss Davis," said Jennie.  
"I don't think you did, dear girls, for I am sure none of you would take from God what belongs to Him if you thought about it. Won't you remember after this that God's time is sacred to Himself, and not use it for anything else?"  
"Yes, Miss Davis, we will remember,"—promised the girls.  
Just then the superintendent's bell rang as a signal to put away books and prepare for the closing exercises, and there was no time for any more conversation on this subject; but the reverent attention with which the girls listened to the last prayer showed that their teacher's words had sunk deep into their hearts.

**Children's Department.**

"Thou Shalt Not Steal."  
BY MINNIE E. KENNEY.  
They did not look like thieves! Five bright, rosy-cheeked little girls, with their Bibles and Catechisms in their hands and their missionary money safely stowed away in their pockets, to be given to their teacher as soon as the time for collection should come.  
I don't think they knew they were thieves, either. They didn't stop to think about it, when they recited the Commandments to their teacher as usual after the other lessons were finished.  
"Thou shalt not steal," recited Nellie Glenn, glibly.  
"Thou shalt not—"  
"Wait a minute, dear," interrupted the teacher, as Alice (Grant) was about to repeat the next one.  
"Wait a moment; I want to have a little talk with you about the Eighth Commandment. Jennie, can you tell me what stealing

is?"  
"Why of course I can, Miss Davis. It is taking anything that don't belong to you."  
"Yes, that is a very good definition, Jennie," answered her teacher.  
"Girls, do you know you have all broken that commandment, since you have been in the Sunday school room this afternoon?"  
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Just then the superintendent's bell rang as a signal to put away books and prepare for the closing exercises, and there was no time for any more conversation on this subject; but the reverent attention with which the girls listened to the last prayer showed that their teacher's words had sunk deep into their hearts.

After this, whenever they were tempted to whisper or look around during the prayer, they remembered whose time they were taking, and all tried to join in the prayer, with all their heart, that they might not again be guilty of taking from God the time that belonged to Him.—Christian at Work.

The Poisonous Cigarette.  
One familiar with the round face, ruddy, and withal beautiful countenance, goodly to look to, of the boys in the country, is struck



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### Our Contributors.

Our readers will be gratified in reading the article on Bishop Taylor, by Rev. S. L. Gracey, formerly a member of the Wilmington Conference, now of the New England Conference. We welcome him as a valuable addition to our corps of occasional contributors. A pleasant note from his brother, Rev. J. Talbot Gracey, D. D., formerly a missionary in India, now a presiding elder in western New York, assures the PENINSULA METHODIST of a glad welcome, and promises a contribution to its pages.

Rev. Charles F. Deans, a Carolina of *Christian Thought*, and the distinguished pastor of the Church of the Strangers, New York City, has a profitable meditation upon the Lord's Supper in the present issue. We anticipate future favors from his grateful pen.

Rev. George W. Lybrand, son of the celebrated Joseph Lybrand, and who is himself known as the historian of the Philadelphia Conference, has sent us an interesting sketch of William Jessup, a friend of Bishop Asbury, and the first Methodist pastor stationed in Wilmington, Del.

Besides these friends from abroad, we rely upon our brethren, clerical and lay, of our own Peninsula, to enrich our columns with valuable contributions. Write, brethren, write, but remember a half dozen sprightly, clean-cut, terse articles are more long drawn out dissertations. That "no man may despise our youth," we quote from the *Evangelical Messenger*: "The *Messenger* now wants short articles—not long, thin ones cut into small pieces, but condensed, compact, fat, whole ones.

We clip the following "crisp" counsels from the *Christian Standard*: "Crisp, condensed, sparkling, fresh, wide-awake, breezy, short articles—ah! how scarce these are! What editor does not covet them, and feel that he has won a prize when one has come into his hands! How he turns it over, and reads and re-reads it, and says: 'This is good, and I must have another from the same pen.'—*Christian at Work*. We endorse this without any qualification. Dear brethren, do please be short. If you are "crisp," condensed, sparkling, fresh, wide-awake and breezy, you can save yourselves the labor of writing long articles that but few will have patience to read, and which we prefer not to print.—*Baptist Weekly*.

If you cannot write "crisp, sparkling, fresh, wide-awake and breezy" articles, you can, at any rate—well,

Yes—you can make them short. Most men who write by the yard are read by the inch.—*Methodist Recorder*.

### Death of Wm. Scotten.

Mr. William Scotten, for many years manager of the McCullough Co.'s Iron Works, at North-East, Md., died at the home of his son-in-law, Mr. Israel R. Dean, in that town, last Tuesday morning, after long and severe suffering, which he bore with great patience, and without complaint.

He was born in Lancaster County, Pa., November 18, 1815, and for the greater part of his life was a member of the M. E. Church, attesting his love for it by his regular and liberal contributions for its support.

He was a most earnest and uncompromising foe to intemperance and the drink traffic, and with pen and purse did much for the advancement of the Temperance cause. To him as much as, if not more than to any other man, are the people of Cecil county indebted for their present happy exemption from the curse of licensed liquor selling.

By tireless industry, strict economy, fidelity and wise fore-cast, he accumulated a considerable estate.

## Wilmington Conference News

### WILMINGTON DISTRICT.—Rev. Charles Hill, P. E., Wm., Del.

Scott—T. R. Creamer, pastor. The Rev. M. E. Literary Society will give an excursion to Cape May on the Thomas Clyde, on Wednesday, Aug. 13.

ASBURY.—W. L. S. Murray, pastor. Bids were offered on Saturday last for the erection of the proposed new Church. The matter is at present in the hands of a judicious committee, which will report the plans and specifications and the bids by the various contractors to the Quarterly Conference at its next meeting, on August 9, when it will be decided definitely whether the church will be built or not.

MR. PLEASANT.—J. W. Hammersley, pastor. The trustees of this charge have lately improved the parsonage, by a new slate roof, and two coats of paint on the outside, and various improvements in the interior, besides partly refurnishing.

A meeting of the trustees and managers of the Brandywine Summit Camp-meeting was held Thursday of last week. The Revs. C. W. Prettyman and L. W. Layfield were appointed a committee to manage the religious affairs of the coming camp-meeting. Some of the privileges will be reserved this year, among them the horse pound, which will be in charge of the association and thus keep the usual lot of self-appointed hostlers from imposing upon the people at the camp.

Rev. E. C. Atkins, pastor of Bethel and Glasgow, was granted a three weeks' leave of absence by his second quarterly conference, and has been spending some time among the friends of his former charge, Leipsic and Raymonds. On his return last Saturday, he found his friends at Bethel had well stored his large hay loft with some of the best timothy for his faithful steed. The new church edifice at Glasgow is nearly completed, and Bethel has furnished its Sunday-school with a new library.

The Woodlawn Camp-meeting, Rev. J. France in charge, which begins August 12th, gives promise of being a success. Applications for tents are coming in from all over the county, and also from Pennsylvania. Arrangements have been made to insure good preaching and good singing. The pulpit will be occupied on the

Sabbath by Rev. Jacob Todd, D. D., of Newark, N. J., and Rev. Charles Hill, presiding elder of the district.

ELKTON CHARGE.—C. F. Sheppard, pastor. Children's Day will be celebrated at Crouch Chapel, next Sabbath afternoon, at 2 1/2 o'clock. Addresses will be delivered by the pastor and Rev. James McCoy of New Castle Co., Del. There will be responsive readings and solos, duets and choruses by the school.

The colored M. E. Sunday-school of Newark, gave an excursion to Mt. Cuba last Wednesday. About 200 persons were in attendance.

### EASTON DISTRICT.—Rev. J. H. Caldwell, P. E., Smyrna, Del.

The open air service on the court house green, Centreville, Md., on Sunday evening, was very enjoyable and well attended. Rev. Mr. Terry preached a very interesting sermon on Christ as the corner stone of the foundation of faith. He was listened to attentively and with great interest. On next Sunday evening Rev. Dr. Bates will preach.

The building and lot of the M. E. church in Sultersville, J. O. Sypherd, pastor, will be sold at public sale, on Saturday, August 2d.

The excursion of the M. E. Sunday-school of Easton, Md., A. W. Lightbourn, pastor, from Oxford to the Philadelphia Zoological Gardens, was attended by about 300 persons.

We've camp-meeting, under the auspices of the M. E. Church of Centreville, Md., is to commence on July 29, and continue ten days. The cottages are all taken, and the prospects are good for a very pleasant time there this summer. A new feature of this camp this year will be benches with backs to them, instead of the usual rough board with no support for the back.

### DOVER DISTRICT.—Rev. A. W. Milby, P. E., Braddock, Del.

The Milton M. E. Church, T. S. Williams, pastor, is now undergoing thorough repairs, which will add greatly to its attractiveness. It will be re-opened probably July 20.

The Conference Academy, Dover, Del., opens for the fall term on Monday, September 1st.

Rev. J. E. Mowbray, I. T. Matthews, Esq., T. B. Coursey, Esq., Rev. A. W. Milby, Rev. S. N. Pritchard, Rev. J. B. Quigg and Rev. T. E. Martindale met Wednesday last in the M. E. Church of Milton, to make some plans for the Centenary Celebration at Barratt's Chapel. The 3d and 4th days of September were fixed as the time. Rev. J. B. Quigg was charged to correspond with the Bishops who are expected to be present. Rev. Mr. Martindale was instructed to invite Gov. Pattison of Pennsylvania, and Gen. Fisk, of New Jersey. Arrangements were made for entertainment of guests, music, seating the grounds, etc., and also for the employment of some local talent as preachers.—*Delawarean*.

It is said that a sermon on temperance, preached at Delmar, recently, had a good effect on one man, so much so, that he had his name taken off a petition for a license which he had signed.

About 500 citizens of Dover attended the excursion of the Dover, M. E. Sunday-school, T. E. Martindale, pastor, to Rehoboth, on Wednesday last. At Felton the excursion party was greatly augmented by members of the M. E. Church at that place.

At Friendship Church, on the 4th of July, a festival was held under the supervision of the ladies of that church, in the afternoon and evening. The object of the festival was to raise funds for the building of a parsonage. It was estimated that at least six hundred people were present, and was consequently a success financially.

## PENINSULA METHODIST, SATURDAY, JULY 19, 1884.

### SALISBURY DISTRICT.—Rev. J. A. Wilson, P. E., Salisbury, Md.

The Methodist Episcopal Sunday-school of Salisbury, will have an excursion to Ocean City, on or about July 22d. Persons desiring to visit old ocean can go at lower rates than day.

The deacons who were to have been ordained at the late diocesan convention in Princess Anne, but whose ordination did not take place on account of the absence of the Bishop, were ordained in St. Andrew's church of that place on Thursday, July 17.

Rev. J. T. Whiteley left Monday last for Craddockville, Accomac Co., Va., to attend the District Conference of the M. E. Church South, which convened there. He preached the opening sermon Wednesday morning. Mrs. Whiteley and children left the same day on the tug W. H. Jackson for Suffolk, Va., where she will remain several weeks. After Conference Mr. Whiteley will join his family in Suffolk. There will be no service in Trinity Church until further notice.—*Salisbury Advertiser*.

The festival held at Nelson's Woods, for the benefit of Asbury M. E. Church, on the 4th, was a decided success. Col. Henry Page was the orator of the day, and his speech was well received. The Crisfield Silver Cornet Band was present and enlivened the occasion with the music. The attendance was large.

CHESTER HEIGHTS.—The camp-meeting opened auspiciously Tuesday, June 15. The grove is already occupied by about 500 persons, and in the evening received large accessions from Philadelphia, Wilmington and West Chester. A large audience was present at the formal opening at 7:30 p. m., when after a hymn and prayer the Rev. George Cummins, spiritual director of the camp, made an impressive address. The Rev. S. W. Thomas, president of the association, followed with a pleasant history of the grounds and the formation of the association. The exercises on Wednesday were devoted to the temperance cause, which was enthusiastically advocated in several addresses.

We call special attention to the Grand Re-union to be held at Ocean Grove, N. J., Aug. 1st, 2d and 3d, 1884. Members of the U. S. Christian and Sanitary Commissions, Army Chaplains, both North and South, all "Good Samaritans" of the late war, are cordially invited to join in this fraternal assembly. We give the notice from the President of the Christian Commission:

"In issuing this announcement, I again embrace the opportunity of extending fraternal greetings to all who were associated with us in aiding suffering humanity on the battlefield, in the camp and in the hospitals. The Re-unions have hitherto been thrillingly interesting. Delegates and chaplains graphically portrayed incidents connected with their services in the armies, and the large audiences were deeply moved.

Though the scenes and sounds of war have long since passed away, and we are no more called to visit fields of carnage, or toil in the hospitals, yet we who were banded together in heaven-blessed efforts during the most eventful years, feel impelled to meet annually, and greet each other in the Lord.

Though our numbers have been sadly depleted by death, and are every year diminishing, let us have a large representation at our Fifth Re-union, making it even more delightful than the last." GEO. H. STRAUB, Pres. U. S. Christian Commission, Philadelphia, Pa.

See: JOHN O. FOSTER, Philadelphia, Pa.; JAS. GRANT, Geneva, Ill.; Geo. H. STRAUB, Philadelphia, Pa.

### A Tribute of Respect.

Oh Monday, March 24, 1884, James McKimm, a member of Mt. Lebanon M. E. Church, quietly ceased his earthly labors, to be "forever with the Lord." His illness was brief; but the call to leave his beloved wife and church did not find him unprepared, for he lived "in the fear of the Lord, and in the comfort of the Holy Ghost."

The writer had learned to esteem him for his integrity, his singleness of aim, his firm adherence to the truth, and his steady devotion to the Church. His pastors will bear witness to the constant support he rendered them.

Delighting in the service of God he did everything as unto the Lord. The word of God was indeed a lamp to his feet, and a light unto his path. The large attendance of neighbors and friends at his funeral, showed the deep impression his upright life had made upon the community. "The memory of the just is blessed."

ALFRED T. SCOTT.

### Died in Her 85th Year.

Sister Branding Johnson, one of the oldest members of Asbury M. E. Church, was born in 1800, and died June 30, 1884. In her 15th year she sought the Lord, and joined Bethel M. E. Church, New Castle Co., Del. In her eighteenth year she was married, and moved to Wilmington, Del., and joined Asbury Church, during the pastorate of Rev. S. J. Cox; and here, when absent with her husband in New York, she has been a member ever since. She was an earnest and devoted Christian, well instructed in Bible truth, able to use its great and precious promises to her soul's comfort. Our hymns and the *Christian Advocate* were her delight. A few days before her death, at her request, her pastor administered to her the Sacrament of the Lord's Supper, her 3 daughters joining in the solemn service. This memorial of the love of her dying Lord proved a great comfort to the dying saint. In the midst of friends and loved ones, she fell asleep, full of years and of faith. Her husband, four children, six grandchildren, and five great grandchildren preceded her to the heavenly home; while five children, all members of the church, eleven grandchildren and seven great grandchildren survive, to cherish her memory and profit by her godly example. W. L. S. MURRAY, Pastor.

Grace M. E. Church South, Cambridge, Md., was opened for divine worship on Sunday last. The large edifice was well filled at both services. Bishop John C. Granberry preached ably both morning and night. The pastor stated the cost of the church to be \$15,000, and asked for \$13,000; only \$2,000 having previously been paid. \$5,000 were pledged. The dedication of the church was deferred until the building can be entirely relieved of indebtedness. The membership contributed liberally. Mr. James E. Moler leading with a gift of \$700. The Sunday-school gave a gift of \$225. The ladies subscribed \$500. The pulpit bible was a present from Mr. Jos. H. Twilley. Visiting members present were H. M. Hope and J. Man-ning, of Virginia; W. F. Bain, of Dorchester circuit; J. E. Bryan, of Zion M. E. Church, and J. S. Bo wers of St. Paul's M. P. Church. A CALD of thanks from the pastor and officials of Grace M. E. Church South.

We desire to express our thankful appreciation of the kindness and assistance of friends outside of our membership, during the erection and the opening of our new church edifice.

The last kindly spirit Shaw, Messrs. others, in assisting Christian spirit To Revs. J. S. Bryan, with the es, who kindly their churches hearty approval. And for any necessities and favors who ever name we are profound keep them in ple Revs. J. Mann of the V. Confere atives in Cambri

Preliminary toward repairing M. P. Church Several of the named the sum forward the wor has declared his one-tenth of the Mrs. Elizabeth bury, Md., a wife Patrick Warren, a minister of Virg with paralysis on June 29, and die Several grown son survive her. He ken to Onancock, V

### Persons

The family of Ca of Wilmington, De tage on Pitman av N. J.

The late Mr. Bri bequeathed £40,000 Sustantation and C Fund.

The young lady Street M. E. Church opened a library, a struction in dress- John Gilbraith h will in 1891 a legac pounds of pork to terian minister in t Samuel Davis, at S Bishop E. G. And Goodsell, Rev. J. F. H. K. Carroll were Bishops, by order Conference, to repre ist Episcopal Church nial executive comr Rev. Dr. C. F. Church of the Strang City, has established for the students at C as a memorial of hi students have been Fund.

The positive repe from London and pu this country concern ed voice and health are pronounced abse no less a person the himself, who says the good as it ever was. he has averaged three for the last seven mo rest.

Mrs. Rebecca M. 1 many years has been earnest workers in Friends on the Peni her residence in De Sunday last, aged 65. Before emancipation of colored people in this country, she was among the most speakers and writers in favor of the freedom, and established religious schools and initiated religious among them. Mrs. Tyler took an interest in the adoption of the option law in Caroline county; her letters to the public press in her lectures were potent fact



The last manifestation of this kindly spirit on the part of Miss Shaw, Messrs. Andrews, Smith and others, in assisting our choir, is especially gratifying to us, and their Christian spirit reciprocated.

To Revs. J. S. Bowers and J. E. Bryan, with their respective churches, who kindly suspended service at their churches and favor us with their presence, we return our most hearty appreciation and cordial thanks.

And for any and all these kindnesses and favors, small or great, by whoever manifested or bestowed, we are profoundly grateful and shall keep them in pleasant memory.

Revs. J. Manning H. M. Hope, of the V. Conference, are visiting relatives in Cambridge.

Preliminary steps have been taken toward repairing and remodeling the M. P. Church at Ruthsburg, Md.

Several of the members have already named the sums they will give to forward the work. One gentleman has declared his willingness to pay one-tenth of the cost.—Centerville Obs.

Mrs. Elizabeth Warren of Salisbury, Md., a widow of the late Elder Patrick Warren, a prominent Baptist minister of Virginia, was stricken with paralysis on Sunday morning, June 29, and died Tuesday night. Several grown sons and one daughter survive her. Her remains were taken to Onancock, Va., for interment.

Personals.

The family of Casper Kendall Esq., of Wilmington, Del., are at their cottage on Pittman avenue, Ocean Grove, N. J.

The late Mr. Bright, of Australia, bequeathed \$40,000 to the Wesleyan Sustentation and Church Extension Fund.

The young ladies of the Willet Street M. E. Church, New York, have opened a library, and classes for instruction in dress-making.

John Gilbraith had recorded in his will in 1691 a legacy of five thousand pounds of pork to the first Presbyterian minister in this country, Rev. Samuel Davis, at Snow Hill, Md.

Bishop E. G. Andrews, Dr. D. A. Goodsell, Rev. J. F. Goucher, and Mr. H. K. Carroll were appointed by the Bishops, by order of the General Conference, to represent the Methodist Episcopal Church on the Centennial executive committee.

Rev. Dr. C. F. Deems, of the Church of the Strangers in New York City, has established a "Loan Fund" for the students at Chapel Hill, N. C., as a memorial of his son. Seventy students have been helped by the fund.

The positive reports telegraphed from London and published all over this country concerning the impaired voice and health of Ira D. Sankey, are pronounced absolutely false by no less a person than Mr. Sankey himself, who says that his voice is as good as it ever was. He states that he has averaged three services a day for the last seven months and needs rest.

Mrs. Rebecca M. Tyler, who for many years has been one of the most earnest workers in the Society of Friends on the Peninsula, died at her residence in Denton, Md., on Sunday last, aged 65. Before the emancipation of colored people Mrs. Tyler was among the most noted speakers and writers in favor of their freedom, and established many schools and initiated religious work among them. Mrs. Tyler took active interest in the adoption of the local option law in Caroline county, and her letters to the public press and her lectures were potent factors

in the fight against liquor. Through her efforts the almshouse of Caroline county was first made tolerable, and she established and maintained a circulating library in Denton at her own expense.

Rev. L. T. Widerman, pastor of the Monument Street M. E. Church, has gone to Rehoboth Beach. Rev. F. M. B. Rice, pastor of Jefferson St. M. E. Church, is sojourning at Ocean Grove, N. J. Rev. A. M. Courtenay, pastor of Madison Avenue M. E. Church, is rusticating on his farm in Talbot county, but comes to the city frequently to attend to his pastoral duties. Rev. D. Felton of Mt. Vernon Place M. E. Church, who is afflicted with hay fever, will go North in August. Rev. J. B. Van Meter, pastor of Huntingdon M. E. Church, has gone to Mountain Lake Park, and will also return to Baltimore often to look after his duties as pastor.—Beleth. Sun.

Last Hours of Bishop Simpson.

How did this great and good man, after the hard toil and sufferings of many years, meet the last enemy? How did he die? Dr. A. J. Kynett answers in a vivid description of the closing scene. When it became apparent that the time of his departure was near at hand, says Dr. Kynett, only the immediate members of his family were admitted to his room, as the utmost possible quiet was important.

Wednesday, June 11, when his son-in-law, Rev. C. W. Buoy, inquired after his spiritual consciousness, he replied in terms often used when in health, "I am a sinner saved by grace." "Oh, to be like him! Oh, to see him as he is!" To the question, "Is Jesus precious?" he answered, "Precious! precious!" and quoted the text, "To you which believe he is precious!" And again he exclaimed, "Oh, the wonderful possibilities beyond!"

Thursday he exclaimed with tender pathos: "My Saviour! my Saviour!" and quoted the glorious promise now being fulfilled in him: "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee." Friday, in the midst of suffering, he exclaimed: "Father, thou knowest! Glory! glory! glory! Then, rising up in bed—

"Oh, would he more of heaven bestowed. And let the vessels bring, To grasp the God we seek; In rapturous awe on him to gaze; Who bought the sight for me; And shout and wonder at his grace Through all eternity, And solemnly and with emphasis repeating the last two lines:

"And shout and wonder at his grace Through all eternity."

Sunday at about day-break he roused up with unexpected strength, for his death was hourly expected. Mrs. Buoy, who was watching with him, read Psalm 108, one of the bishop's favorites, commencing, "Bless the Lord, O my soul; and all that is within me bless his holy name." His great soul entered fully into this grandest of David's hymns of praise, and as the Sabbath morn was dawning it seemed as if he would summon the universe to join the triumphant strains. "Bless the Lord, ye that do his commandments hearken, that do his commandments hearken unto the voice of his word. Bless ye the Lord, all ye hosts; ye ministers of his that do his pleasure. Bless the Lord, all his works in all places of his dominion: Bless the Lord, O my soul!" Mrs. Simpson repeated the first verse of Charles Wesley's immortal hymn, "Jesus, lover of my soul," and to the last line, "Oh, receive my soul at last," he responded distinctly, though in feeble accents, "did you know you were breaking

cents. "Yes, yes! My Saviour! My Saviour! Glory be to Jesus!" These were the last words which fell from the lips from which for more than half a century so many thousands in nearly all the English-speaking world have heard "the glorious Gospel of the blessed God."—Even. Mess.

Fervent Prayers.

BY THE REV. J. S. BRACKENRIDGE.

Fervent literally means "boiling hot." One who offers a fervent prayer is in a state of spiritual ferment, and is not a mere vocal utterance, but a heart-cry. No other prayer "avail-eth much." It may, like the celebrated supplication of Edward Everett, be "the most eloquent prayer ever offered to a Boston audience," but, lacking fervency, it is as destitute of power with God as a wax flower is of fragrance. Those offering such prayers are like callers to whom the door does not open, and who, on investigation, find that though they have pulled the bell-knob, and rattled its wire, they have not rung the bell. Multitudes thus fumble with prayer's door-bell, and the door remains shut. But while God is indifferent to words, which are "words, words, words," he becomes interested the moment a real call for help is uttered. He is like the loving mother who, while able to sleep through a babel of meaningless noises, wakens the instant her baby moans.

Prayers resemble telegrams. The operator pays no attention to most of them. His instrument clicks and rattles, but he seems unconcerned. Suddenly his aspect changes. He listens as if fascinated. The other messages were simply passing through his instrument, and were for somebody else; but now his office is called and a telegram for him to care for is being flashed over the wires. So most prayers are for "somebody else."

But Martin Luther's prayers, which broke the spell of ages, and rocked the Papal throne, were for God, and he listened. So were those of the fiery John Knox, whom Mary Queen of Scots feared more than she did an army of 10,000 men. So was that of Elijah when, climbing to the top of Mount Carmel, he cast himself upon the ground, and put his face between his knees and prayed for rain. He did not ask for the restoration of the Jews, and the overthrow of idolatry, and the coming of Christ. He desired one thing, and desired so fervently that he could think of nothing else. Petitions which are loaded down with requests for everything in general, and nothing in particular, are lukewarm and meaningless.

The boy who, as Christmas approaches, asks for a top, and tent, and tambourine; a kite, and cart, and kite; a ball, and boat, and bicycle; a rocking-horse, and bracket saw, and printing press, is not fervent in his desire for either. But he who thinks knife, and talks knife, and dreams knife, and, whenever asked what he would like, invariably replies "something to whittle with," is fervent, and whatever else is withheld or given, he is sure to find in the toe of his stocking on Christmas morning an answer to his prayer. If our prayers are fervent they will be specific, and such prayers are sure to be heard in heaven.—Christian Advocate.

Backbiting.

This is one of the sins that is indulged in to a great extent by many who profess to be followers of Christ. It is a cowardly way of wreaking vengeance, and a deceitful work of the devil, is sending thousands of souls into the world of woe. Brother, sister, did you know you were breaking

a commandment, for which your soul, too, will perish forever, unless you repent? "Thou shalt not go up and down as a tale-bearer among the people." How often our hearts are pained at hearing the conversation of some who make a practice of telling everything against some one who they think has made a slight mistake, or does not harmonize with all their pet theories! "Thou shalt not raise a false report; but not thine hand with the wicked to be an unrighteous witness." You plainly see that all persons guilty of this are numbered with the wicked, who have their portion of the lake of fire. How often is ungodly persons letting their tongue loose with the very essence of hell, in lies and slanders! "An hypocrite with his mouth destroyeth his neighbor."—Crown of Glory.

The total issues from the Bible House of the American Bible Society during the year ending March 31st, were 1,357,951 volumes of Bibles, Testaments, and Portions; and when to these are added, 451,164 volumes issued in Foreign lands, the aggregate, 1,808,215 copies, represents the entire circulation of the year. Of this large number 499,379 copies were complete Bibles. The expenditures of the year, \$762,106.16 for manufacturing and general purposes, exceeded the receipts by \$117,687.10.

"Prohibition would destroy \$300,000,000 of vested property," says Senator Daly. Admitted; but how about the figures on the other side? Statistics show that \$800,000,000 a year is destroyed direct by license; that to this must be added the lives of 100,000,000 drunkards, the pauperization of 50,000 families, including 100,000 children, and the turning out of 100,000 criminals, of various grades, the money value alone of the total exceeding \$2,000,000,000. The Senator should let figures alone unless he is prepared to accept their full value.

The Christian Union says: "An Inter-Ecclesiastic Congress, composed of clergymen from different Protestant denominations, will be held in New Haven in May, 1885. This movement took form June 18, at Pittsfield, Mass., a meeting being held in response to a circular issued by the clergymen of that place. A committee, composed of Dr. J. H. Seelye, Rt. Rev. Thomas M. Clark, D. D., and Joseph Anderson, of Waterbury, reported recommendations, which were adopted, to the effect that the new organization should be 'The American Congress of Churches, and its object to promote Christian union and advance the kingdom of God by the free discussion of the great religious, moral, and social questions of the time, and that it should assemble at intervals of two years. The movement is regarded as significant as showing that the differences in doctrinal points, which formerly served as complete barriers between the different denominations, have been to a great extent removed by a larger toleration and more united spirit in working to promote the essentials of Christian faith."

A Friendly Tribute to Bishop Simpson.

BY T. T. TASKEE.

This man, eminent every way, and senior bishop of the Methodist Epis. Church, is now separated by death from his earthly fellowship, vast toil, diligence, great usefulness, honest patriotism, and friendship to religious progress. He did his best in every position and under all circumstances. He was an impressive illustration of what could be done by travel, preaching, superintending and enduring

of one man by applying every moment of life to the best practical advantage. Truly, he was a lover of mankind and devoted his high gift to the relief of its depravity and misfortune, as well as instruction in righteousness. He modestly rose above thousands of his peers, defended the unity of the nation, was a leader in progressive measures in the Church of his fellowship, abounding in scriptural teaching, experimental and practical piety, and was hailed with welcome everywhere, by the household of faith of every name. Our Heavenly Father has permitted a great loss to fall upon us, but a greater gain to adorn his brow beyond possible comparison. Let us be thankful that he lived so long, was enabled to do so much and died so well.—Christian Standard.

The Woman's Christian Temperance Union, acting through the superintendent of the educational department, Mrs. Mary H. Hunt, has just made arrangements with the directors of the Martha's Vineyard Summer Institute, whereby a department will be opened this season for teaching the effects of alcohol and narcotics on the human system. The instruction will be given by lessons and lectures, personally conducted by Prof. A. B. Palmer of the University of Michigan.

Quarterly Conference Appointments.

Table listing quarterly conference appointments for Wilmington District and Eastern District, including dates and locations.

MRS. J. PERCY

Makes a specialty of Saratoga Waves and Ventilated Hair Works.

618 MARKET STREET. Water Curl Frizes, etc. All kinds of Hair Jewelry made to order.

Wesleyan College

WILMINGTON, DELAWARE. Graduating courses, classical and English, with preparatory department.

Watchmaker & Jeweler, 22 NORTH ELEVENTH ST., PHILADELPHIA, PA.

Benj. C. Hopper, Watch and Jewelry Carefully Repaired.



It is estimated that over 10,000,000 quarts of strawberries were shipped from the Peninsula this season, which netted the growers \$500,000, and the pickers \$200,000. Salisbury has had to open a national bank to accommodate the fruit trade.—Dorchester Enr.

The lower peninsula is now having traveling facilities never before experienced and the people appreciate it. The Phila., New York and Norfolk railroad has made the improvement of running passenger and freight trains separately, so that passengers are not subjected to the delays and uncertainties of freight trains with passenger car attached. There are two fast passenger trains north and two south each day.

At a meeting in a new part of London, Mr. Moody asked all who were Christians to rise, when about three-fourths of the audience arose. Thereupon Mr. Moody quickly said: "Now, do not sit down; pass out at once. Glad to know that you are Christians, and so you may go, as I want sinners to come in." As the stewards showed the Christians out, a great multitude which had been standing at the door filed in and filled the Tabernacle.

Father Childlaw, of Ohio, tells of a woman in his field who declined to give money for a bell for her neighborhood Church, because she never liked the sound of bells, and was glad to get beyond their reach. At last, however, she was over-persuaded and gave five dollars, under protest. When the bell was in place, and sounded out in ringing notes, some one asked this woman what she thought of it. "Well, I've always said that I never liked bells," she replied, "but I confess that's the sweetest sounding bell I ever heard." "Ah!" says Father Childlaw, "she heard her five dollars jingle when the bell rang. That was why its sound was so sweet to her."—Ex.

Delaware, Maryland & Virginia Railroad. IN CONNECTION WITH O. P. S. Co. and P. R. R. CHANGE OF TIME. On and after Wednesday, June 26th, 1884, trains will move as follows, Sundays excepted.

Table with columns for destinations (Baltimore, Annapolis, etc.), departure times, and arrival times. Includes sections for 'Between Harrington and Lewes' and 'At Georgetown'.

Table titled 'Bet. Franklin City & Georgetown.' with columns for 'Go to South', 'Mixed', and 'Franklin City' with corresponding times.

At Georgetown trains connect with trains to and from Franklin City. Bet. Franklin City & Georgetown. Go to South, Mixed, Franklin City, etc.

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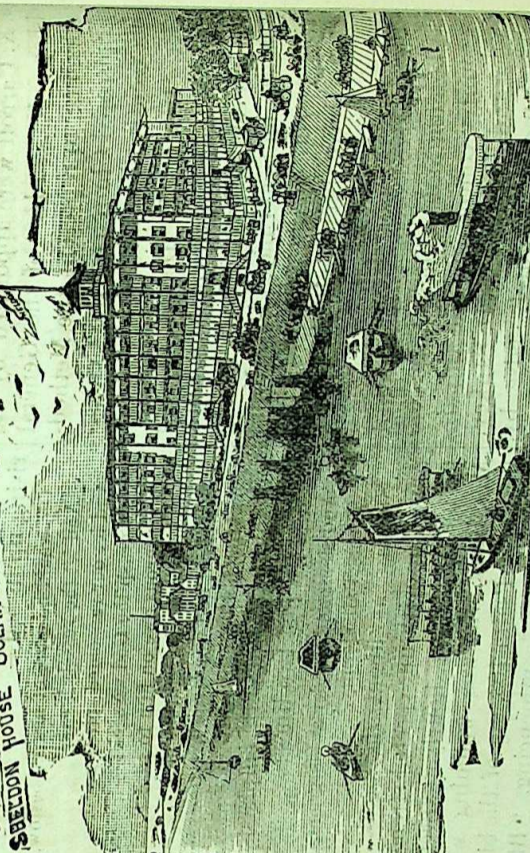
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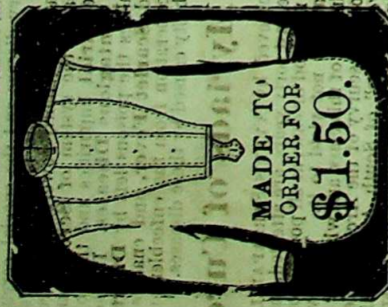
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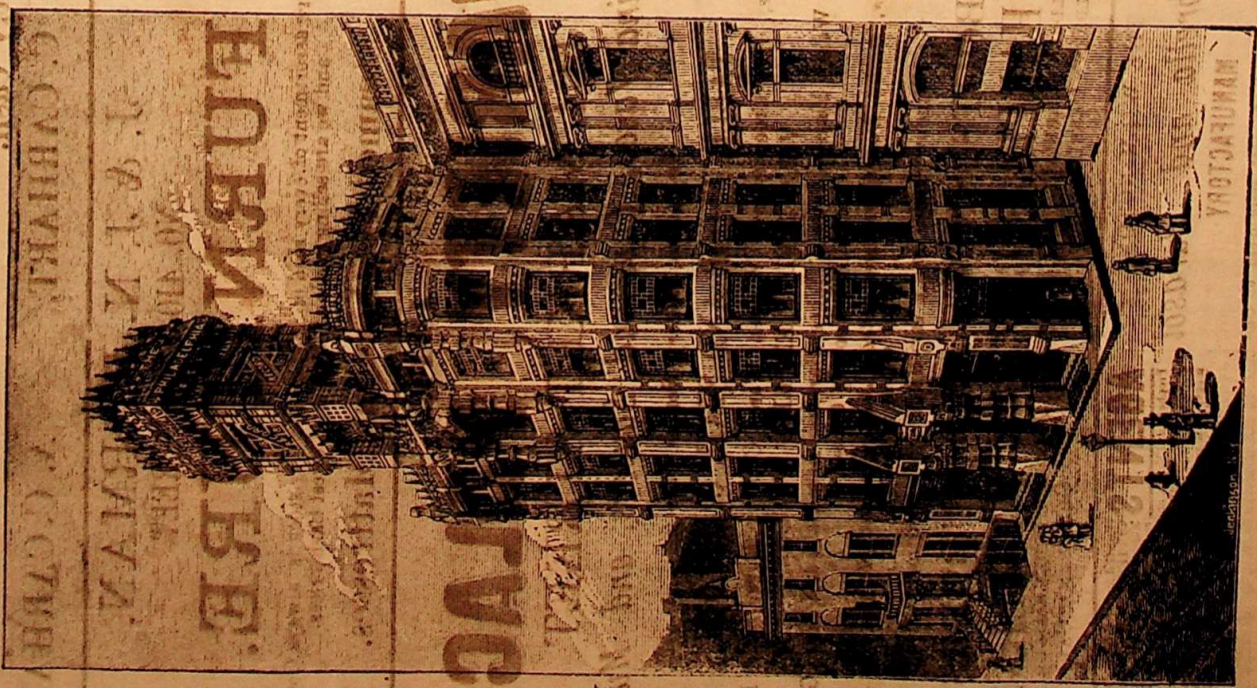
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 I am with G  
 Through J  
 My soul had  
 Now warm  
 Is God my fr  
 As he in s  
 Then may th  
 Dely I hin  
 What can th  
 That all to  
 Desertion, so  
 And troub  
 Let sword a  
 To death r  
 My way to b  
 The victor  
 My Saviour  
 His love c  
 He breaks n  
 I feel the  
 I have in G  
 I am of h  
 And death e  
 No more s  
 Naught, nei  
 Nor even c  
 Who high h  
 Nor priest  
 Naught th  
 Naught in th  
 Naught th  
 Nor else bestid  
 From God  
 Shall take m  
 For this, n  
 On Jesus' d  
 I cast on I  
 In love forey  
 I am his c

Whatever strength of th grandeur and appliances, her mission of pr every creature nations, will holiness of h A Church con tual dwarfs, it must be a dw. The Christi in England, if of some of th long after the hundreds of Bri tion of action, and resources. H the constructi education an Bible, tract, a has certainly last hundred but when we "purpose" an in Christ et on the glo the Holy Gho to "abide wit this provision whole human the appalling dreadht miscarrage some Why is it that wegrapp and ineffectively with Moha and the various forms of hea Why is it that even in countries, comparatively so profess to be loyal to God, vine Sovereign? Why is i large majority of our childre up at our family altars, an