



REV. T. SNOWDEN THOMAS, A. M., Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER TROMAS

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ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

A SONG OF THE NIGHT.

o Christian! murmur not Though earthly joys depart: Remember who ordains thy changeful lot: Oh! trust His heart.

Think of the crown of thorn. Think of the woeful tree. Think of the shame, the mockery and scorn He bore for thec.

See the red drops that start From feet and hands and side. Think of the bitter cry, the breaking heart;
For thee He died.

Frust Him through every loss, Trust Him what'er befall: That loving heart that bore the torturing cross Disposes all.

in serrow's darkest day Embrace His blessed will Though He should take thy precious things Oh! trust Him still,

Thou knowest not the end: Thou canst not see thy way To Him the path, and whither it shall tend Are clear as day

Be sure Itis will is right: Be sure He loveth still; He leads thee upward, through the storm and night. To Zion's hill,

Then, when thy task is o'er, When toil and sorrow cease Thou shalt find entrance on that blissful shore, Where all is peace.

-Ellen Wonnacott, in Christian Union

Planting the Methodist Episco-pal Missions in South Cen-tral Africa

BY BISHOP WILLIAM TAYLOR.

On the 20th of May, with a small pioneer party of my men, I took steamer for Dondo, leaving all our women and from Loanda consisted of Rev. Amos children, and a few men, in our very Edwin Withey, wife and four children; comfortable quarters at Lounda. I thought it best that a small party should go first and select suitable sites for Mission stations, and provide houses for our families. Most of our people were down with fever, so that but few could travel; and some who were able for the journey! had to remain to take care of the sick | conduct all the party, with half their earand look after the stuff.

Our first selection was in Nhanguepepo, 51 miles, by a foot-path, from Dondo. On the 19th of June, I wrote our people in Loands to come on to the interior immediately, to occupy Nhanguepepo, Pungo Adongo, and Malange, giving in my letter the appointment of each, his field of labor, according, as I believe, travel on the backs of bulls; but the with the will of God.

Waiting till the middle of July, and bearing nothing from my people in Lo- suspended from a bamboo pole, and caranda, I and Murray McLean, and 16 ried by two men. The orthodox number carricadors, went to Donulo, hoping to for a traveler is six men, who alternate meet all or a part of them, on their arri- at the pole, and also carry his luggage. val at that place; but we could get no Carricadors carry cargoes only, and topinformation in regard to them. After ojya men claim their business to be quite waiting in Dondo three days, a letter distinct from the other, and more honor-time. We have employed about 300 of a trader, to buy some hors for our came saying that 120 cargoes (man-loads), ble. Our men, like myself, took it afoot; carricadors first and last, but never lost Nhangue Mission farm, and during my with Samuel J. Mead, wife, and nicee, but our ladies and the children were and Bros. Levin Johnson and C. W. hardly equal to that, on as quick time, Gordon, had left Loanda by steamer the las we were in the babit of making. We 15th of July. With the ordinary body got the cargoes distributed among the of water in the Coanzo River, they would earricadors on hand, without much trouhave reached Dondo (240 miles) in four ble; but the topoiya men all wanted to get off from Dondo till after 2 p. M. It our party the enlargement of our plan. I days; but after two years of drought, earry the children, but not their mothers was quite dark when we reached Mat soon found that "mulher grande" was a the water was so low that it took 14 days for the party to get through. We had to give her weight, but admitted that it but an encampment under the shadow the way with a little more time than we experienced so much trouble and extra was at least 180 lbs., a formidable load of a large matumwa tree, which tree were giving to it. An hour later we met cost in securing carricadors, that I gave for two men, over rugged mountains and bears a wild plum, eaten by the natives. Bro. Wilks on foot, coming to look after up all hope of help from the merchants deep gulches. Much time and persuasion There, scated at the base of the great his wife and daughter, the latter being and traders, who said they could not get were required to get men to agree to tree, sat Sister Wilks, surrounded by in topoiya. men to carry their merchandise; but I got earry the "muhler grande;" but finally nearly, two hundred black, men and access to God, and a blessed assurance, it was arranged. On the morning for their blazing camp-fires. She had got, asked a bright boy-Francis, who had that with a little care to give informa- departure. I took nine of the children ten on very pleasantly, and was serence been with us in three or four trips-if he tion of our need to the villagers of Nhun- afoot to Pambos, distant a four-mile and happy-most happy to find her- could find four men who would carry guepepo, we should have them come to climb up the hills, there to await the ar-self in her long-loved Africa; having Mrs. Wilks, next day, to Pungo Andonus in sufficient numbers for all our pur- rival of the party. We waited long, spent her early years in Cape Colony, go, for a premium. poses; and so it turned out.

Bro. Samuel Mead and Arda his wife, and Bros. Johnson and Gordon, had long been ill, especially the young men; but they all arrived in good health, and full fleshed. They were all appointed to Malange, and the two young men, in charge of a large proportion of their cargoes, pushed directly on to their destination; but the Meads remained in Nhanguepepo, till the larger party arrived from Loanda. I received a letter, meentime, stating that they would leave Loanda Aug. 6, and be due in Dondo the 21st. So, on the 20th, Bro. McLean and I, and a force of carriers, arrived from Nhanguepepo, and found that, instead of 14 days, they had come through in 10 days, hence had been waiting for us 4 days.

Dondo is the largest town in Angola, except Loanda. It is the head of steamboat navigation, and the termination of the great caravan routes from the far interior; but its deadly climate had precluded it from our list of fields to be occupied at once. On my last preceding visit there, however, the chefe of Dondo and a few other leading citizens waited on me, with a request that I should establish a Mission in Dondo. So now the question was pending whether it might not be the will of God, that Rev. C. L. Davenport, Mary Davenport, M. D., and C. M. McLean, whom we had thought to station in the Kioko country, should not for the present stop and found a Mission in Dondo. This last party Mrs. Minnie Mead and six children (Wm. II. Mead, her husband, being one of our pioneer party at Nhanguepepo); Mrs. Wilks and daughter Agnes, (Bro. | ust, we got all our remaining cargoes, educated and trained for God, Wilks having been settled in Pungo Andongo); also, Bro. and Sister Davenport-It was arranged that Bro. McLean should goes, to Nhanguepepo, while I and the Davenports should remain in Dondo till Bro. McLean should return with the carriers, for the remaining cargo. Meantime we would find out the will of God Donde.

Some persons in that rough country most respectable way of traveling there is in a topoiva-a covered frame-work

Mead and Sister Wilks. Their topoiva men, under some sort of a dodge, had "skipped out," and came up to Pambos without any load. So we had to have a "big palaver," and I engaged six of the men to return with me and bring on the two ladies. On our return to Dondo, we found that Sister Wilks had been stricken down with an attack of African fever, so Sister Mead, went on and Sister Wilks remained under treatment of Sister Davenport. During the week of detention till Bro. McLean could return with the earriers, Sister Wilks fully recovered, and Bro. and Sister Davenport, and all concerned saw unmistakably that the Lord had called them to build in Dondo,—1. To open a day school in the town; 2. An industrial department, under Bro. McLean, a little way out; and 3. If a boarding school should be required, to build on a mountain near, high and healthy; and by anticipation, we laid out 250 acres of land, including the mountain, and petitioned the Governor-General for the grant of it. In that week of work, and Divine illumination, now the last of August, and in the low burdens of the oppressed. state of the river, I must count on allowing the half of October, to get from Dondo to Loanda and embark on the 15th. To do this, I must, during the month of September, see Sister Wilks to Dondo by the 26th of the month. On Monday morning, the 31st of Aug-

and Sister Wilks, on the road, to stop for the first night at Matumwa, only 13 miles distant; while McLean and 1 re-

perior ability, in the pulpit, school-room, corn-field, or kitchen.

On Tuesday we had an early breakfast, and were in the path by 6.50 A. M. We traveled 13 miles to Cachagua, where, under a grass-covered shed, we got our dinner, and rested about three hours, and went on six miles to Dangemania, high on the mountains, and camped for the night in the open air, as usual,-19 miles for the day.

On Wednesday we marched 19 miles. by 3 P. M., to Nhanguepepo. The children first, followed by their elders, came running to meet me, and we had a joyous crying time, and an extemporized them, for it was a very heavy contract love-feast. All were well. We had that for one day; but there was no good place evening and next day, for helping to get | there for spending the Sabbath, and 4 things in order. All were happy and hopeful, and daily making progress in their work. For two hundred years or day. It was a very heavy pull for all more, the people on that line had, on the heads of their servants, been carrying their daily supply of water from the Coanzo-more than a mile distant, with most difficult cliffs to climb; while during my brief absence, my people had dug it became apparent to me, that I ought a well, within a stone's throw of our to sail for Lisbon Oct. 15; visit London | house, yielding a supply of good water and Liverpool, and return thence to for the neighborhood; so that already we Liberia Conference in January. It was are used by the Lord, in lightening the

The rules of order we established at Loanda, are strictly carried out at Nhanguepepo. At 5.30 A, M., the bell is the signal for rising. At 6, they meet for prayers with Scripture reading, and cheerful safely landed at Pungo Andongo; settle | songs of praise to God. Then roll-call. my people at Malange, 150 miles distant. In our beautiful book, the children, from hold a District Conference, and get back the beginning, have almost unbroken lines of "p.'s." Three colored boys anever to their names,-boys taken to be

In the short time we tarried here, we were hard at work to get the cargoes for Pungo Andongo, and for Malange, unmained to settle up some business in der way, and to get topoiya men for Sis-Dondo, and did not get off till after 1 v. | ters Arda and Bertha Mead, and for Sis-M.; when, before we got out of town, we for Wilks and her daughter Agnes, who met 10 carricadors with a letter from had come on with the crowd the week Bro. Withey, from Nhanguepepo, saying | before. The men would get a peop at they needed copper coin to pay rations the "mulher grande," as they called her concerning the immediate occupation of of the carriers on to Malange. So we | -grand woman,-and shake their heads, returned to the house of a trader whom and laugh, and retreat. So Friday we had supplied with about 40 of our morning, when we were to start, we had excess of carriers, and he employed nine no carriers for her. I said to her that of the men just arrived, and we retained if she could walk that day eight miles one to carry 30 milreis, in copper coins to Caxongo, and five miles next day to weighing 61-1-2 lbs.) The black fellow Sangue, I would go on to Sangue and saw them put into the bag, which was procure men, and after resting all our delivered to him, and, though in the party in Sangue for the Sabbath, we crowds in camp for the three nights en | could proceed on our way, Monday mornroute, we saw nothing of him, he deliver- ing. So we agreed to that; but three ed his bag of coppers all right in due miles on the way. I stopped at the house anything that we know of .-- a very trust- detention Sister Wilks came on, and worthy, heavily-worked, and poorly-paid said that she could walk to Sangue that class of men; but a patient, jolly lot of | day, so we got a good eleven-o'clock breakfast at the house of the trader, and So with this last detention we did not set out for Sangue, notifying the rest of -especially Sister Wilks, who declined uniwa, -not a house, not even a shed, grand walker, and could have walked aff

We spent the night at Sangue, and I

and finally all came on except Sister and being every way a woman of su- He said, "Si, senhor," and next morn- Advocate,

ing he had them on the spot; but we lost time in coming to an agreement, and did not take the path till 8 A. M., with 24 heavy miles of travel before us for the day.

Half way, the men cooked their breakfast, and refused to go any further that day. I told them to take another hour to finish their breakfast, and come on; and I. Mrs. Wilks, and others, took the path afoot, walked a mile, and waited; and, at the time I indicated, her carriers came on. Had we remained in camp, they would have gone on debating the question of stopping. I did not blame was very anxious to see the Wilkses all settled in their "own hired house," that of us, and we did not complete it till 9 P. M. when I felt like singing .-

"Here I'll raise mine Ebenezer. The carricadors kept coming in at all hours of the Sabbath, and disturbed somewhat the quiet of our needed repose.

Monday morning we put in busy hours to help those remaining, and get ready for the onward journey of the rest. At I P. M., Samuel J. Mead, his wife Ardella, and Bertha (a good Christian girl of about 13 years, but well grown), and myself, set out for Malange, and spent the first night at Carima, nine miles distant from Pungo Andongo. We slept as usual in the open air, the Meads in their tent, and I under the starry canopv, which I enjoyed. I shall not soon forget the good supper I had that night at Carima. As usual in the hot weather of any country in which I labor, I had suffered much inconvenience from indigestion and its concomitants, on account of which, and the wear and fear of my body, soul, and spirit. I had lost over 50 pounds of weight since coming to Africa. with no attack of fever that I am aware of; so on that walk of 300 rafles, from Dondo to Malange and return, I was eating, digesting, and building up, with unusual facility for me. So that night. Bro. Sam bought for me a pound of fresh beef and a big slice of kidney fat. I distributed the slices into which it had been ent, on the four prougs of a large toastingfork, and broiled them on the coals; and with my pocket-knife sliced off the outside erust to the raw beef under it and atwithout bread, and so roasted and ate alternately, till I had finished all the lean slices; and then roasted and ate the fat also. I don't think in all my lifebefore, I ever ate so much meat at any one time; and yet it seemed in quantity and quality just what I needed, and did me good, and no harm.

CONCLUED IN OUR NEXT.

Home Bishcps.

Let China and Mexico have each its own autonomy. If they want episcopacy give them Bishops. If they do not want it, then do not force this feature upon them. Let the home Church withdraw its control in things ecclesiastical, and keep up its support of prayer, sympathy and money. When the Methodists, whether they are from the North or the South, or from both sections, are strong enough-as they certainly are in Mexico and China-it hardly looks like the best policy to keep them in a dependent condition. Let them go to keeping house, and manage their own affairs. This they can do better than others can do it for them. This plan would secure a native ministry at an earlier day than any other plan could. So it seems to us. And a native ministry is one of the conditions of large and healthy growth. - Alabama

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder. - Scripture.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil .- Shakerpeare.

The Right to Drink-The Danger Train.

BY REV. J. M. VAN BUREN.

Personal liberty is insist alon by those drink intoxicating liquors. They affirm the way open for all to get on the modthis liberty cannot be obstructed. We crate-drinking train. As soon as the say such liberty cannot be maintained; a heart and the conscience and reason of self a drunkard, to make himself a paus suppress this train the work will be done. jure his health, to shorten his life. He has provided for every one to go in; it has no right to debase his moral nature, is free of charge, never causes a disaster. to unfit himself for his domestic relations, a husband. This liberty to drink intoxicating liquors comes in conflict with his duties; it unfits him for them. This takes place in very many instances. It is well ascertained that a majority of those who use intoxicating liquors do occasionally, and some very often, unfit themselves for the places they occupy, and bring disgrace on themselves and their families. Has a son or a father a right to fill other hearts, that should be dear to them, with sorrow and shame? Has a man a right to make himself a nuisance in his family?

There is a fidse conception of personal liberty. There can be no liberty to do anything unless there exists a right to do it. All the activities in the intercourse of this life are founded on natural rights. The liberty to drink intoxicating liquors must be founded on the right to drink. This, we have shown, cannot be maintained. The word intoxicating, always applied to alcoholic liquors, presents their characteristic effects. The attempt to use them and avoid these effeets by restricting the quantity is par tially successful for a time; the failures, though often, if slight are concealed. These efforts for concealment with some are long continued, with others they are soon given up, and the evil effects bring dismay, sorrow, and desolution. The father drunken, or the son, and what a frightful scene in that family! And yet how often does it occur when these drinks are used!

Their use is a venture: the occasion or the company opens the way for a little indulgence, and the appetite' when that sets in, urges with an importunity that is hard to resist. Drinking becomes then a needed secret gratification; its control is established, and a wretched, disgraceful life follows. This shows the danger of moderation, as it is called. It is well ascertained that more than one-half give way under this trial.

Conversing with a gentleman while riding on the steam-cars, this danger was referred to; he admitted it, but replied: "If we are compelled to avoid danger we could not travel on the cars." He did not consider that this was the best and safest conveyance, and travelling a necessity; nor the fact that drinking intoxicating liquor was not a necessity; nor the fact that the danger on the care was one of bodily harm, while that of drinking embraced soul and body, the interests of time and eternity, of character, home, and happiness, and all that was worth anything in this world, besides the injury it did to others whom the man was bound to protect and provide for. Nor did he consider the evident certainty that if there was another train where perfect safety was beyond any doubt, all persons would travel on that instead of taking passage on one that was so unsafe as to greatly injure at least one-half of those who patronized it

that comes from the still is a substance never found in nature-an irritant poi-The train called moderate drinking is a deception and delusion, that, before life's journey is finished, utterly and injures, to a greater or less extent, certainly half of them.

Many excellent people think our duty stand by and see as many more made? who wish to sell and those who wish to selling. This they can't see; they want Water is refreshing to the thirsty; is a all our food; transmits the nourishment to every part, and carries out the effete matters which injure the health .-Youth's Temperance Banner.

The Terrible Appetite.

The terrible power which the appetite for intoxicants has over its slaves, is vividly illustrated in the following instance: One wintry afternoon a trembling man

entered a tavern in New Hampshire, earrying a small bundle of clothing. Going to the bar, he said:

"Landlord, I am burning: give me a glass of gin

The landlord pointed to a lot of chalk marks, and said: "John, you see the old score; not another drop until that is paid." The poor wretch glared fiercely at the man behind the bar.

"Landlord, you don't mean that. You have got my farm, you have got my horses, you have got my tools. All that I have got in this world is this little bundle of clothes. Picase, landlord, give me for them one glasof gin?"

I don't want your old clothes," calmly answered the man. "Pay the old score

The drunkard staggered back. A gentleman then said !

What will you give me for enough to bny two glasses of gin? I see you have a good pair of boots on your feet; will you give me your boots for twenty cents?"

The miserable wretch hesitated for a moment then said

"Stranger, if I give you the boots, I must go out in the snow barefooted. If I give you the boots, I must freeze to death. if I don't give them to you, I shall burn to death. Stranger, it is harder to burn to death than to freeze to death. Give me the gin, you may have the boots.

He sat down and began to draw them off. take them, but he was testing the terrible appetite. Others were looking on, and they said the man should have his gin. They supplied him liberally, and he drank all he could, and took the rest away. When night came on he had drunk the last drop, and he went to sleep in a barn. The frost king came and took the poor man in his arms. The next morning he was found dead in the Portland Herald

Attractive Homes

As long winter evnings are now upon us, how much may be done to make home attractive. Women, who have sons to rear, and dread the demoralizing influences of had associates, ought to understand the nature of young manhood. It is excessively restless. It is distured by vain ambitions, by thirst for action, by longing for excitement, by irrepressible desires to touch life in manifold ways. If you mothers, rear your sons so that their homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in any measure can supply the need of their hearts. They will not go to the public houses at first, for love of liquor-very few people like the taste of liquor-they go for the animated and hilarious companionship they find there, which they find does so much to repress the disturbing restlessness in their breasts.

See to it then, that their homes compete with public places in their attractiveness. Open your blinds by day and, light bright

safe, refreshing, and healthful. Alcohol ture and games, however, that have no evil tendency. Banish demons of dullness and apathy, that have so long ruled in your your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their wrecks and ruins many of its passengers, delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood and enter upon manhood with refined tastes and noble ambitions, depends on you. Do not blance miserable is to reclaim the drunkards. Could this bar-keepers if your sons miscarry. Believe be done, would it not be a sin for us to it possible that, with exertion and right means, a mother may have more control The only way to stop this is to stop the over the destiny of her boys than any other $influence\ whatever, --Religious\ Herald.$

Saloons in New York.

The excise commissioners state that man has no personal right to make him- these people will come to the rescue to there are 8,054 licensed saloons in New York. Estimating the population at per, to make himself a nuisance to in- The cold-water train is the train God 1,400,000, this is one saloon for every 174 inhabitants. Counting the women and children under seventeen years of age as three fourths of the population, for his duties as a son, a citizen, a father, necessity for the body; is the solvent of there is one saloon for every 431 male residents over seventeen years of age. But the commissioners say that there are 16,000 applications for license in the year, of which about 6,000 are rejected. The large number of licenses as compared with the saloons is occasioned by the changes in licensed saloons, as well as the rejected applications. The fact that there are 16,000 applications for licenses in the year shows that one person out of about twenty-two male residents over seventeen years of age wants to keep a saloon. Is this the key to the influence of saloon keepers in politics?-Farm and Home.

> John Wesley on the Liquor Traffic .-Those who sell this poison, murder her Majesty's subjects by wholesale. Neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is theirs; the foundation, the floor, the walls, the roof are stained with blood! And canst thou hope, O thou man of blood, though thou are 'clothed in scarlet and fine linen, and farest sumptuously every day'-eanst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven: therefore, thy name shall soon be rooted out. Like as those whom thou hast destroyed, body The gentleman did not, however, intend to and soul, thy memorial shall perish with thee!

Did God Rock Her To Sleep.

MARY P. HALE.

"Mamma, why does not baby wake? And why put her away in that dark room, and all alone, So long a time to-day?"

Thus spake a little four-year old And then his mother said, Your baby-sister will no more Rise from her cradle bed: For God has taken her away To live with Him above, Where Jesus and the angels are On His own home of love.

She led him to the cradle, where His infant sister lay, His mant sister may,
So beautiful, you scarce could think
T'was only lifeless clay.
A moment gazed the child; then said,
"O mamma, do not weep;

I'm sure she'll wake up very soon-Did God rock her to sleep?"

Oh, sweet the thought! And by a child! Her inmost heart was stirred, Silence a moment, sealed her lips, And then her voice was heard;

And then her voice was neard;
Yes, darling, yes; 'tis even so;
Your words have brought to mind.
The Waking that shall be for her;
And God's own words so kind—
"He giveth His beloved sleep!"—
Ell rest new heart in this. File given mis believed sleep:—
File rest my heart in this;
Tis true, I knew it all before,
Ent not with such a bliss.
—Christian Standard.

"Yellow Hawk," ten years ago a painted savage, is now the pastor of a Congregational Church in Dakota, living on his own farm of These all escaped his mind.

Total abstinence is the train of perfect
safety. Water that comes from the pure,
crystal fountain that God supplies is

These all escaped his mind.

Thurse in Dakota, living on his own farm of good cultivation, with garden and flower beds; his comfortable house and furniture being as civilized as those of most white set-

Youth's Department.

Mother's Darling.

Founding like a football; Kicking at the door; Falling from the table-top; Sprawling on the floor; Smashing cups and saucers; Splitting dolly's head; Putting little mssy-cat Putting little pussy-cat Into baby's bed.

Building shops and houses; Spoiling father's hat; Hiding mother's bunch of keys Underneath the mat; Underneath the mat; Jumping on the fender: Poking at the fire; Dancing on his little legs— Legs that never tire; Making mother's heart leap Fifty times a day. Fifty times a day; Aping every thing we do, Every word we say.

Shouting, laughing, tumbling, Anywhere and everywhere. Never, never still Present—bringing sunshine Absent—leaving night;
That's our precious darling,
That's our heart's delight -Early Days

A Long, Long Journey,

When the doctor came down-stairs from the sick-room of Mrs. Marshall the whole family seemed to have arranged themselves in the hall, to waylav him.

"How soon will mamma dit well?" asked little Clyde, the baby.

"Can mamma come down-stairs next week?" asked Katy, the eldest daughter, the little housekeeper.

"Do you find my wife better?" asked Mr. Marshall eagerly. He was a tall, grave man, pale with anxiety and nights of watching.

The doctor did not smile; he did not even stop to answer their questions.

"I am in a great hurry," he said as he took his hat, "I must go to a person who is dangerously ill. This evening I will call again. I have left instructions with the muse."

But the nurse's instructions were all concerning the comfort of the patient. he was professionally discreet and silent The children playing on the stairs were told not to make any noise. The gloomy day wore on, and the patient slept and was not disturbed. But that night before they went to bed they were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better, or she could not see them. The doctor had cured her. They would love him for it all their lives.

She was very pale, but smiling, and her first words to them were

"I am going on a journey."

"A journey!" cried the children. "Will you take us with yon?"

"No; it is a long, long journey."

"Mamma is going to the South," said Katy; the doctor has ordered her to. She will get well now, in the orangegroves of Florida."

"I am going to a distant country, more beautiful than even the lovely South," said the mother faintly, "and I will not come back."

"You are not going alone, mamma!" usked Katy.

"No," said the mother, in a low, sweet voice. "I am not going alone. My Physician goes with me. Kiss me goodbye, my dear ones, for in the morning before you awake, I shall be gone. You will all come to me, when you are made ready, but each one must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the happy country at which she had safely arrived while they slept.

People wonder at the peace and happiness expressed in the faces of these motherless children.

"When asked about their mother they say, "She has gone on a journey;" and every night and morning they read in her guide-book, of the land where she now lives, whose inhabitants shall no more say, "I am sick," and where God shall wipe all tears from their eyes .- Sel Wilness.

Honor Old Age.

The Germans have a story about a little girl, named Jeannette, who once went out to see a grand review. She found a capital place from which to see the soldiers pass, when she noticed a poor old woman in the crowd, trying very hard to get where she could sec.

Jeannette said to herself: "I should like to see the soldiers march; but it isn't kind in me, to stay in this nice seat and let that old woman stay where she can't see anything. I ought to honor old age, and I willl."

So she called the old woman, and, placing her in the nice seat, fell back among the crowd. There she had to tiptoe and peep to catch a glimpse of the splendid scene, which she might have seen fully and easily, if she had kept her place.

Some of the people said she was a silly girl, and laughed at her. Jeannette was rewarded in her heart for her kindness to old age. A few minutes after, a man, covered with lace, elbowed his way through the crowd and said to her:

"Little girl, will you come to her ladyship."

She could not imagine who her ladyship was, but she followed the man to a scaffold within the crowd.

A lady met her at the top of the stairs and said: "My child, I saw you yield your seat to the old woman. You acted nobly. Now sit down here by me. You can see everything here."

Thus Jeannette was rewarded a second time, for honoring old age."--Sel.

How Boys are Spoiled.

As a rule, the cause of the vicious or destructive habits of boys, whose parents are in comfortable or affluent circumstances, is a fundamental one. The primary and painfully fruitful error is the common teaching in such families, either by precept or example, or both, that industry is discreditable. Boys are not trained or taught the necessity of usefulness; they are trained and taught only to enjoy the luxury of idleness, and vice comes as naturally as night succeeds the day. Such boys, it they happen to worry through eigarettes and other enervating indulgences, to manhood, are ever distanced, in the race for honor and usefulness, by the alley boys, or the mountain boys, whose physical vigor is not destroyed by luxury and indulgence. They are taught, not only in theory, but in practice, that "hardness, ever of hardness, is mother," and they bring the highest physical vigor to the development of their mental powers. They forge to the front, while the city cigarette boy must be supported by his friends, or lag in the rear of the race, for a livelihood, if dependent upon his own efforts .- Philodelphia Times.

God's Sparrows,

A Christian woman was visiting among the poor in London one cold Winter's day. She was trying to open the door of a third story in a wretched-looking house, when she heard a little voice inside say, "Pull the string up high." She looked up, and saw a string. She pulled it, when it lifted the latch; and the door opened into a room where she found two little half-naked children all alone. They looked cold and

"Do you take care of yourselves, little ones !" asked the woman.

"No, ma'am; God takes care of us." replied the older of the children. "You have no fire on this cold day. Are you very cold?"

"Oh, when we are very cold, we creep under the quilt, and I put my arms around Tommy and he puts his arms around me, and then we say, "Now I lay me down to sleep, I'll sing my Maker's praise," and then we get warm," said the little girl.

"And what do you cat, pray?" asked the visitor.

"When granny comes home, she brings us something. Granny says, we are God's sparrows, and he has enough for us; and so we say, 'Our Father' and daily bread' every day. God is our Father."-Faithful

The Sunday School

Reading the Law.

R SUNDAY, MARCH 7. 1886. Nehemiah 8: 1-12.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: "So they read in the book in the law of God, distinctly, and gave the sense, and caused them to understand the reading" (Neh 8: 8).

1. THE LAW READ AND EXPOUNDED (1-8). 1. All the people-from all parts of the province. The number is variously estimated at from fifteen to fifty thousand. As one man. Note the remarkable unanimity of these people in all their undertakings-building of the walls, etc. Into the street-R. V., "into the broad place." Water gate - at the southeastern corner of the temple enclosure, it is supposed. The open square or area in front of it was called Ophel. Spake unto Ezra the wribe-his first appearance in this Book. Twelve or thirteen years before, he had led to Jerusalem the second caravan. It is highly probable that he had been absent in Persia and been giving attention to the study of the Scriptures, and had now followed Nehemiah into Judaea to assist him in his reform. It should be noted that the invitation came from the people. Ezra did not convene them and require them to listen. The book of the lair.-Smith says, "the whole body of sacred writings up to this time." Stanley understands by this only the five books of Moses, and possibly Joshua. "It contained no single song of David, no single proverb of Solomon, no single prophecy of Isaiah, or Jeremiah. It was the Law."

"Ezra was unquestionably one of the greatest men of his age. To him has been attributed the authorship of several books of the Old Testament (Chronicles, Nehemiah, Fsther), besides the one which bears his name."

2. Ezra the priest.-Being a descendant of Aaron, he was a priest, as well as a scribe. All that could hear with understanding-not only adults of both sexes, but also the youth who were old enough to understand. The first day of the seventh month .- Tisri, the sabbatical month, the first of the civil year, and the seventh of the ecclesiastical year. The calendar was so arranged that its first day fell on a Sabbath, and this, the civil New Year's day, was ushered in by the blowing of trumpets, and was called the "Feast of Trumpets." On the tenth of this month occurred the Day of Atonement; and from the 15th to the 22d. the Feast of Tabernacles

"Every seventh year, like every seventh day, and seventh month, was regarded as holy; during this seventh, or sabbatic year the land was not to be tilled: the leisure was to be used in devotional exercises. I was the year of release for debtors and slaves, and the public reading of the Law was enjoined at the Feast of Tabernacles. The constant neglect of this requirement was one of the sins which led to the Babylonian captivity. The land was to be kept desolate until it had enjoyed its Sabbaths. In reading the Law publicly, Ezra was really reviving the neglected custom of the Sabbatic year.

3. Before the street-R. V., "before the broad place." From the morning-R. V., "from early morning." Until midday-when the heat and the noon-day meal would cause interruption. Says Crosby: "Allowing six hours for the reading, about one-quarter of the Pentateuch might have been gone over that morning." There were doubtless frequent pauses for exposition. The care . . were than the word pechah, or governor, by which attentice-cager to listen. Judging from the he has been previously designated. This day impression produced, the text of the Scriptures was as new to them as it was to Josiah when the "roll" was discovered in the temple rubbish, and read before him.

"In the dawn of the English Reformation. when the "Great Bible," newly translated by royal authority, stood on its desk, chained to a pillar in the cathedral, the people gathered in vast throngs, standing on the stone floor. listening hour after hour to the reader's voice, and, whenever he paused, crying, 'Read on! Read on!' "

4, 5, Stood upon a pulpit of wood -better, an elevated platform, sufficiently capacious to hold at least fourteen persons. Beside him stood-six assistants on his right, seven on his left. These were either scribes whom Ezra had been instructing, or Levites, or possibly, as Rawlinson conjectures, "the chief priests of the course which was at the more gracious still to them, if they turned to time performing the temple service." The Revised Version changes the spelling of three of the names: For "Urijah," Uriah: for "Malchiah," Malchijah; for "Hashbadana," Hashbaddanah. Opened the book-unrolled the parchment. The people stood up-the attitude of respect, showing their veneration for the Book and the teacher.

"It was customary for the people, and even for the officiating minister, to stand during the reading from the Sacred Book,

(Luke 4: 16, 20). It is not meant that the portions unto them (R. V., 'him') for whom people stood during the whole reading, for six hours, from light to noon; they stood whenever the Scripture was read, and aut during the explanations."

6. Ezra blessed the Lord-perhaps an introductory prayer of praise and supplication; perhaps, as Keil suggests, "a sentence of thanksgiving" such as David used (1 Chron. 29: 10). People answered Amen-a responsive act of worship, showing their hearty approval and participation. Lifting up their hands s prayerful gesture, customary in the ancient worship. Bowed their heads .- While the uplifted hands indicated appeal, the prostration and bending of the head low until the face came between the knees were signficant of humble and reverential worship.

"At that moment the whole multitude rose from the crouching postures in which they were seated, after the manner of the East. They stood on their feet, and Ezra at the same in stant, blessed "the Eternal, the Great God." Thousands of hands were lifted up from the crowd, in the attitude of prayer, with the loud, reverberated cry of "amen;" and again heads and hands sank down, and the whole people lay prostrate on the rocky ground.'

7. Also Jeshua, etc.-These thirteen Levites, with others of their order, were distributed among the people, and, in the pauses of the reading, interpreted difficulties and enforced the lessons of the text. They had probably been under Ezra's training. Rawlinson understands these proper names to be, not individual names, "but rather designations of Levitical families, the descendants respectively of a Jeshua, a Bani," etc.

"They did their work, and passed away leaving only a name behind them. So i may be with Sunday-school teachers. Each gathers his class around him, breaks the bread of life for a while, and then goes to the marriage-supper above, leaving a name, which perhaps is soon forgotten. These men are remembered, because they taught God' word, and though their history is lost, their work and influence were perpetuated. They set in motion a current of Bible study which has endured even to our time."

8. So they-R. V., "and they;" that is Ezra and the priests. Distinctly-referring to the enunciation. Every word was plainly pronounced and received its appropriate em phasis. Gave the sense and caused them to un derstand,—R. V., "gave the sense, so that they understood." Being accustomed to use the Chaldee in their daily speech, the meaning of the Hebrew text was carefully explained in the tongue with which they were familiar.

"(1). Read the Bible daily. (2). Use the Bible itself in the class, so that they shall be familiar with its use. (3). Cause them to learn the choicest passages by heart. Frequently do this in the class, thus clinching some great truth. (4. Take pains to understand yourself the meaning of the word, by careful reading; by prayer; by experience; by practice; by the use of helps; by teacher's meeting; by continued thought; by the enlightening Spirit. (5). Explain, teach, apply the word, so that every scholar shall have a clear understanding of its meaning and applications.

H. MOURNING TURNED INTO JOY (9-12) 9. Nehemiah which is (R. V., "was") the Tirshatha-a change in the style, from the first to the third person, which Rawlinson notices as indicating that this part of the Book was written by a different hand. The title "Tirshatha" (later Pasha) is here newly given to Nehemiah, and is more honorable is holy-and therefore festive. Being observed as "a Sabbath, a memorial of blowing of trumpets, a hely convocation," the appropriate emotion was that of joyfulness. Mourn not . . for all the people wept .- Their minds were receptive and docile, and familiarity had not dulled the edge of the Word: hence it was "quick and powerful, sharper than a two-edged sword." Their convictions of past unfaithfulness were poignant. Laid side by side with their lives, nearly every sentence wrote condemnation. No wonder they broke into weeping and loud lamentation. But their rulers quickly called them to order, by reminding them what day it was, and enjoining upon them to be joyful in the Lord. True they had been sinful, and were deserving only of punishment, but God had shown them great mercy, and was waiting to be Him with sincerity and right purposes. Dr. Crosby says: "Note the fact that the high priest, on whose mitre was written 'Holiness to the Lord," was forbidden to mourn."

10. He said-Nehemiah. He, as governor, gave a sort of official proclamation of thanksgiving. Eat the fat .- "Let your soul delight itself with fatness." Drink the sweet-"especially the new wine of that season." Instead of mourning and fasting, they were to indulge their appetites upon the choicest

nothing, etc.-The needy were not to be left out in the universal rejoicing. They were to taste the benevolence of the more favored. Neither be ye sorry-R. V., "neither be ye grieved." For the joy of the Lord is your strength.-Holy joy, the joy which comes from the Lord, the joy of which the Saviour spoke-"that My joy may remain in you, and that your joy may be full"- carries with it spiritual strenth. Sorrow depresses, unnerves the soul; joy uplifts and fills it with courage. When a man rejoices in the Lord he is not easily hindered or dismayed; difficulties have no effect upon him. "Joy" is put between "love" and "peace" in the catalogue of the fruits of the Spirit, and he is "strong in the Lord" who possesses "the joy of the Lord.

11, 12. The people went their way-exhibiting remarkable docility in obeying the instructions, no part of which was forgotten, Because they had understood the words-a second reason for their obedience. God's word was no longer sealed to them; and though they were deeply grieved at the thought of their sins, their determination to henceforth obey the law led them to trust in the promises recorded for those who should "return" unto the Lord.

Letter from Rev. C. M. Pegg.

With the bright shining of the sun. we are reminded of the near approach of Spring. While it may not make our pain any less, because of our knowledge of other people's sufferings, it does make our North country more endurable in the Winter season, to learn of the severity of the weather in those sections, to which so many annually resort for comfort or health, in the far away South. We have had several sharp short cold spells during the few months past, which were quickly succeeded by very mild and enjoyable weather. When I read of the Sound steamer, Massachusetts, running on the rocks a little while since, I thought of the editor's experience aboard the Narragansett, in that dread-

ful night of darkness and storm, of which he recently wrote. The fogs, snows and fierce winds, have been disastrous to many vessels, along these ragged, rockbound northern shores. We have had some notable lecturers

among us during the season. Dr. Tiffany gave us a splendid discourse on the Yosemite, in which, the not least pleasant feature was the tone of reverence toward the God of all nature, which charac terized it. Dr. J. P. Newman had an audience with large expectation, to hear him, on Grant. I have not heard the first person speak praisefully of the lecture. It was a dear portion at \$90; and vastly better can be had at a tenth. the expense. Had some common place Methodist preacher wrought the folly of this great man, in ecclesiastical matters in New York, to the damage of Methodism, he would never have been invited to a Metropolitan church. However, under our equitable, impartial and socalled providentially administered system, it would still appear, some men, for some reason, can do to their advantage, what others would only do, to their ecclesiastical damnation. St. John, the Prohibitionist, spoke last Saturday evening. His speech was very good, but his party don't grow very rapidly hereabouts. God knows there is need enough of help from some source, to save the people and nation from incbriety. Whether this third party movement will do it, is still an unsolved problem. If the whole church of God were loyal to her Master, and were to measure up to the infinite possibilities under her command, in a very brief period, the whole country would be swept clean of this crime of drink, against God and humanity.

Mrs. Livermore of National repute, delivered in the main, a good lecture on a "Dream of To-morrow." Her starting point appeared unorthodox; for she represented Adam, to have been created such an innocent fool, he did not know right from wrong. It seems to me, God in furnishing a gardener for Eden, would supply a very skillful one, and the man he would appoint to name beasts and birds, must have had some sense, other newly born child. Again, God could ty, founded in 1712, which, since then, not have punished Adam so severely, if he had no power to know his right hand from his left. However, she had the courage to make a sharp attack on many of the evils of modern society, as the tobacco nuisance, the abuse of intoxicants, the case with which marriage unions are formed, the frequency of divorce, the applause of smartness in publie men, rather than goodness of character, and many other things which threaten the welfare of the race.

Very little has yet been done, during the winter, for the conversion of the unsaved thousands in this town. There are four Methodist churches, two Congregational, two Baptists, and two Protestant Episcopal churches in Norwalk; yet scarcely anything has been done for the salvation of the people, by the whole of them. Dances, theatres, card parties and whiskey hells have been going it, full blast; but God's cause languishes in the presence thereof. The worst of it is, these infamics are largely patronized by church going people. One prominent preacher was seen at the theatre; another went from his prayer meeting to a social dance, at the house of a parishioner; a church supper opened its bill, of fare with some girls dancing on the platform; and in a number of Methodist families, dance parties have been introduced. If Paul were here, would be not say, "It is high time to awake out of sleep." In the Garden of Methodism, it is to be hoped a better state of things prevails. In God alone is our sufficient help, in such times.

In the Methodist church, we are having some very excellent meetings, and are looking for good results, despite the blue pills or quinine is to take the juice worldliness of some.

South Norwalk, Feb. 18th, 1886.

We had hardly realized the fact that there were children among the missionaries, who accompanied Bishop Taylor to Africa, until the "grandma," to whom the following letter is addressed, handed it to us to read. It is such a good pictnre, from a child's point of view, that we give it to our young friends, sure that it will add to their interest in this new

NHANGUE PEPO, AFRICA. Dear Grandma:-I am enjoying myself very much. Yesterday we went to the Coanza River. It is a beautiful place; the high hills on both sides come down to the water almost straight, and we stood on a point that ran out a little way, and looked at the beautiful sight, -the steep sides of the hills and the many rocks and pools, and the Coanza, tearing and tumbling and boiling along amongst them. We go to school every day except Saturday. Mr. Dodson, from Maryland, is our teacher, and he is a very nice one, The Bishop and asked the one who was struck: has gone to Loanda, and expects to go to England via Lisbon, and come back in the Spring. We have a farm, and bananas and pincapples growing, and er. potatoes, and beans and such things, and are clearing land to plant more in the rainy season. The other night a herd of cattle got into our garden and ate some of the potato and bean plants, in spite of the two men there. We have fruit trees in front of our house, but the fruit season has not come yet. The Bishop held a district conference the last time he was here, and he gave me a nice Bible. We have some hens and chickens which Bro. Rudolph takes care of. Father goes hunting sometimes; there are deer around here, and hares and game. The natives hunt them too. They make a fire around in a large circle and drive the deer towards the circle and such then shoot them. Please write to me as often and as soon as you can. Your loving grandson, BERTIE WITHEY .-Heathen Woman's Friend.

The Biblical Institute of Stuttgart publishes some interesting Bible statistics of Germany. The leading Bible but to sit during the remarks that followed dainties which they could command. Send than that of a soft headed, undeveloped. Society of the land is the Caustein Socie- in The Cottage Kitchen.

has issued 6,350,000 copies of the sacred volume. The mother Society of Prumia has headquarters in Berlin, and since its establishment in 1814 has issued 1,596. 880 copies of the Bible and the 170 branch societies, 3,506,588 copies. The Stuttgart Society was founded in 1812, and has issued 1,651, 657 copies. In all there exists 26 Bible societies in Germany, not counting the branch associations; and also three agencies of the British and Foreign Bible Society. During the year 1884-85, the total number of copies of the Bible sold and presented by the societies of Germany was 515,062, and the total number since the work began in 1712, is 19,-914,316. During the last year, one in every 88 inhabitants secured a copy of the Scriptures, and the increase in the annual circulation of the Bible in the German Empire during the past ten years has been 120,000. The circulation of the Scriptures in the whole world since the beginning of the present century, is estimated at 200,000,000 copies, of which 120,000,000 are placed to the credit of the British, 50,000,000 to the American, and 30,000,000 to all the other Bible societies. During the past year, these societices together disposed of over six and one-half million Bibles .-Indepent.

The Medical Value of Lemons.

Most people know the benefit of lemonade before breakfast, but few know that it is more than doubled, by taking another at night also. The way to get the better of the bilious system without of one, two, or three lemons, as appetite craves, in as much ice water as makes it pleasant to drink with sugar before going to bed. In the morning, on rising, at least half an hour before breakfast, take the juice of one lemon in a goblet of water. This will clear the system of humor and bile with efficiency, without any of the weakening effect of calomel or Congress water. People should not irritate the stomach by cating lemons clear; the powerful acid of the juice which is always most corrosive, invariably produces inflamation after a while; but properly diluted so that it does not burn or draw the throat, it does its medical work without harm, and when the stomach is clear of food, has abundant opportunity to work over the system thorough-

"I Left her to God."

A Society in England has a school in West Africa for native children. One day a little girl in that school struck her school-mate. The teacher found it out,

"Did you strike her back?"

"No, ma'am," said the child.

"What did you do?" asked the teach-

"I left her to God," said she.

A beautiful and most efficient way to settle all difficulties, and prevent all fights among children and among men. We shall seldom be struck by others when they know that we shall not return the blow, but "leave them to God." Then, whatever our enemies do, or threaten to do to us, let us leave them to Him, praying that He would forgive them and make them our friends.— Uncle Henry.

THOROUGHNESS and consistency are the leaven of good housewifery as well as of stable character. To unite taste and true economy; to be content when the result reached is comfort and prettiness, with no incongruous streakings of splendor; to sound a keynote that shall bring the whole composition within the easy compass of the performer—this is to make the true best of one's self and the means at her disposal, to be honest and ingrain throughout.—"Nest-building

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Entered at the post-office, at Wilmington, Del., as

The Conference Stewards, how Shall They Administer?

Had the increasing liberality of our people, in responding to our appeals in behalf of Conference claimants, already reached the point of fully meeting them, there would be no special occasion to raise this question. But so long as there is a deficiency, it seminently proper to determine equitably upon whom of the worthy recipients, this deficiency is to fall. The law of the church refers the decision of each claim to the respective annual Conferences; in some of which, if not all, the determination of the amount is practically left with the Conference stewards, as the Conference committee on the subject. Hence it is that we ask, how shall they administer? how shall they exercise their large discretion? For beyond the merely formal reference of a case to the stewards, the Conference seldom has anything to do with it. There is indeed, a formal vote adopting the steward's report, but like some elections we wot of, the vote is

occessarily all one way. We accord all due honor to the excelent brethren, hay and eleric, who wres-Se with the problem, how to make fifty cents on the dollar, pay the dollar in will; or, to put it without the figure, how to assist each claimant in obtaining a comfortable support, when they have not the funds to provide such aid. Our inquiry is in their interest. Shall they administer the money placed in their bands strictly as relief to necessitous cases, or may they have some leeway, and award it as a pension, for honorable and long-continued service? The latter view is adopted to some extent among cur Wesleyan brethren; but with us, begislation, and our appeals to the people have been largely, if not entirely tion by the assurance that in this way, along the old line of necessary support; might secure material help, in the erecawards, to retired veterans, who were not constances, which are very embarrasslog; but so long as we plead for the jour vidow, the destitute orphan, and the worn-out preacher, who have no other means of support; and so long as the responses are not sufficient to meet such demands, it seems to us, not only a wrong to these needy ones, but breaking faith xith our people, to divert their contribations from those for whom they were solicited. While the thrift, economy and self-denial, by which a brother may lay up a little for a rainy day, and the industry, by which he may help himself a little, are worthy of all praise, they constitute no claim on electrosynary any such means of support.

fa tight distribution of them, accord- cation.

ing to their strict intent, is an essential Protestants who do not Protest. Peninsula Methodist, condition of success. In a ministry of over thirty years, the only serious hindrance we ever met with, in raising any reasonable assessment for Conference claimants, was the charge that the money was given in some cases, to persons who were not needy. We hope that few persons are to be found in any of our churches, who are willing to withhold liberal contributions from the needy families of the deceased, or disabled "ministers, by whom they believed," because of any evitable or inevitable mistakes in distribution.

As a special safe-guard, every quarterly conference, within whose bounds a claimant may reside, is required by the Discipline, to appoint a committee, whose duty it shall be, to estimate the amount necessary to assist such claimant in obtaining a comfortable support, said estimate to be forwarded to the Annual Conference for its action. If such committees do their duty faithfully and all concerued, who know the facts in the premises, will give the stewards information, we are confident the mistakes in distribution, will be reduced to the lowest minimum, attainable in this imperfect state. With full confidence in the integrity of the administration, among our people, and faithful zeal on the part of pastors, we are confident the full apportionment can be raised every time. While all who are in need, have a claim upon us for sympathy and help, the Lord's poor, and especially the poor among those, He has sent forth to preach His gospel, have a special claim upon their believing brethren. Let us hear the conclusion of the whole matter "Blessed is he that considereth the poor the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." "He that hath pity upon the poor, lendeth unto the Lord; and his good deed will be pay him

We take pleasure in calling attention to a small volume of 70 pages, prepared by Rev. A. Chandler, of the Wilming- of the French Huguenot stock, and emiton Conference, issued from this office, price 50 cts. Its title is "History of the Churches on Delmar Circuit, Wilmington Conference, M. E. Church." The history of "Moore's Chapel," now called "Mt. Pleasant," the oldest on the circuit, is first given, with a characteristic preface by Rev. Adam Wallace, D. D., in which he tells us that the history up to the year 1863, was the work of Rev. Elijah Hitch, an honored local preacher, who was intion of a new church, to take the place our itinerant General superintendency," fruits of this evangelistic work, was the difficulties of the situation, or the of the venerable structure that had been we have felt at liberty to locate the force of circumstances, may have built in 1781, after a plan drawn by official residences of our Bishops, at cergiven a part of these funds, as pensionary Francis Asbury, three years before he tain important centres of population and was Bishop. We regret that the name influence. This certainly is a step toaccessitous. There are nice points in- so fragrant with blessed memories of ward the diocesan plan. In some sense, colved, and questions of delicacy, as to early Peninsula Methodism was not re- the Bishop, whose official residence is in inquirug into the claimant's financial cir- tained. Bro. Chandler has, with the California, has jurisdiction over our Pacific permission of the author, reprinted Bro. | Coast, as none of his associate Bishops Hitch's sketch in his volume, and car- have. In the report of the anniversary ried forward the history to date, closing of the Freedmen's Aid Society, some with a list of the preachers, who have had months, ago in the Christian Advocate, charge from 1781, when the society was among the speakers named are Bishop organized to 1885, among whom may Warren, of Denver; Bishop Mallalieu, be found the names of not a few who of New Orleans; and Bishop Walden, were giants, in those days. Interesting of Chattanooga. Is this a straw blowsketches follow of Union, King's (now ing in the same direction, or is it called Hepburn), St. Georges, and Delmar churches, with several letters from Bishops could say, "no pent up Utica surviving pastors. Bro. Chandler tells us in his preface, that his object in preparing the book, was to collect and preserve the historic data that must be otherwise lost, and also to secure some needed fands given for those who are without aid for building a circuit parsonage. We hope there will be a large and rapid sale, We greatly desire to see these funds both for the sake of the book itself and uses these words of earnest deprecation, of 200. The belfry was enlarged and

It is not an unusual thing to read of requiem masses being celebrated in Protestant Episcopal churches, for the repose of the soul of some dead person. Here in Maryland, the tendency with our Protestant Episcopal friends, seems to be "higher and higher" in churchism. "And so we went toward Rome." The children are journeying homeward.-Bultimore Baplist.

When Martin Luther broke with Rome, he and those who followed his lead, were called Protestants, because they protested against what they denounced as fatal errors of doctrine, in the teaching of the papal church. When Henry the Eighth of England, espoused the cause of Reformers, he broke with Rome, because the Pope would not sinetion his repudiation of his marriage

Bishop Mallalieu. In our sketch of the President of our Conference, hurriedly written for last week's paper, we regret to find an important inaccuracy. His conversion, instead of occurring at the age of twentytwo, was his happy experience before he was twelve; while he was walking in the fields, about ten o'clock at night, Sept. 15th, 1840. His parents, John and Lydia Emerson Mallalien, were members of the Congregational church, and to their faithful religious training, is doubtless largely due the early turning of their son's steps to the testimonics of the Lord. They both joined the Methodist Episcopal Church after their son Willard had done so, and lived honored members of the same, until, at the ripe ages of 87 and 82 respectively, they departed, to be forever with the Lord. The Bishop was one of their ten children; eight of whom are

still living, and members of the Church. Mr. Mallalieu graduated in August 1857, and in November following, began to preach under direction of his Presiding Elder. Among his college classmates were Hon. Wm. II. Sation, of Philadelphia, Judge R. F. Crowell, Washington, D. C., Rev. Dr. A. D. Vail of New York, and Revs. Jno. Peterson, and D. H. Ela, D. D., of New England Conference. The Mullalieu family were, grated to this country about the beginning of the seventeenth century. The well-known family of the same name in our Peninsula, is a branch of the same

A New Departure.

In contrast with the times of Bishop Asbury, when our Episcopal Headquarters were in the saddle we have provided in these later days, quadrennial residences for our chief pastors. While we are forbidden by our church constitution only an editorial fancy? Heretofore, our contracts our powers; the whole unbounded Cuntinent is ours." But the above, smacks strongly of contraction.

Child Converts.

Presiding Elder Wilson, in closing his

with the peroration, and there were m children among them.

We add our heartiest Amen. No less distinguished and successful a pastor than Spurgeon, testifies that of all the converts he has received into the church, those converted in childhood have proved most satisfactory, and not one of them he has had to exclude. The most of the active and consecrated workers in the Church to-day were born again in early childhood. It pays well to look after the little ones; to lead them early into the fold, and to tend them, wisely, lovingly, and faithfully, after they are in. The prophet Isaiah seeks to comfort Zion. "afflicted, tossed with tempest," by assuring her, "all thy children shall be taught of the Lord, and great shall be the peace of thy children." Let us spare no pains to get them all into the Sunday School, and all into the kingdom, where they may "grow in the knowledge and grace of our Lord and Saviour Jesus Christ. On the wise religious training of the of the children and their carly conversion depends the ultimate triumph of the Gospel, more than upon any other work the Church has to do.

Elkton Churches.

In our editorial last week, on the seat of the Conference, it was stated that no church building was erected in the town, at the time when the first society of Presbytereans was organized. This we learn is not correct. A deed was executed by William Alexander and Araminta, his wife, June 1st, 1741, conveying to Robert Lucas, Zebulon Hollingsworth, Thomas Ricketts, and Robert Evans of Cecil Co., Md., and David Barr of New Castle Co., Del., one sere of ground upon which to build a meeting house, "convenient for people assembling to worship God, and hear his Word preached; and for the use of such ministers of the Protestant persuasion or religion, and particularly the Presbyterian ministers as shall from time to time attend there to preach and officiate in the service and worship of Almighty God." Upon this lot, it is said, a wooden building was built, the same year, and regular preaching maintained for nineteen years, when the church was declared vacant, the congregation consolidated with the Pencader church; and after three years' non-occupancy, the entire property reverted to the donors, in accordance with the terms of the deed. Except occasional services, there was no farther attempt to organize a Presbyterian church in Elkton for seventy two years. In 1832, a four days' meeting was held in Elkton, under the direction of several eminent Presbyterian divines, in the Protestant Episcopal Church.

The Rector, Rev. Mr. Reese, and his vestry, not only kindly offered their church for the purpose, but also cordialto do any thing to "destroy the plan of ly united in the services. Among the in May 1833, and the erection of a house of worship, which was dedicated January 21st, 1834, Rev. Hugh Hamill, first pastor. The present fine brick structure, was built in 1874. Our Presbyterian brethren have recently built a neat and comfortable dwelling, for their popular young pastor, Rev. R. W. Beers.

For the above interesting facts, we are indebted to the courtesy of Mr. James T. McCullough, in furnishing us with a copy of the pamphlet containing a report of the semi-centennial Anniversary held May 3, 1833, as also a copy of Rev. W. W. Heberton's history of the church.

In response to our inquiries, Rev. Wm. Schouler, rector of Trinity church, has very kindly given us information relative to the Protestant Episcopal Church in Elkton. Mr. Schouler says, "our church building was creeted in 1861. during the rectorship of Rev. Richard H. Waters. It is of dark stone with essay, on the instruction of children, brick trimmings, with a seating capacity who publishes the results of his meeting in memory of the late Henry B. Wirt of the race for prohibition?

Elkton. The Parish Rectory stands on the adjoining lot to the west of the

The Roman Catholic Church was church." built in 1850, the corner stone being laid by the late Mr. Eccleston, Arch-bishop of Bultimore, and brother of Judge Reeleston of Md.

"RATHER BEAUTHOSE (LLS WI: HAVE, THAN FLY TO OTHERS THAT WE KNOW NOT OF."-We were reminded of this sentiment of the bard of Avon, as we read one of our corrections, in our last week's issue. Compositors usually advise against attempting such an achievement, unless the mistake is a very serious one. In disregard of such sensible counsel, we tried to set bro. VanBurkalow right before our readers, by replacing the phrase "our great exegete," with what our brother wrote-not one great exegete;" when lo! we are made to say. enot one great regete." Of what that means, we must confess our ignorance.

Bishop Taylor's graphic narrative of his great work in planting mission stations in his large diocese, will be found intensely interesting; the remainder, is if possible, more so. What a picture for an artist-the bishop lean, hungry and tired, breiling his steak on a wooden fork over a fire of coals, beneath the evening sky of that Dark Continent, surrounded by his dusky skinned flock, and his devoted fellow laborers!

The article on "Conference Appointments" in our last issue was by a correspondent, though no signature was appended.

Letter from Harrington, Del.

The pages of another year are written: Conference is upon us; and the reluctance of pastor and people to part is self-evident, but made the more tolerable by the expectation of meeting again. where partings never come, and the hope that the fortune wheel of itinerancy has even greater good in store for us, for

During the pastorate of Rev. G. W. Burke, about fifty members have joined us by certificate, and probationers swell the ranks to one hundred and twentytwo, such as, it is hoped, shall be eternally saved. While we are sorry to note the absence from church of several young men of great worth and promise, who could be of great service in the Master's vineyard, can we wonder at it, while three whisky hells and numerous secret rendezvous for card playing, and other questionable places of attraction to such. stand with myiting portals, open every day of the week, Sunday not excepted? God sare the young men of Harrington, and save them from shipwreck of their

The Sabbath-school, with Bro. Lucien W. Betts, as superintendent, is assuming ery promising proportions, with an average attendance larger than for many years past; good attendance of officers and teachers, good collections, and many attractions for the little folks. All are combining and laboring to make the school effective in bringing the youth safely into the fold of Christ.

We are sorry to chronicle the death of sister W. D. Meredith, who leaves three very interesting children to mourn the loss of an amiable and loving mother.

The reminiscences of Rev. Dr. Wal lace, are most interesting and attractive as calling to mind to many of the read ers of the Peninsula Methodist many pleasant recollections. Let then

It is said that there are seventy-two newspapers in Texas openly advocating prohibition of the liquor traffic. Putting this and other facts together, notably the prohibition victory in Atlanta a fer weeks ago, doesn't it begin to look as i We greatly desire to see these funds both for the sake of the the sa

Conference Aews.

Wilmington District .- REV. CHAS. HILL, P. E., WILMINGTON, DEL.

Newark, Del., T. H. Haynes pastor. A friend writes us under date of Feb. 24. In a few days more our pastor will leave for Conference. Mr. Haynes has greatly endeared himself to the people, and they part with him and his family with re-Inctance at the expiration of his three years pastorate. During his term, there have been many changes for the better in this charge the church has been quickened, with two good revivals; our house of worship has been greatly improved in the matter of comfort and appearance. His people pray that he may have even greater success in his next field of ministerial labor.

A grand closing day, in the M. E. church North East, Md., T. S. Williams, pastor Whether it was due to the faithful labors of his predecessors, to the present pastor's quiet but persistent work, to the presence of of the accomplished President of Delaware College, or the large circulation hereaboutof the PENINSULA METHODIST: whether to one, or all of these varied agencies for prepar ing for a good harvest, the fact is, we had a large ingathering last Sabbath. Rev. Dr. Caldwell preached in the morning to the delight of his congregation, from the words of Christ, "the field is the world;" after which a collection was taken on cards. In the af ternoon, the Sunday School held its anniversary. Recitations by four little ones, and addresses by Dr. Caldwell and the pastor. with singing interspersed, afforded pleasing entertainment to the large company.

A skeleton ladder appropriately decorated had been raised on the platform with Dr Butler's new book—"From Boston to Bareil ly and Back," placed on the top, to be given as a reward to the class which should report the largest amount collected, since the last monthly meeting. As each class was called, its offering was presented in the form of a decorated, ladder, round which was placed in position on the frame. When completed, the ladder was not only beautiful to view-but of precious value-the offerings for the month amounting to \$73.82. Many of the classes did well, the two highest giving \$15, and \$15.25 respectively. The pastor's Bible class reported \$30.03 collected during the year, and thus bears the banner for that period, though it was distanced a little by another class in the last race. The entire contribution by the school for missions amounts to \$151, which with \$14, the collection in the church, makes a total of \$165; for ty dollars beyond apportionment, and placing the charge beyond the million dollar line. Not only is this the largest missionary contribution ever made by this church in any one year, but our pastor is able to report every one of the other benevolent collections fully up to the apportionment.

Rev. Dr. Caldwell preached another excellent sermon at night, taking for his theme "Putting off the old man, and putting on the The Doctor's valued services were rendered gratuitously, so that they entailed no discount on the collections.

Bover District-Rev. A. W. Milary, P. E., HARRINGTON, DEL.

A Missionary Report

The M. E. church, Dover, Del., reports 8470 to the Parent Missionary Society, and \$75 to the Woman's Foreign Missionary Society, The Spencer Band composed of a few little girls, raised nearly \$100, last year, by a fair, &c., to support an orphan, in school in Japan. They purpose holding this Spring, another fair. So far they add \$5.00 to the Woman's Auxiliarly, making the total contributions of our church to missions this year, \$550. This is more than \$1.00 per member. These are advances over previous years, and we think, is doing pretty well for a church, that within two years, has expended over \$6000 in repairs, and contributed over \$3200; exclusive of Mr. Chas. Wharton's Legacy of \$2100 to the Conference Academy. But very few persons gave as much as \$10 to the Parent Society. The facts show that the generation now in the Sabbath-schools are more interested in missions than were or are their fathers; and that a original Woman's Society is a great stimulant. Wherever one exist, it arouses the attention vigorous of the people to the whole subject thus directly aids the Parent Board; for in every charge, it is more apathy, than want of ability, that brings forth small contributions. ALBERT COWCULL.

The W. C. T. U. of San Francisco, Cal. have issued an address to the pastors and members of churches throughout the state, calling their attention to the great increase of intemperance, especially among the young.

District.

REV A. WALLACE, D. D. No. 50.

I supposed when closing my last lefter, that this one would open with the Conference of 1858, which was held in Easton Pa, and was one of the most exciting I had attended, on account of the controversy awakened over an anti-slavery book, just then published as an auto-biography by Rev. John D. Long. I will reach that point presently, but must return to Georgetown once more.

While the editor, as intimated last week, seems so careful about putting a strain on my "vanity," by wisely keeping in the back ground those "expressions of appreciation from all directions," in regard to what I have written, he may not have considered the possibility of people writing directly to myself, and that some of these stray "commendations" occasionally turn up in my own mail. If I have any vanity left at the age of 60, and it should be tickled for an instant, there is enough in the line of deficency to counterbalance the afflatus; just as I used to feel in my early attempts at preaching. when the sermon was over, and the opportunity had fled, I suddenly recalled the many fine things I had forgotten, and became so thoroughly ashamed of myself that I was kept in a healthy state of humility most of the time.

But, these communications from old friends please me, when they represent that others are helped and blessed a little as they follow my narrative, and find that they themselves were actors in the scenes of a generation ago, which I am trying to describe. I had a fellow laborer, in the neighborhood of "Unity," now Rev. John W. Poole of the Wilmington Conference, who has been kind enough to send me recently a number of reminiscences; and among them, some allysion to the remarkable strength of character possessed by his own godly mother, and the tireless devotion in church work and benevolent zeal, of that most exemplary sister in the Lord, Miss Mary Anne Lacey. From the first day it was my privilege to meet her, through the mutations of many years, I never knew her to falter, at any sort of duty or responsibility which contemplated the good of others. The Sunday school was fostered by her ceaseless love and supplied with good literature out of her limited earnings. The church itself was largely indebted to her public spirit, for its material improvement, and religious prosperity. She taught school, visited the sick, never failed at week day preaching, and sustained the ministry with a degree of self-sacrifice, I have rarely seen equaled. Most of her cotemporaries have gone the way of all the earth; yet, always herself feeble, I learn that she is still on this side the river. How many grown up men and women there are in Sussex, who are indebted to her for their education, and earliest religious impressions, it would be difficulty to estimate: and so of the scores, she has helped to reach a home in heaven

to the beloved Bishop, Gilbert Haven, some miles, away to stop all night waking when the time to cross over comes, to exclaim, "There is no river here!"

If these pages were to be devoted to a series of biographical sketches, or simple pen picturings of saintly lives which still Spanish quarter, at that time only worth inger to bless the world, how many I could call up from the old Snow Hill try stores! Imagine my amiability that District! It maybe that I am running night, as I lay awake and watched for too much on the frivolous or ludierous the morning, to make myself scarce in side of life, as its phases come back to, such a region of country. I met the man

before I ask my readers to accompany me to the next Conference, and then to him, I said "this was all." "Well" said inv next appointment, which happened to be Salisbury Md.

Unless my old friend, Kendall B. Wingate of Georgetown, is very much changed from what he used to be, I think a Methodist preacher never met gard to his prospective wife, replied, "I'll with a firmer friend than he: only, if do my endeevor!"

Here and There on Snow Hill there was any difference at all in the matter of disinterested kindness, his good wife exceeded him.

> Kendall and I had some adventures which however, he could probably relate better than I can, I used to call on him to accompany me to country weddings, to help enliven the company, and sometimes to take my place at carving the turkey. One of these events had a singular sequel. If it was fun for him, like the fable of the boys and frogs, it was nearly death to me.

I had been invited to solemnize a marriage several miles from town, and asked him to jump into my carriage, and take a refreshing bit of a frolic with me. He consented, but proposed that we should have supper before starting. scouted the idea. Supper! Why, said I. we shall have a sumptuous wedding-banquet; come along. He had his misgivings, but we started, and in due time reached the appointed place. The company had gathered, but the couple and their attendants were slow in getting ready for the ordeal. At length, arm in arm, the party up stairs shuffled down and duly ranged themselves before the minister. He had by frequent practice become an adept in giving the ceremony its proper emphasis; and hands were joined, vows exchanged, and the final benediction pronounced.

This was the juncture at such times, when if some one did not get off a bit of pleasantry, or tell an anecdote, the company relapsed into painful restraint. So we did our best, like Oliver Goldsmith's village school-master, to "make the laugh go round." Right merrily passed the evening hours, until Kendall and I became as hungry as a pair of belated hawks. Yet there was no sign of the roast turkey, baked meats, bride's cake, and the other "trimmings," my fancy had painted before leaving home.

It was getting late, and we were about to go, but received a significant wink, to wait a little longer. We waited, and in came somebody acting in the capacity of groomsman, with a pound of eardy on a dinner plate. He gravely passed round, and each of us took a piece, then hastily said "good-bye," unhitched our patient horse, and had hardly gone out of hearing, before this same Bro. Wingate set up a laugh that must have startled the birds of the night, as we jogged homeward. I forget whether the parson received any fee, but after binding my companion in distress to secrecy over the attair, it still got abroad, and next morning we were besieged for pieces of bride's cake or candy to dream on, by some of the unsympathizing youngsters of the town,

I fared still worse one rainy night, when I bad to drive all the way from one of the most commonplace weddings, I ever had the honor to attend. There were no guests, no waiters, nor any enthusiasm: and all the refreshment I was offered was a ginger cake, that had been depreciated by too much cooking. When I think it will occur to her, as it did | I drove off in the rain, and found a place the people up to let me in as soon as I obtained a light, and unwrapped the fee which was folded in a piece of news paper, I discovered it to be a smooth sixteen cents in the currency of the counsome weeks afterwards, and told him I One or two of these I must refer to thought the package he gave me contained a gold piece, but showing it to he, that was all I had, but say nothing about it, and I'll do better next time."

I doubt whether even in purpose, he was quite equal to another man, who when asked the series of questions in re

Letter From Rev. J. S. Cook.

Dear Bra. -The assembling of the Wilmington Conference in Elkton, Md., this week, will be an event in the community, and in the history of the church there, which I am sure they will not be slow to appreciate. I feel guaranteed in predicting for the Conference, not only a hearty welcome and pleasant entertainment, but the opportunity of making a favorable impression to our Church, and its work throughout the Conference territory

Having served that charge as pastor in 1859 - 61. I am all the more interested; and certainly would love to visit the friends who survive, during this Conference season. As this is impracticable, I may at least send greetings to those who were fellow laborers with us in the church, and to the ministerial brethren with whom we held counsel in We deem it at least pardonaother years. ble to re-call some of the incidents of that

Having received my appointment from Bishop Scott at the Conference of '59, whose session closed at 11.30 Friday night, we entered upon our work the following week. While on the way to Elkton, I must confess to some serious exercises of mind, with no little misgiving as to the future, sure of but one thing; namely, that I intended to put under contribution, my best energies, in the interest of that charge. But now we have arrived at Elkton. Bros. Wm. Torbert and F. A. Ellis, H. Vanderford and T. C. Crouch, were awaiting us, and after words of warm welcome, escorted us to the house of Bro. Torbert, who with his kind family extended to us every christian courtesy; and really 1 began to be ashamed of my misgivings. due time we were installed in the parsonage, home, as falls to the lot of the most favored itinerant Methodist preacher. The considerate kindness of that people won our hearts and remains to-day among our pleasant mem-

Our pastorate was inaugurated under favorable circumstances. The Lord gave us access to the hearts of the people, and we soon had their co-operation and sympathy. in our plans of work in the Sunday School and in all other directions.

Among the most important measures for consideration, was the acknowledged want of a new church building. This had al ready engaged the attention of the trustees and my predecessor, Rev. H. F. Hurn; but the project seemed to have been abandoned So we began anew its consideration. official brethren, a body of discrete men whose judgment commanded respect, came to see that to "rise up and build" be a service well pleasing to God, and would put the church in that position before the public, to which its culture and intelligence entitled it: as well as provide better facili ties for the congregation and Sunday School Suitable action was taken, a committee appointed, financial plans adopted, building lans considered, and several available lotexamined, until July 11, when the trustees decided in favor of the lot on which the edifice now stands. This lot, valued at \$1500 was owned by our sisters, Miss Martha Annand Miss Jane Torbert, which they most generously presented to the trustees. The contract was soon awarded, and the work proceeded without unnecessary delay, under direction of Wm. Torbert, F. A. Ellis, W. II. Eder, J. S. Crawford and the pastor, who were the building committee. The corner were the building committee. The corner stone was laid October 11, and was an We had en gaged the services of Revs. Wm. Barnes and H. F. Hurn. farmer parts F. Hurn, former pastors, and the celebrated Peter Cartwright, besides Rev. Wm Urie, Presiding Elder of the District. The committee went at the appointed time to the depot to receive our guests. Our surprise may be conjectured, when not one of the three brethren arrived, who were expected by that train, but instead, an intimation that they could not come. As another train would arrive in time for the service, I dispatched a telegram to each one, urging them not to fail us, as the occasion was im portant to the church and my personal integrity was at stake. I went to the next train with some hope, but a good deal of fear and tremb ling. This train brought Bro. Barnes alone, home to a farm beyond Zoar meeting who immediately, in his characteristic man-house, to perform a similar duty. It was failed to come, I feared he would also; when looking into my face, he said "brother, did I say that Bro. Urie or Bro. Cartwright permitting, I would come?" I replied no; you said Providence permitting you would come. "Well" said, he "Providence did permit, and here I am." As we walked along the street, some people thought Bro. Barnes was the veteran Cartwright; one man said "I know him by his bushy head." While we were well provided for, I was not a little chagrined, at the attitude of the case, in the one direction referred to. The honr of service had now arrived, the

concourse of people was one of the largest ever assembled in the town. Rev. F. Hurn and W. Barnes delivered addresses of great eloquence and appropri ateness. Rev. Chas. Karsner followed in a decidedly effective address; he said, that while he was pleased with all the exercises. yet he sympathised with the audience, in their disappointment, in not seeing Peter Cartwright; he thought the next thing now to do would be to tell them how Peter Cartwright looks, and what he would be likely to say, were he here. He then gave in an excellent word picture, a striking likeness of the veteran preacher, and related a number of his anecdotes. The people were much amused and deeply interested. Rev. John McKim Duncan of the Presbyterian church, and Rev. J. A. Brindle and J. L. Hysinger of our own Conference, participated in the services. The pastor laid the corner stone, and about \$600 were contributed to the building fund. This occasion intensified the general interest in the enterprise, and served to strengthened our hands for the We were so favored in the weather, that the building was enclosed before the severely cold weather was upon us;

It is due to our brothren to say, spring. It is due to our brothren to that in all the progress of this work. most complete harmony prevailed in all our conficts. I believe that the Lord made this material work the means of spiritual blessings to our people. Every interest was carefully looked after. Our public congregations and social meetings who in obedience to His word, who said, "Go forth in my vineyard," gave to the enterprise their best wishes, and endeavors. After contemplating the material structure, our hearts and efforts were concentrated on building up the spiritual house, and we vere soon favored with a most gracious revival of religion; whose far reaching influence, we could not overestimate. Some 60 ersons were converted, and united with the church during the winter; indeed we had 57 probationers to report to the Con-For this and all the good pleasure of the Lord toward this dear people, we join them in profound thanksgiving.
Yours Truly, J. S. Cook.

Yours Truly, Bristol, Pa. Feb. 27, 1886.

Letter from Rising Sun, Md.

DEAR BRO. THOMAS:--My pastoral erm of three years is closing pleasantly. It has been a term of prosperity both to pastor and people. My health, somewhat impaired when I came to this healthful place, is now strong and vigorous. Peace and harmony have prevailed among us; and the people seem to be growing in spiritual life, as well as in Christian liberality. At our last quarterly conference the stewards paid up the pastor's salary in full. This is the first time in the history of the charge, that this has been done so promptly. Our collections are all up to apportionment and some beyond. In our missionary collection we hope to pass the million dollar line. The demonstrations of love and kindness by the noble people of this circuit, have been neither few, nor far between, nor yet of a meager character. Besides large and frequent additions to our larder; valuable presents of wearing apparel for our tadies have been given, with articles of silver wear for the table. Thursday of last week, some eighty kind friends came to our home with beautiful presents; among them a well-filled purse forthe pastor and his wife; Bro. C. Wilson making a neat speech on the occasion. The next day the young people similarly favored my niece.

A well furnished parsonage, and a warm-hearted people will welcome the brother who shall be appointed to Rising Sun circuit. I wish him as good a time as I have had.

JOSEPH ROBINSON.

When a man prays for temperance aml votes for whiskey, on which side is

MARRIAGES.

WHITE-CONAWAY.-On Feb. 24th, 1886, by Rev. J. Warthman, J. K. Polk White to Kate Conaway, both of Federalsburg, Md.

BOULDEN-OROSE,-On Feb. 17th. 1886, at the residence of the bride's father, by the Rev. T. A. H. O'Brien, William H. Co., Md

Stockholders Meeting.

A meeting of the stockholders of the Wilmington Conference Academy, will be held at the M. E. church at Elkton, Md., on Saturday, March 6th, at 10 o'clock a. m., for the purpose of electing four trustees to serve for eight years.

C. H. B. Day, Sec'y.

H. ARTHUR STUMP ATTORNEY AT LAW.

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arship, \$6.25 a year; to sons of ministers, free, Expenses of living exceptionally low.

The Preparatory School, by giving exclusive attention to the requirements for admission, saves time and cost in preparing for College. For Catalogue, or desired in-formation, address

J. A. McCAULKY, D. D. President.

The Stanford University.

BY RIV. 3. P. NEWMAN, D. D.

I was in Washington, with Mrs. Newman, for a week. By special invitation Stanford. We were there for the "communion of saints." With all their cares incident to immense wealth, high social position, and official duties, they permit ble of a population of ten millions of nothing to molest their "sweet hour of prayer." On each morning an hour is consecrated to family worship. The Senator would read some chapter of Scripture, I would expound the word of the Lord, and then call upon His Holy name in prayer. In their private devotions their favorite author is Thomas a Kempis, who searches the heart of man as with the candle of the Lord; and their chosen hymnologist is Charles Wesley, who, more than any other sacred poet, sings "what oft was thought but ne'er so well expressed."

The death of their noble son " brought life and immortality " to them. He had not reached his seventeenth year, yet he was a marvel in mind and body. He was a messenger of God sent to them after a wedded life of eighteen years * * * To have purchased the materials for a museum of antiquities and of modern art, to have labeled each article, and to have written a descriptive catalogue of the whole collection, is at once the indication of an extraordinary intellect and the prophecy of a wonderful manhood.

On the night of the day when young Leland died in Florence, on the Arno. the father's grief was supreme. But in that hour of his Gethsemane, there flashed across his mind a great and beneficent thought. On his favorite Palo Alto, there rose before him a university in all its appointments and in all its benefits to untold generations. Like a vision of mercy it floated through his imagina-

Such is the origin of the proposed university, and the day after the funeral. Governor Stanford publicly committed himself to the enterprise. Mrs. Stanford is no less enthusiastic in the consummation of the noble purpose. Twenty millions of dollars have been consecrated to this end-the most magnificent gift, ever made in our country, for the endowment of an institution of learning. The location selected is Palo Alto, an hour's ride from San Francisco. It is as charming as an English park, and consists of seven thousand acres. The board of trustees has been created and the transfer of the property made. It is to be a university proper, with academic and collegiate departments, and a school of technology. There will be a post-collegiate course, and the alumni will have the advantages of university lectures and degrees, Provision will be made for original investigation and experiment, and we shall no longer be compelled to learn, s-could! handed from the schools of Europe. Around this intellectual centre, families will settle, for the education of their children from the inception to the consummation of scholarship. Therein woman will be the equal of man in the privileges and honors of graduation.

When the bill for the erection of the heard of trust was before the legislature of training the young. Here is a grand er California, the Roman Catholies field for heroic service. Our Missforced a non-sectarian amendment, that it Rome could not have the control, Protestantism should not. But the bill provides that therein shall be taught the existence and sovereignty of our ben- Conference passed a very complimentary bility to Him; the immortality of the Sharp and her work among the Kroo drank nothing that day, He was, neversoul, and the future consequences of hu-tribes. She is doing a noble work theless, a maniac from the use of licensed man action; the fundamental principles among that people, at her own expense, strong drink, and, as his poor wife testiof co-operation in the industrial pur-country. The Conference resolution drinking."- Lochange.

within the next two years students will be admitted. It is a serious question in some minds, as to the effect of this great university upon the existing colleges of California. My opinion is, it will stimulate them, and not absorb. we were the guests of Senator and Mrs. They will be its generous feeders. Its alumni will con e from all those States and territories westward from the "father of waters," from California, capapeople; and from Japan and China .-Zion's Herald.

Stirring up the Saints.

We make no assertion, only a suggestion. Our Missionary Secretary and Treasurer are men of learning, culture, intellectual force and activity. They are estimable men, in every sense of the word We have known them from their comparative boyhood, and known them only to respect, honor and love them. But really we would be delighted to hear of their making appointments, here, there, yonder, all around and over the Conferences, delivering missionary addresses, stirring up the preachers, making collections, and advancing the interests of the Missionary cause generally. And we will be still better pleased to hear of Bishops pursuing a similar course. We do not mean attending Annual and District Conferences only, but making a specialty of this work, doing a special work for a special purpose and in view of a special end. No disloyalty nor disrespect in this; only an intense zeal for the success of the great work .- St. Louis Advocate.

A Voice From Africa.

Through the kindness of Miss Mary A. Sharp of Monrovia, Africa, we have received a copy of the minutes of the Liberia Annual Conference, Bishop William Taylor presiding. This is the most suggestive document on the Dark Continent, that we have recently seen. The number of ministers is thirty. There are twenty eight churches, valued at \$13,957, averaging about \$500 each There are but two parsonages, valued at \$465. The membership, including probationers, numbers 2,503, a very slight gain in twenty-five years. Number of the Sunday-schools, twenty-nine, scholars of all ages, 2,212. The report of the benevolent collections and ministerial support exhibit a weak and discouraging state of affairs. There were but two benevolent collections taken among all the churches: For Education \$4.00, for Missions, \$9.26. The entire ministerial force of the Conferonce received during the year but \$1,760, not quite an average of \$50

There are certain opposing jail. ion. influences at work in Monrovia, that greatest care. The most hopeful sign in regard to the work is the fact, that they seem thoroughly alive to the importance ionary Board in New York has promised to send them Rev. Mr. Nelson and wife to take charge of their Seminary,

We notice with pleasure that the effecti Creator, and man's accountar resolution in regard to Miss Mary A. of our Government; and the principles aided somewhat by friends in this suits of life. And in connection there- closes with this sentence: "She is doing with there will be "the church of the a great and good work, and we comuniversity," wherein the Bible will mend her and her good work to all The hope is now entertained that I Advocate

The Pacific Conferences are building in San Francisco, Cal., an Episcopal parsonage, probably worth \$10,000. They expect to have it ready for Bishop Fowler's occupancy, when he returns from Europe next summer. After Bishop Fowler has spent one or two quadrenniums in the lovely land of The Golden Horn, won't some of his colleagues envy him his happy home? Why wouldn't it be a good plan for the Atlantic, once or twice in a lifetime, to exchange with the Pacific, New England with the sunny South, and the center with the utmost pole? Why would it not be consistent with that pure itinerancy which we hear described for our comfort in every Conference, for our Bishops to alternate in their residences? If the average Methodist pastor may continue too long in one charge or in one city, may not this be true of a chief pastor? He might unconsciously and unwillingly become too potent in the local Methodism of the place. Changing occasionally would also bring new men and new measures to new places -an unspeakable blessing in our system -Bultimore Methodist.

Bishop Capers to His Daughter.

(Written on her twentieth birth-day,

"I cannot mistake, my very dear daughter, why on this particular day, I should find your album on my desk. The joy of your birth, blessed be God, has its place still in your birth-day; and the cause for joy in this day is to the past, as your age is. I might wish much for you which you have not, nothing that you are not. Years to come (God grant you as many as shall be good for you) may, possibly, perhaps probably, bring you many trials with their how unknown changes. I have no fear that you will ever deserve evil; and I pray our God and Heavenly Fathef will | guard you from misfortune. Be not sad before the time; and let what will come, take prayer with it. Let your heart consult your head, and both, common sense, before you entertain a proposition of marriage; and whatever you do, never marry a low-bred man, because he is religious, nor any man at all, who is not religious. And while you live, and in whatever state or circumstances, remember that nothing thrives beneath the sun without cuitivation. Many, many blessings on you, my dear daughter, who till this day have been a blessing to your fond father .- Nashville W. CAPERS.

Don't Papa, Don't

BY MRS. E. J. RAYMOND.

Cooperstown, Otsego Country, N. Y., The reports of the Presiding Elders is classic ground. If any of the many indicate a spirit of consecration, and an visitors who go there to see the home of intense desire to promote all the interests the great American novelist, J. Feniof the work. The subject of education more Cooper, wish to see the work of a engaged the attention of the Conference, demon worse than the savage of whom and is one of vital interest to the Miss- Cooper wrote, let him visit the county

There he will see a man, bearing the render it imperative that our schools honored name of Schuyler, whose hands there should be looked after with the are red with the blood of his own innocent child.

> The little one, only three years old, was caught up by the rum-crazed father, and three times dashed against a f block, then tossed back to its mother, and the horrified spectators with, "There," take it, and lay it out!"

The baby cried when caught by its father, "Don't, papa, don't!"

Strange to say, the papers take pains fied, "Always ugly, when he had been

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Wilmingtor, P \ W & B Station | P \ Dupont, Chadd's Ford J. Lenap.; Coatesville, Waynesburg Je St Peter's, Warwick, Springing descriptions. 2,45 5,00 6,12 7.00 5,23 6,12 6,02 6,13 6,49 7,20 7,44 7,55 8,86 9,16 8,45 10,46 2 49

GO12	G SOUTH.		
Dally ex	cept Sunda	LV.	
	a,m. a ni,	a.m. pm.	p.m
Reading P. &) R. Station	8.00	9.30 3.00	5.05
Birdsboro.	8,32 1	0.26 3.32	5.55
Springfield	9.001	1 03 4 03	6 35
Warwick	1	1.15	6.47
St Peter's	1	1 30	7.00
W'nesburg de	9.16	4,22	
Coatesville	7.00 9.54	5.05	
Lenape	7.4010.31	5.46	
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	8 2011.03	6.23	
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10.00 A M—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & C. R. B. (through care)

2.25 P M—Accon. for Gils ndon, (Reistetstown.)

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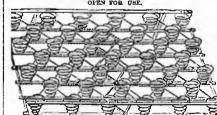
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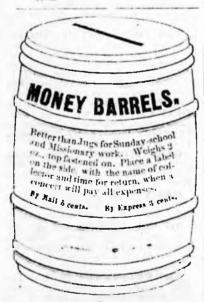
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