

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

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR. SINGLE NOS. 3 Centr.

A HYMN OF TRUST.

Thon sweet, beloved will of God! My anchor-ground! My fortress hill! My spirit's silent, fair abode! In thee I hide me, and am still.

Upon God's will I lay me down. As child upon its mother's breast; No silken couch, nor softest bed, Could ever give me such sweet rest.

Thy wonderful, grand will, my God! With triumph now I make it mine, And love shall cry a joyous "Yes," To every dear command of thine.

Thy beautiful, sweet will, my God, Holds fast in its sublime embrace My captive will, a gladsome bird, Prisoned in such a realm of grace.

Within this place of certain good, Love evermore expands her wings; Or, nestling in thy perfect choice,
Abides content with what it brings.

Oh! sweetest burden, lightest yoke, It lifts, it bears my happy soul; It giveth wings to this poor heart; My freedom is thy grand control. —Madam Guvon.

Holiness, Ethical and Experimentai.

BY REV. T. M. K. STUART, D. D.

In much that is said and written on boliness or sanctification, there is a per sistent confounding of two things that should be kept distinct. Failing to do this, logical confusion is the result. The ethical may be the object of continual pursuit, while the experimental is the subject of constant possession. In other words, that may be affirmed of experimental holiness which cannot be affirmed of ethical holiness. For example, an individual may be experimentally holy who yet, judged by the standard of Christian morals, is quite imperfect. The Corinthian Church is a case in point. The apostle addresses the Church as "sanctified" and "holy," 1 Cor. 1:2. "unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints," or "holy." Yet the apostle immediately charges them with dissensions and divisions, verses 10 and 11. And in the third chapter he says that they are "carnal," in their practices. Now the only way, in which we can secure doctrinal consistency, is to maintain the distinction above insisted upon, between ex perimental holiness, which is regeneration, and ethical holiness, which is maturity or Christian perfection. These persons whom he calls "babes" were "sanctified" and hely, but immature and limited in knowledge and imperfect in practices.

The same distinction must be regarded in interpreting Paul's epistles to the Thessaloniaus. In the first epistle, first chapter, the apostle uses the strongest language possible to define the perfection of their experience, yet afterwards, in 3:13, he speaks of their future establishment in holiness; and in 4:3 he says to this same church, "For this is the will of God, even your sanctification, that ve should abstain from fornication;" showing that, judged by the pure law of Christ, they were very far from ethical sanctification. The influence of their heathen customs was still seen, in its effects upon their outward lives.

Taking this very obvious view of this text, how absurd therefore is that use of it, which applies it to the converted Christian of to-day by way of an exhortation to experimental sanctification. The people were experimentally sanctified, to whom this language was addressed, they belonged to "the holy." In the same manner must we interpret the lan- years ago at \$8 a week.

guage used in 5:23. The adjective holoteleis, translated "wholly," does not properly modify the verb "sanctify," but the pronoun "you," and a literal rendering would be, "sanctify you to completeness" i. e., in all respects." The sanctification is ethical, and the result of a growth in knowledge of the divine will and an application to Christian duties, and not such as to be attained by one instantaneous experience, and one exercise of faith. This is the only passage of Scripture, that seemingly gives any warrant, for the phrase "entire sanctification," which is employed by those whose knowledge of God's Word leads them to see, that sanctification is repeatedly affirmed of all Christians. But "entire sanctification," in this instance, is the sancification of the whole church.

It may, however, besaid, that the ethical implies at the same time the experimental. This is readily conceded. But every one who is a child of God has this. See 1 Pet. 1:2; where the entire Church of a large district is addressed as "elect through the sanctification of the Holy Spirit," so also Paul addressed the Churches at Rome, Corinth, Ephesus, Colosse, Phillippi, as "saints"-"the holy.

To love God supremely, and to be cleansed from sin is experimental holiness. But it is a misinterpretation of the Scriptures, that denies these experiences to any converted soul. To refuse God the whole heart is to stop short of pardon, and when this is given, "He is faithful and just to forgive our sins and to cleanse us from all unrighteousness."

Let it not be forgotten, that the new

birth brings freedom from wilful sin. 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." The new 3:5, "Not by works of righteousness the Master. which we have done, but according to Holy Ghost." Here the regeneration is distinctively called the cleansing. It follows therefore, whoever is born again reputation and beneficence. is cleansed from all sin. Those who deny this cleansing to the converted, uniporting their theory quote the passages that specifically refer to ethical sanctification; not one of which intimates a cleansing from sin, but refers to the perfecting of the external life. In 1 Cor. 6:11, the relation that cleansing, sanctification, and justification sustain to each other is clearly set forth "And such were some of you: but ye are washed. but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Here it is at once apparent that justification is the divine acceptance and approval of the cleansed and sanctified. Hence to be justified is to be cleansed and sanctified. To such, however, it will be very appropriate to say, "Perfect holiness, in the fear of the Lord;" "go on unto perfection," because this perfection or maturity is the result of growth, a constant "pressing towards the mark for the prize of the high calling of God in Christ Jesus." And this last is ethical sanctification. - Central Christian Advocate.

James Densmore, who now has an income of \$60,000 a year from his type writer patent was a newspaper canvasser in St. Paul a few one, the latters and the Part \$1000 of which "on lover good with the organiza-

Deaconesses.

MRS. JENNIE FOWLER WILLING.

During the ages when woman was a toy or a drudge, deaconesses would have been quite impossible. We catch glimpse of the diakonoe or ministrae, in the apostolic church; but when the tides of worldliness set in, and the church went back to the beliefs and practices of the people about her, she began to crowd her womentoward the zenana and seraglio life, which makes them minister, not to the divine spirit, but to human flesh. Then marriage ceased to be honorable. Men enriched themselves by marriages de convenance, and threw the rein on the neck of their passions. Women who would live dignified and active Christian lives had to take vows of poverty, chastity, and obedience, renouncing forever what is dearest of earthly things to a woman's heart-home life and motherhood. Now and then a saint was developed in the conventual orders, but oftener the waves of sensuality, which beat ceaselessly against the fortress, swept through the cells, and celibates were guilty of nameless sins.

When Luther and printing came the dawn touched the hills. Yet even in that same century, when Francoise de Saintoigne undertook to teach girls to read her father called in four doctors, learned in the law, to see if she were not possessed with demons.

In this better time women are much freer to do the thing to which God has called them, and yet they need all help from their brothers in the difficult task of steering their tilting craft through the breakers of vanity, worldliness, selfishness, and sin. Nothing, after personal faith in Christ, is better than to occupy birth is also a cleansing from sin. Titus | their energies with a definite work for

The plodding Germans, who kindle his mercy he saved us by the washing of | slowly and burn like an anthracite furregeneration and the renewing of the nace, were pioneers in the revival of the primitive order of deaconesses. Their work at Kaiserwerth is world wide in

The sisterhoods of the High church in England take vows that differ but litnons. That marvelous Mildmay work in the Low church began in 1860, with the purpose of utilizing the activity of Protestant women in a manner similar to that of the Roman Catholic sisterhood but without any of its objectionable features. It began in a small way, trusting God for its daily bread, but now it has millions of money invested in its houses, 100 deaconesses, 100 trained nurses, its training-school, hospitals, convalescent houses, soup-kitchens, nightschools, refuges, orphanages, training home for servants, mothers' meetings, every conceivable benevolence under the care of those same sweet, gentle-voiced deaconesses. Its conference hall stands like a Fresnel light, sending its rays not only over the British empire, but to the ends of the earth.

taken up the idea. Their twelve sisters in Katherine house are known as the "sisters of the people." All the English deaconesses, except a few of the Wesavailability for service. The Mildmay away.

when they receive their friends, ladies and gentlemen, just as other young women might do. The "sisters of the people" are at home for calls on Friday, quite as they would in their own houses.

In America we have not such an abundance of material for that sort of deaconesses as one finds in England. We have fewer single ladies of fortune. Our women being freer from caste limitations, have pushed their own societies much more successfully, thus leaving less unemployed feminine activity.

The Mildmay ladies support themselves. Each pays \$250 a year for her board. It is not uncommon for one to pay the board of two, though no one but her and the treasurer may know who supports the one of narrow means. The "sisters of the people" work without salary. They all wear uniforms. Costume to indicate position is quite the rule in this old England. Even young ed a town ordinance, confining each to servant girls wear caps to show that they his own premises. The poor men telt are not to receive the consideration due dreadfully the loss of liberty. only to the ladies of the houshold.

The rules governing the deportment

of different classes are so exact, that a costume is deemed necessary to warn one against breaches of etiquette. Yet there are other reasons why a uniform is desirable for women, who are set apart for Christian work. They are easily recognized by the poor, whom they are to help. At night, in a great surging motley London crowd, a glimpse of the gray or black veil is quite reassuring. There is a woman who knows how to aid you, and whose business it is to protect the helpless and needy. You come to depend upon the deaconessess, as the Roman Catholic woman clings to a sister of mercy or charity. The heart of has been thrown aside, with other misinmany a poor, hunted thing bounds with joy, when her eyes rest on the costume of a deaconess. Then it is economical of both time and money. The lady knows that she is to wear it the year round, and she takes no more thought of the fashions than do lilies and wrens. She is saved from the temptation of throwing aside, or putting into rough wear a good garment, because it is out of date. The costume must be plain, so formly call it sanctification, and in sup- the from those of the Roman Catholic that there is no bewilderment of brain, over drapings or plaits in tucking or puffing up a costly fabric. I am sure that, as the years go by, a woman can dress as well in a costume for one-fourth of the money that ordinary dress would cost. The Mildmay sisters have a uniform, that Mrs. Pennefeather gave them more than twenty years ago-a plain black dress with a trail that is easily drawn up into a puff to shorten it for the street, a light, pretty cap, collar, cuffs, and apron, all faultlessly white. When they go out, they wear a black bonnet and veil. The "sisters of the people" wear about the same, except the dress has no trail, and the veil that falls over the back of the bonnet is gray.

All these deaconesses work under direction. The Mildmay sisters are assigned two of them to each parish, the Within a year the Wesleyans have vicar of which has requested their services. He provides them two or three rooms in which to live, and a servant to keep house for them. These are so much plainer and simpler than those to leyan out-sisters, live in communities for which they are accustomed, that they the sake of economy, mutual help, free- usually go to the deaconness' home to dom from worldly entanglements, and sleep at night, when they are not too far ally He is working among men, innum-

respective districts, where each does pastoral work. In addition to that, they attend the services of the mission, sitting on the platform, and holding themselves and serve "afternoon tea" to their guests | ready for inquiry-room, and other work in which they are needed.

One point of strength in all this Protestant desconess' work, is its freedom from vows. After the Mildmay ladies have been in the house a number of years, they may declare that they think they will never leave. Then they put an extra bow of black velvet ribbon on their caps, and are looked upon as "permanencies."

There is that in human nature, that objects to being bound. People sometimes want to do a prohibited thing that would never have entered their heads but for the prohibition, like the two old farmers of whom I have been told, who had not left their farms for years. Their neighbors, to play a joke on them, pass-

Even one of the "permanencies" among the Mildmay ladies, may be borne away by the matrimonial tide, but she goes forth with the kindest of wishes of her associates. They are also free to use their natural gifts as God directs. Two of the Mildmay ladies have artistic talent, and anywhere in London shops, and in many houses, you may see their delicate, exquisite floral texts, the proceeds of which have put \$5,000 into the hospital treasury.

Years ago it was believed by good people, to be flying in the face of divine providence for a woman to be a teacher. Had not Paul said plainly: "I suffer not a woman to teach "? That false notion terpretations of the great apostle.

"Let us pray, That come it may, As come it will,"

that each woman whose hands are not full of home and "childward care," may be trained to speak as the Spirit gives her utterance, not only upon platforms and in pulpits, but in the homes of the spiritually destitute rich and the pitiable poor.

London, England.

The Power of Conviction.

This is the greatest need of the world. Has this power departed? Has it, in any serious degree, diminished in its practical effects? We should not answer these and kindred questions with undue haste. Our present field of Christian labor, may be encompassed about with peculiar difficulties; such as require patient continuance in well doing in an extraordinary sense. Time may be requisite in order to break the crust of selfishness and indifference that has come upon the souls that we would save. Marked exhibitions of this divine power may seem to a weary worker to be wanting in a community when, in reality it is present. Under such circumstances let us never give way to discouragement

We rejoice, however, when there comes to our notice some wonderful change, suddenly wrought in a depraved heart by the Holy Spirit. Without doubt could we know how widely and effectuerable instances of this kind would redeaconesses have Saturday to themselves | The "sisters of the people" have their | buke our unbelief .- Coristian Advocate.

Bouth's Bepartment.

Dolly's Trouble.

THE PLAN BY WHICH DOLLY SWEET PAID FOR, AND WAS CURED OF HER CARELESS HABIT.

"Oh dear, I have dreadful trouble!" sighed Dolly Sweet. "It seems as if I couldn't bear it. Nobody knows how I

"What great wave of sorrow has rolled over you now, Puss?" asked brother Ben, looking up from his Latin. "Is your cake all dough?"

"You know I haven't any cake. You are laughing at me. You'd think it was trouble!" sobbed Dolly.

"Tell me all about it," said Ben. "Who knows but I can find a way out

"There isn't any way out of it," said the little girl. "You see mamma has got the iden, that I am careless. 'Tien't so; I'm just as careful, but some way my things get out of sight. Last week one of my rubber over-shoes got lost, and then I couldn't find one of my new red mittens, and my handkerchiefs are always losing; and so mamma said if I lost any thing more, I should have to earn the money and pay for it. She said t'would teach me to be careful."

"Your mother is wise; it's a good plan," laughed Ben. "But I would not cry yet."

"You don't know the worst," said Dolly. "This morning I borrowed mamma's pearl-handled pen knife, and tonight I put it in my pocket just as careful, and 'tisn't there, and mamma says I'll have to pay a dollar."

"Did she know you borrowed it?"

Dolly bung her head.

"I asked her if I could take it to sharpen my pencil," she said, very low; "but may be, she-didn't know how I wanted to take it to school."

"I should think not," said Ben. "But how will you earn the money? I've got a little I could lend you.

"Mamma says I've got to earn it," said Dolly. "She'll pay three cents every time I wipe the supper dishes, and four cents if I go without dessert for dinner. How long will it take to earn a

"Just about two weeks," answered Ben, "if you don't miss any days."

There were signs of another tear shower, which the kind brother hastened to avert.

"I don't see as I can wipe your dishes, or divide my pudding with you," he said, "for in that case, I suppose you couldn't earn your money, but I'll do this: whenever you wipe the dishes clean and bright, without any tears, or frowns. I'll give you a ride down the long hill on my 'traverse.' Will that help any,

"Oh goody!" cried Dolly, the tears giving place to smiles.

"And I'll give you the first one now," said Ben. "Put on your we'll have a jolly slide."

When Dolly came back, her face was so bright, you would not suppose she had ever had any trouble.

For two long weeks, she wiped the supper dishes, and went without dessert for dinner. It was hard, and they all pitied her, but there came a day at last. when Dolly stood before her mother with a bright face.

"There, mamma, I've earned the dollar to pay for the knife," she said, "and I'm so glad,"

"I am glad, too," said mamma. "And I think, little daughter, that you are improving. You haven't lost any thing for a week-have you?"

"No," said the little girl, "only a lead pencil; but I most lost a button off my pinned it on the Brother's coat. Then anothcloak. Will you please sew it on? I put it in my pocket."

"I don't find it," said mamma, looking in all the pockets.

"I surely put it there," said Dolly.

"You said you put the knife in your pocket, but-why, here's a hole!"

Mrs. Sweet ripped a larger hole, and put her hand between the outside and lining, and took out two pencils, three chocolate creams, the missing button and lost knife.

"Oh! Oh!" cried Dolly. "I did put it there, mamma, and now I've paid for

"Well, dear," said mamma, "here is a shall write it down whenever you lose any thing, and, also, what you earn by extra work, or self-denial, and we will balance accounts once a month. You will have a dollar on the credit side to begin with "

"How nice!" cried Dolly. "And will

"Certainly I will," said mamma.

Dolly clapped her hands. I'll have lots of money for next Christmas!" she said. "You just wait and see."-Youth's

Letter from India.

DEAR BRO. THOMAS:-- I promised to tell you something about the doings of the North India Conference. Since then, the Bengal Conference has been held and its members are preparing for another year of hard work. It was held in Allahabad, and I ran down for a day, 120 miles at a cost of Rs. 3? intermediate class. We call it "Methodist firstclass'. But to my subject: Our conference (North India) met at Bareilly, a historic place in Indian Methodism, and in connection with the mutiny of 1857 as well. We were all (about 100) snugly quartered at the various homes, but dined and lunched together in the large hall of our Theological Institute, where, every evening after tea, we had an experience meeting, a real feast of fat things. It was so precious to meet each other, after a year of toil, and before beginning another, and to hear of God's dealings with each other.

The prominent question of the first day was that of Sunday observance. Shall our endowment money be invested, in mills which are run on the Sabbath? The sentiment was almost unanimous, against having anything to do with any such companies. "It is our duty to keep the Sabbath holy, and to use all our influence in that direction. Presiding Elder, Dr. Waugh stated to our joy in his report that purchase had been made of a very desirable property for the Boys' High School at Nainee, Tal., for Rs. 52,000.

Rev. Mr. Jauvier, a representative from the Presbyterian Synod, made a most excellent address, both in English and Hindoostani; specially encouraging a spirit of union. The Bishop replied.

In the evening, we had the usual annual report, and speeches on self support; surprising us with the announcement from statistics that we are declining in this matter; but this was shown to be due, to the very large increase in membership, just at the close of the year. It came out very prominently, that we must and will push forward toward the goal of self-support

Friday, the educational report, came up and the new enterprise of a Christian college at Lucknow received much attention. All are agreed that we need it, but there was a division as to whether it should be undertaken at once, because of the debt it would necessitate. Nevertheless it was decided to begin it, and trust in God to add His blessing. The Government has already given us land to the value of Rs 12,000, on condition that the buildings be erected in

Saturday, Jan. 12, we adopted a temperance report, worthy of Methodism.

State of the church encouraging; great advancement all along the line.

The Bishop explained what is meant by the new order of deaconesses, which was happily received as just the thing. Miss Sullivan, one of the new missionaries from Chicago, explained the working of the deaconesses home in that city.

One of the class of deacons said, in reply to the tobacco question: "I will try to give it up." This was taken as very unfavorable and the Brother (native) was about to be ruled out, when he was again called in for a final answer, which he gave positively I will. Then Dr. Scott came forward with one of his anti-tobacco badges, and amid great applause er came who had answered straight, and likewise received a badge, and all went well.

Sunday was the high day; Love feast at 8

ker, and Dr. Mansell were full of joy, in the the last thirty days. glorious prospect of victory. Their heads are gray, but they still feel young, and have no idea of quitting the field. Dr J. E. Scott finds no time, to get weary or to com plain; too much to do at Muttra; he sees victory for Christ in one of the strong holds of Hindooism. Bro. Oldham is present from Singapore, and thinks of Pentecost, as be hears, "in other tongues, the wonderful works of God." Dr. Knox, from New Hampshire, on a trip around the world, confesses his surprise in what he sees and hears. He thought little note-book I will give you, and you the stories told in America by returned missionaries, must be rather extravagant, but says "the half was never told." We close with "All hail the power of Jesus' name."

The Bishop preached us a grand sermon at 11 o'clock, and ordained 12 deacons. He also preached in Hindoostani at 3 P. M., and ordained 7 Elders. He thought of Asbury and his glorious work, and seemed to see you pay me all the money that's left through his tears, thousands of preachers coming, and behind them the millions of India pressing into the kingdom of God. I saw as it were, in this first ordination of our Indian Bishop 12 apostles; and the complete number 7 indicating the innumerable host, which he will lead on to victory. May God

Dr. Badley, of Lucknow, preached in the evening, the missionary sermon, which was ordered printed. Conference closed, Tuesday; nothing else specially interesting, except the excellent report from our publishing house at Lucknow.

Yours in Christ,

G. F. HORPINS. P. S. Bishop Jowler and wife and son are now in India, have been here for a week or more. I met him at Allahabad. Also Rev. P. M. Buck and wife and children are in Campore, on their way to Mussoorie where he is appointed for this year.

G. F. H.

The Cambridge Jubilee.

DEAR BRO. THOMAS,-The long and hard struggle is over; victory is upon our side; and I comply with your request to give you some account of our jubilee services. In order that you and your renders may have an intelligent apprehension of what this jubilee service means, it will be necessary to go back a little. In the spring of 1880, the Rev. E. L. Hoffecker was sent to Cambridge, as pastor of Zion M. E. Church. The church at that time was a plain, substantial stone structure, entirely too small, and badly needing repairs. Bro. Hoffecker began, immediately upon his arrival, to lay plans for the work. Near the end of his third year, he had finished the repairs, and offered for re-dedication, one of the handsomest, and most commodious churches within the bounds of the Conference. The entire cost was about \$15,000. This amount was entirely covered by cash, and subscriptions on the day of dedication.

The trustees however, on the 1st of Jan. 1883, found it necessary to borrow \$5000, in order to pay off all pressing claims. To do so, it became necessary to place a mortgage on the church for this amount. At the end of three years more (1886), it was found, that all available subscriptions had been gathered in, and applied, without reducing the mortgage debt one dollar. The interest however, had been Mass.; J. Miller Thomas, Wilmington, Del. pages 150, price 40 cts. the state of the case, as I found it in tation as a writer and public speaker. In and not one dollar of available resources. Subscriptions had evaporated, until \$15,000 had dwindled to \$10,000; showing a shrinkage of \$5000.

Of course, our first and most impordebt. After looking into the matter very carefully, and getting acquainted with the people, I began in July of '86, to take subscriptions for this purpose. All of July and August was spent in this with the needed balance of \$800, have shown up in a very readable story. just been paid. Including principal and interest, from Nov. 1886, when the

The struggle has been a long and heroic one. All praise to such generous and noble people! The giving has been

general and faithful. We have only lost on our subscriptions from beginning to end. \$240.50,-\$37.50 by deaths, \$32.00 by removals, and \$171 by bad subscriptions, -only about five per cent

upon the whole amount.

This explains our Jubilee, which was held Monday evening, Feb. 25th. We were fortunate in having Bro. J. S. Willis with us, both on Sunday and at the Jubilee; he did us grand service; preaching twice on Sunday, and delivering a masterly speech Monday night. We were also fortunate in having Dr. Wilson, our presiding elder, with us. He had ridden 30 miles in the cold, to be present; and made us a fine speech. Bro. Ralph T. Cansey of Hurlock, was also on hand, greatly strengthening our choir, and singing several delightful solos. The singing was full of thankfulness and praise. The house was crowded; members of all the sister churches being present to rejoice with us.

About 9.30 p. m., after turning all books and papers over to the trustees, a match was touched to the time. -stained and cadaverous old mortgage; and, as in flame and smoke it ascended into the ambient air, the congregation arose and sang again and again, "Praise God from whom all blessings flow." The presiding elder pronounced the benediction but the people lingered to exchange personal greetings and congratulations. Joy was in every heart, and brightness upon every face.

At last, the people departed to their homes, with the joyful satisfaction, that their beautiful church is at last entirely free from debt. I will add, that we have lately organized an Oxford League in our church of about 100 members. "The Lord of hosts is with us; the God of Jacob is our refuge."

Fraternally,

ALFRED SMITH. Cambridge, Md., Feb. 26th, 1889.

Don't Get Caught

This spring with your blood full of impurities, your digestion impaired, your appetite poor, kidueys and liver torpid, and whole system liable to be prostrated by disease but get yourself into good condition, and ready for the changing and warmer weather. by taking flood's Sarsaparilla. It stands un-equalled for purifying the blood, giving an appetite, and for a general spring medicine.

Our Book Table.

THE SABBATH, WHAT, WHY, How,—Day. Reasons, Made, by M. C. Briggs, D. D., Phillip & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del. 188 pages, price 60 cts. This is a very able and thorough discussion of a most important subject. Dr. Briggs is of a most important subject. Dr. Briggs is a well-known member of the California Conference, and introduces a new argument which he claims is conclusive and must end the debate. To support this, he presents nine propositions, which he claims if adequately substantial, will end the controversey; and "the Sabbath will appear as agreeable to the wisdom and beneficence of God, as necessary to the welfare of mankind, and as imperative upon the conscience as when the law was given at Sinai.

A Dozen Be's for Boys, by Jennie Fowling Willing; McDowall, Gill, & Co , Boston

the spring of 1886, when I was appoint. these Dozen Be's, the boys are told how ed to this charge,—A \$5000 mortgage, true, brave, honest, gentle, polite, industrious pure, all-right, happy, and somebody. It is a capital book of counsel for boys.

BIBLE STUDIES, for 1889, by Geo. F. Pente cost, D. D. A. S. Barnes & Co., N. Y.; J. Miller Thomas, Wilmington, Del.; pages 402, price 50 cts. in paper covers, \$1 in cloth. Of course, our first and most important concern, was the liquidation of this The content and expositions will be found very helpful in the study of the word. The author is well-known as a successful evangelist.

Sickness as a Profession, by Homer H. Monroe, Phillips & Hunt, N. Y., J. Mil ler Thomas, Wilmington, Del.; pages 291; price \$1. The scope of this volume may be

SIMON JASPER, by Mark Guy Pearse, Phillips & Hunt, N. Y., J. Miller Thomas, first payment was made, to Feb. 25th,

Daniel Quorn, and Mister Horn and
Daniel Quorn, and Mister Horn and Sunday was the high day; Love feast at 8 a. m., 40 witnesses; one sister, Mrs. Dr.

Parker, had spoken 27 times in the 27 annual love-feasts. Dr. Johnson and Dr. Par.

\$1500 of which has been paid within

BANIEL QUORN, and MISTER HORN AND HIS FRIENDS, is perhaps as high endorsement as this book needs. The same qualities that made his precious works so interesting and nopular are to be found in Simon Jasper. rarker, nad spoken 2/ times in the 2/ an- state formula love-feasts. Dr. Johnson and Dr. Par. \$1500 of which has been paid within popular, are to be found in Simon Jasper.

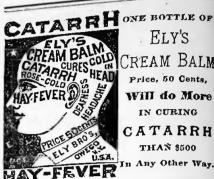
PAUL'S IDEAL CHURCH AND PROPORTE, a popular commentary with forty sermonettes, popular commentary with forty sermonettes, on the First Epistle to Timothy, by Alfred on the Store, Wilmington, Del.; 287 pages; Price \$1.50

The exposition is concise and clear, and the sermonettes full of suggestive thought and practical religion.

A DAMSEL COMMENT. PAUL'S IDEAL CHURCH AND PROPIE, a

practical religion.

A DAMSEL OF THE EIGHTEENTH CENTURY,
A DAMSEL OF THE EIGHTEENTH CENTURY,
by Mary Hariott Norris; Phillips & Hunt,
by Mary Hariott Norris;
N. Y., J. Miller Thomas, Wilmington, Del.;
N. Y., J. Miller Thomas, Wilmington, Del.;
This is a picture of life among the upperclasses of English society in the latter part
classes of



ELY'S CREAM BALM Price, 50 Cents, Will do More IN CURING

CATARRH THAN 8500 Any Other Way.

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The Sunday School.

LESSON FOR SUNDAY, MARCH 10th, 1889. MARK 9: 33-42.

BY REV. W. O. HOLWAY, U. S. N. [Adapted from Zion's Herald.]

THE CHILDLIKE SPIRIT.

GOLDEN TEXT: "Whoseever shall not receive the kingdom of God as a little child, he shall not enter therein' (Mark 10: 15).

33. He (R. V., "they") came to Capernaim from Cesarea Philippi; they had been absent about five months. Being (R. V., "when he was") in the house-His usual stoppingplace; possibly in Peter's house. What was it? etc.-in R. V., "What were ye reasoning?" In the way-on the road before reaching the town. He knew all about it, but preferred to hold His peace until a fitting opportunity came when He could make their vain ambition the text for important instruc-

"According to Matthew (18: 1) the disciples came to Jesus with the question, "Who is greatest in the kingdom?' Here (in Mark) Jesus begins the conversation. Townsend's explanation of the seeming inconsistency is reasonable. This is, that certain of the disciples had claimed pre-eminence, as James and John did later; that Jesus asked them of their dispute; that they were ashamed to reply; and that then the other disciples preferred the question, 'Who is greatest?' Mark narrates the circumstances which led to this question, as reported in Matthew" (L. Abbott).

34. They held their peace-silent for shame. Who greatest .- It was the question of primacy, and surely if our Lord intended that Peter should occupy this position, now was the time for the designation. "It was the question of the ecclesiastic, not of the true Christian people." Peter did not receive the appointment

"What seductive dreams lay for Galilean fishermen in their being commissioned by the Messiah as His confidential friends and the first dignitaries of His kingdom! They had as yet no other notion of the kingdom that was shortly to appear than that it would be a temporal one; that their Master was to become a powerful prince, with places, honors, wealth at His command' (Hanna).

35. He sat down .- The occasion was a serious one, and He had important lessons to teach. Called the twelve. - "They might be clustering in groups which somewhat represented the cliques into which they had broken up'' (Morison). If any man desire to be first. In R. V., "If any man would be first, he shall be last of all, and minister of all." Whoever seeks to be pre-eminent in My kingdom, must seek it not in the world's way of aspiring to office and rank, but in My way-renouncing self-seeking altogether, and making himself the humblest of all, the servant of all. "I am among you as He that serveth." "Even as the Son of Man came not to be ministered unto, but to minister. and to give His life a ransom for many." Very touchingly was the same lesson taught, later on, when the Master washed His disciples' feet.

36. Took a child-R. V., "a little child." Tradition says that this child became either St Irenæus, a celebrated "father" of the early church, or Ignatius (Christopheros). the martyr of Antioch. Schaff, Ellicott and others conjecture that it was Peter's own child. Set him in the midst-an acted parable. "For such a little child is free from pride, and the mad desire of glory, and envy, and contentiousness, and all such passions, and having many virtues-simplicity, humility, unworldliness-prides itself on none of them; having a twofold severity of goodness-to have these things, and not to be puffed up by them." (Chrysostom). Taken him into His arms-a loving embrace. In Matthew's account He declared to the twelve on this occasion: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of beaven."

"The action seemed to say; Look here! In this child you have a charming picture of an unambitious spirit. I wish you not to be childish, but childlike, so far as ambition is concerned. Why should any one seek to be uppermost, or to gain an advantage over all the rest? It is surely nobler to give than to get. This child is not thinking of using us for the sake of himself. Its whole soul is beaming forth with fulness of unselfish love

upou us all" (Morisou). 37. Whosoever shall receive one of such children-referring primarily, to little children in fact, but also to the chilklike in spirit, to these who "become as little children." With such, Christ identifies Himself. They shall be highest, or greatest in the kingdom who humble themselves, and are as indifferent to all self-seeking as the child whom He held latter, one of church loyalty, or disloyin His arms. In my name-for My sake; out alty. of love to Me. Receiveth me - Every child is to be received into spiritual fellowship by the church; and every adult with a child heart is to be likewise received; and in such reception for Christ's sake, the Lord Himself times modity the responsibility of the is received, for the childlike most truly represent Christ-all of which ran counter to the competitive and hierarchical ideas which the apostles were entertaining. Receiveth not me-that is, not Me only. Him that sent me. -This completes the chain. Humility "receives," welcomes to its heart, in the person of the childlike, the Eternal Love.

38. John answered-R. V., "John said." We saw-possibly in one of their missionary tours. Casting out devils in thy name-a disciple, probably, though not a personal follower. He had listened to Christ, trusted in Him, and though he bad received no commission to do so, had sufficient faith to exorcise demons in His name. Forbade him, because he followeth not us .- The emphasis is on "us." John felt that this man was invading the sacred prerogatives of the apostleship. He did not stop to think how praise worthy a work it was to deliver a soul from demoniac control; the offence in his eyes was that an voted and useful, who was moved at the outsider had done it -an outbreak of that bigoted, illiberal, exclusive spirit, from which the church has suffered all through the ages. How unlike John's spirit at this time was the spirit of Moses when he said, "Would God that all the Lord's people were proph

"Note, how mighty the words and influence of Jesus had wrought outside the sphere of His permanent dependents" (Meyer).

39, 40. Forbid him not -Don't hinder such a man. Says Ryle: "Thousands in every period of church history have spent their lives in copying John's mistake. They have labored to stop every man who will not work for Christ in their way from working for Christ at all." No man . . . do a miracle . . lightly speak evil of me (R. V., "be able quickly to speak evil of me").-His success in working miracles will confirm his faith. He will not be found among those who one next reviled it. Notice, that our Lord does not commend this miracle-worker except in a negative kind of way. His chief purpose is to teach the disciples toleration. "This the Spirit of God to any sect, or succession, work, hy whomsoever undertaken, minister or laymen, man or woman, which is really accomplishing spiritual results" (Abbott). He that is not against us is on our part (R. V. is to be pressed with too much literalness. "In certain cases," says Schaff, "the absence of hostility is a proof of friendship; in others, the failure to co-operate is the proof of enmity; and both might occur in the experience of the same person. But in all cases there is either friendship or enmity Matthew's saying refers more to inward unity with Christ; Mark's, to outward conformity with His people

41 In my name-omitted in R. V. Because Christs" He shall not (R. V., "he shall in no wise'') lose, etc.-Even the smallest, cheapest act which a man can render to his fellow, if done to a disciple because he belongs to Christ, shall be recognized and rewarded he recognized and approved who, in Jesus' Gospels abound in illustrations of the name, casts out a devil.

42. Whosoever shall offend, etc. -in R. V. "Whosoever shall cause one of these little ones that believe on Me to stumble." It is better for him than a millstone-in R. V., "it were better for him if a great millstone." donkey, or ass, is meant, and the teaching is us to pray." that this terrible mode of death is "better" for a man than the punishment which will most surely follow him, if he ensuares or seduces from his allegiance the humblest of Christ's followers. The mode of capital punishment here referred to "was practised by come to see him at that late hour. He the Egyptians, Greeks and Romans."

Petitioning the Bishop.

Although the appointing power according to church law seems arbitrary. the right of petition is not questioned; the man was importunate; it was a case but is generally recognized as inherent in behalf of the laity, but not so generally in the interest of the pastors. There seems to be an inequality of priv- so he kept knocking and calling, until ilege here. But granting or refusing a finally the man arose and gave him as request by the proper authorities, and many as he needed. So, added our Lord the acceptance or rejection of the ap- Ask and it shall be given you; Seek, and pointee by the people, involve some grave | ye shall find; Knock and it shall be questions. The former is a question not opened unto you. For everyone that of right, but of conviction of right; the asketh, receiveth; and he that seeketh,

The advantage of asking for pastors, is not always manifested by increased harmony in the church; but it does some bishop and his cabinet. Perhaps this is one of the reasons, if not the chief one, for presiding elders urging quarterly conferences to "name a man." In some cases, however, in order to get the brethren to do so, they have to work up a

Some years ago, one of our churches called an official meeting, to deliberate on the next pastor; the meeting was private, but the presiding elder appeared (an uninvited guest) in the meeting, and he opposed every nomination, until the list was exhausted; and then made his nomination, but the meeting did not con-

Another instance of making sentiment is the case of a minister, singularly deend of his first year on this wise. Several of the official brethren were interviewed privately, it is said, and told by the elder, that the pastor did not suit them. This was a revelatiou of which they had not dreamed; but after the sentiment was made, the elder approached the pastor, and told him the people want-'ed a change. We know of other similar

Such conduct does not necessarily grow out of the custom of asking for pastors, or for their removal. But as this privilege exists in respect to pastors, why not extend it? Why should an objectionable pastor be dismissed, and an objectionable presiding elder be retained? Is not the influence of the latter more day blessed the name of Christ and on the wide spread, than that of the former? Why then may not the official Board of each charge in a district, express itself in respect to the return or removal of is a warning against limiting the work of its presiding elder, every year? It is not necessary, that such action should or outward form of church" (Alford) "The be taken in the quarterly conference. principle inculcated forbids discouraging any | The official men may meet at any time, and send an expression of their judgment to the bishop. Why may not the laity i on a district, have as much voice in the 'is for us').- The converse of this proverb | choice of an elder, as the preachers? is given in Matthew 12: 30: "He that is not | The preachers may be removed to anwith Me, is against Me." Neither utterance other district, but the elder may remain six years.

HENRY.

Learning to Pray.

The first thing the young convert needs to learn, in regard to prayer is its simplicity. The terms used in the Bible to denote or characterize prayer inye belong to Christ-R. V., 'Because ye are dicate this. They are such as a child can comprehend: "Ask," "call," "cry," etc. An essential pre requisite of all to His will, He heareth us. And if we true prayer is a deep sense of need. | know that He hears us, whatsoever we ask, by the Master; much more, then, shall he soul is spontaneous and artless. The nature and power of prayer; and we know of none more fruitful in helpful thoughts on this subject, than the one that Luke gives immediately following the Lord's Prayer, given in answer to etc. The "great millstone," turned by the the request of the disciples, "Lord, teach

The parable represents a person in need, going to a neighbor's house at midnight, asking for some bread to set before a friend, who in his journey had came with a definite purpose, asking for three loaves. He found the door shut, and the man in bed with his children. and he therefore declared that he could not rise and accommodate him. But of necessity, he could not wait till morning, as his friend wished to continue his journey in the cool hours of the night;

findeth; and to him that knocketh, it shall be opened.

The prayers recorded in the Bible are noted for their directness and simplicity. There are no redundent words or expletives, but every syllable is big with meaning. Take for example Peter's sinking prayer, "Lord, Save, I perish;" or the mother's cry for her child, "Lord help me;" or the confession and plea of the down-hearted publican in the temple "God, be merciful to me the sinner." You could not extract a jot or tittle from either one of those, without utterly destroying it. Yet they said all they desired to, but they put their whole soul into their prayers. "Ye ask and receive not, because ye ask amiss."

The young Christian should also be taught, the spirituality of prayer. All acceptable prayer is the outcome of the indwelling Spirit. "Praying in the Holy Ghost." "He helpeth our infirmities; for we know not what to pray for as we ought, but the Spirit maketh intercession within us, with grownings that cannot be uttered." Many a prayer has gone up to God unclothed in the garb of words. Hannah spoke in her heart; only her lips moved, but her voice was not heard.

Prayer is the burden of a sigh, The falling of a tear, The upward glancing of an eye, When none but God is near.

The most beautiful form of prayer is lifeless and unavailing unless inspired with the spirit of devotion. It is the Spirit that quickeneth. Therefore cultivate the fellowship of the Spirit. Maintain daily communion with God. Let nothing come in between you and Him whom your soul loveth. Hearken to your Beloved, as He invites you to his banqueting house. Respond to the still small voice bidding you enter the secret place of the Most High, and abide under the shadow of the Almighty. Draw nigh unto God, and he will draw nigh unto you: and the experience of the Psalmist will be verified in your case,-"It is good for me to draw near to God."

The young disciple, if he follows on to know the Lord, will learn by blessed experience the power of prayer.

More things are wrought by prayer than this world dreams of."

The power of prayer is clearly se forth in those marvelous words of the divine One; "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'

Possibly the most wonderful testimony on record, in regard to prayer, is that of an aged disciple who had been on the most intimate terms with Jesus, having known him as no other man had known him, and who deliberately made this record, after an experience of over half a century of prayer and labor and suffering: "This is the confidence that we have in Him, that if we ask anything according Where this is telt, the expression of the we know that we have the petitions that we desired of Him.

Lord, "teach us to pray."—Buffalo Christian Advocate.

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

We club the PENINSULA METHODIST with the "African News," at \$1.80 for both papers.

The Baltimore Baptist cites from a Cambridge (Md.) paper the following item.

Bro. Fitzwilliam was to "speak on Cleanliness Sunday afternoon, and immerse one at night." The juxtaposition of the topic and the evening performance was at least suggestive.

A Chance to Invest.

Bishop Vincent writes to the Advocate of this week, "There is a demand for a Methodist Episcopal Church in this place, (Bowling Green, Ky.) An unpurchase of a building. Do not some of our brothers or sisters, to whom God has given means, feel called upon to aid in this worthy cause? If so, communicate with me."

We learn with sadness of the death, Feb. 20th, of Mrs. Elizabeth K. Ander son, wife of Thos. W. Anderson, Esq. of Cambridge, Md., after several weeks of severe bodily suffering. Her kind attentions and those of her worthy husband, to the writer and his family, during our four months pastorate in that beautiful town, in 1859, are cherished in very grateful memory. Through a long and very serious illness, which laid us aside from the effective ranks for several years, sister Anderson was one of our most attentive and sympathising friends. We assure our bereaved brother, of our deepest sympathies, and earnest prayers. May the abounding consolations of grace be his! One dear friend less on earth, one more in heaven. Mrs. Anderson was in the 71st year of her age.

The Balance on the Right Side.

of our Missionary Treasurer, Rev. Dr. Sanford Huut, as made in this week's Advocate for the months of November, December, and January, the first quarter of the new fiscal year, that the receipts are \$1,660.30 in advance of those for the corresponding quarter of last year. Cheer up, brothers, Secretaries! The people of the Lord don't intend to repudiate His great Commission.

Historical.

We learn from the Conference News, Pennsylvania Conference has received quite a number of donations, among which we note, as of special interest and ence for 1825; Disciplines for 1820, '32, fects myself." '44, '52, '56, and '60; and a Hymn Book | Next to the rare privilege of seeing

is in its fifth year, Rev. B. F. Price, their life-like portraiture, and listening president, Rev. R. W. Told, secretary to the echo of their thrilling tones as and A. Cowgill, Esq., of Dover, custo dian. Among the articles already collected, are a Bible, once the property of Bishop Asbury, a bound copy of the first numbers of The Christian Advocate, a small volume with an extract from Weslev's Journal, and the saddle bags used by Rev. Henry White.

It is very desirable to secure promptly for preservation, the relics and memorials of Methodism on this historic territory, or as Dr. Roche styles it, this "classic ground of Methodism."

The Prince of Pulpit Orators.

The promised life of John Price Durbin, by Rev. John A. Roche, D. D., is on our table. In an introduction by Bishop R. S. Foster, the interest of the subject, and the admirable work of the biographer, are so forcibly and so justly set forth, that we need only to make citations from the Bishop's utterances, in order to a faithful representation of this

"American Methodism," says the Bishop, "among all her gifted sons, in any work of official distinction or ministerial service, has never had one, if we except her first hishop, and he only by the accidents of his position, who more richly deserved a classic niche in her temple of fame, or who has furnished a of his eye startles you, as it did when finer subject for the pen of genus, than John P. Durbin.

If there have been greater or more to name them. He came on the stage, in the heroic days of the nation and the pages. church, and for fifty years and more, without a flaw or failure, stood in the pubusually fine opportunity offers for the lic gaze, only to be honored by those, whose respect is discriminated praise, and by whom to be esteemed great, is proof of real greatness. He was not simply the pride of his own church, but equally of all those of other churches, whether in pulpit or pew, and of the cultured of no church as well, who were capable of appreciating sacred eloquence or admiring the charm of noble and magnetic manhood.

"No orator ever had more complete mastery of his audience; but it was always as the ambassador of the Great King, that he delivered his messages, and reached his loftiest climaxes. He was never forgetful of his great commission, and never compromised the dignity and glory of his adored Muster." So much, and as we think, not an exaggeration in the slightest degree; so much for the man. An excerpt or two as to his marvelous power.

"My recollection of the great Doctor' continues the Bishop, dates back nearly fifty years, just at the time when he was in the zenith of his fame." "It was when Bascom and Hamline were at the height of their power. Simpson was We are pleased to note, in the report just in the dawn of his rapidly rising popularity. I think it safe to say, that Methodism has never had four comparable names, and probably never will ag tin."

"Impassioned speech thrilled and swayed the vast expectant assemblies, who rushed for miles to hear the famous orator." "Hungry of combustion, the assembly took fire at the first spark. On the eager flame, the orator himself more impassioned, rose and soared to the sublimest heights of inspired eloquence. The effect was often magical. The that the Historical Society of the Central flames of feeling that rushed over the assembly, were as visible as the effect of the storm on ocean or forest. Hundreds would rise to their feet under unconvalue, a bound copy of the Methodist scious impulse, lean forward, press to-Magazine, for the year 1797; bound ward the speaker, weeping, sobbing, or minutes of trustees' meetings of our shouting under the thrilling appeal. church in Carlisle, Pa., from 1806 to 1854 Many times, numbers fell like the slain with its church record from 1826 to 1850 | in battle. Under Durbin and Bascom, pamphlet minutes of Baltimore Confer- I have repeatedly witnessed all these ef-

compiled by Rev. Ezekiel Cooper, 1804. and hearing these giants of sacred elo-The Wilmington Conference Society quence, is the privilege of looking upon unto this tireless toiler!"

recorded in faithful and appreciative biography. We quote again from Bishop Foster, in illustration of the masterly skill and fidelity, with which Dr. Roche has executed his grand task.

"The church and all the admiring friends of the great Durbin, have reason to congratulate themselves on his biographer. Dr. Roche brought to his chosen task, the indispensable conditions of success; deep personal affection; long and intimate acquaintance; special opportunities for the observation and study of his subject; and discriminating understanding and appreciation of sacred eloquence; dramatic skill of arrangement; to which must be added spiritual sympathy. Throughout, he is on fire with his theme; never wearies of it; never grows dull or vapid. There is nothing wanting, nothing omitted to mar the charm of the mind picture. He makes it live, as he tells the story.

The rare charm of the volume, the highest stroke of biographical skill and genius, is that it is full of Durbin. "You seem to be listening again to the matchless orator, and hearing the very tones of his voice, and find yourself crouching under those amazing gestures of his, which no one who beheld can ever forget. That flash, rather shall I say glare, you sat before him; that transfigured countenance; that upturned face; that wand of the uplifted hand; together with loyal sons, we do not know of them. If the words that made him the most magany have excelled him, we are not able ic of preachers, come to you over and over again, as you read the interesting

Dr. Roche has nobly done his noble task. We commend Dr. Roche's book with unqualified indorsement. "It must have been an inspiration, that led Dr. Roche to undertake the work. Perhaps no other living man could have done it

This book we think, will find a rapid and large sale; it should have a place in every preacher's library, and in every church and Sunday-school library in Methodism.

In addition to the memoir covering 225 pages, Dr. Roche gives us in 144 pages, an analysis of his homiletic skill and sacred oratory, which is virtually a treatise on sacred eloquence. This will add greatly to the value of the work for its clerical readers. An excellent portrait of Durbiu forms an attractive front-

The volume bears the imprint of our Book Concern, and will be on sale at the Methodist Book Store, Wilmington, Del.; 369 pages, price \$1.50.

Bishop Thoburn.

Here is what the Indian Witness has to say of our new missionary bishop, now at his work in India: "Bishop Thoburn has commenced his arduous labors in his large diocese. The keynote of all his utterances is, We must look to God for a revival. His health is fairly good, his faith is strong, and his enthusiasm contagious. He makes no prelatical claims, but moves heavily burdened with cares, completely absorbed with his Master's toil. He preached twice on Sunday to immense congregations, conducted a religious service on Saturday morning and an after-meeting Sunday night, and preached on Wednesday, Thursday and Friday evenings. At his suggestion, the social reception was abandoned, and the evenings are all devoted to spiritual work. It was superfluous to give him a reception, for he moves about so swiftly, renewing old friendships and forming new ones, that he is already in touch with the young and old of the congregation. His sermons throb with the humanity of Christ, and burn with the unction of the Spirit. When he entered the pulpit Sunday morning, the congregation arose and sang the doxology. In him Indian Methodism sees its Asbury. May the health and wisdom of Asbury be given

The following are some of the good things, that Bishop Vincent said in an address last week, before the students of the school of Theology, Boston Univer-

"The students of to day, are the preach-

ers of to-morrow." The bishops and presiding elders are your cabinet, for wisely placing you in the field. In Congregational churches, the few always do the thing. There is as much tyranny in an independent as in a connectional system. In the Methodist Church, the preachers say to the bishops: 'We commit to your best judgment, the determining of our immediate field of labor;' the people say to the bishops: 'We trust you to provide us with the best available man for us;' the bishops say to the preacher, 'Here are three churches asking for you-which would you prefer?' and to the people, 'I have three preachers for you-which will you have?' Such a system provides a place for every man for every day of every year, as long as he is affective.

"The itinerancy is the only settled ministry in this country. I could point to hundreds of Methodist churches, that have never had the break of an hour in their ministry for fifty years."

"Weigh the matter thoroughly and orayerfully, whether or not you will serve in this communion. Decide as young men, and, once decided, don't budge. If you do go, we won't think any the less of you-only be a litle sorry for you. But we don't like to see diamonds of the first water drop into another current. We need their lustre and sparkle and inspiration in our own."

"Get that most valuable experience that is gotten in nethermost depths, among the humblest people, by rubbing your heart up against tearful, toiling. struggling humanity. It will put new vitality into the valuable work of the schools."

When a man makes himself a necessity, there will be no trouble about sala.

"We have local dioceses, and a local episcopate in our Conference districts, and our presiding elders, who are almost the same as the Protestant Episcopal bishops. The Methodist bishops, or general superintendents with unlimited diocese, 'the world their parish,' are the apostles of the church."

"When you bring so many old members to the higher life, it is just as much as bringing so many probationers to the lower life. Work must be counted, not by numbers alone, but by expansion of

"Oh, how much we all need good, speak, how to do the right thing in the right place, at the right time !"

Conference News.

From the Year-Book of the Methodist Episcopal Church, we take the following: To her educational agencies, fifty. five new institutions have been added two theological seminaries, eleven colleges, thirty-four mission schools and class seminaries; and to the money invested in schools has been added \$6,455,-965. The collection for missions during the last eight years, give a total of \$6,-221,049,54. The grand total received by the Society, since its organization in 1819 to November, 1887, was 820,161,-439.99. The Church has in her foreign mission work, 1,643 Sunday-schools with 80,355 scholars. These are distributed as follows: In Europe, 710 schools, with 4,354 scholars; in Asia, 835 schools,

Sins of Old Testament Heroes. BISHOP SIMPSON. I was a Bible reader from my childhood, and I remember that very early I was surprised that so many evil things were written about the best men; that the portraits of some of them, though commanding as a whole, were drawn community with exceedingly dark colors. There with exceedings which, it seemed to me, might as well have been omitted. It did not seem to me that they added either to the glory of God or to the real instruction or edification of humanity. When I asked my teacher why they were there I was answered: It was to show the truthfulness and impartiality of the divine writers; that if they had drawn these characters without shadow, the portraits would not have been true; and their narratives would have been eulogies, rather than histories. I suppose the explanation was the best which could be given, but it was not satisfactory. I could not help saying to myself that had I written the life of Noah I would have omitted that so minutely described scene of his drunkenness and disgrace. Had I written the life of Judah, I should not have dwelt on his association with Tamar. Had I been writing a sketch of David, I should have passed more rapidly over the story of Bathsheba; and I would not have made so prominent the sins of Solomon. Then I was told that these incidents were related that the wonderful mercy of God might be exhibited, and that hope might be given to sinners in every age, when it was seen that, notwithstanding these vices and crimes, God pardoned and honored His servants still. That view gave me more comfort, but not perfect satisfaction. I was reading one day, when it occurred to me that nearly all these dreadful things were recorded of the ancestors of Christ. That Noah was not the only man who had used strong drink; nor Judah, nor David, nor Solomon the only men who had gone astray. They were, after all, picked men; while around and beneath them was a mass of the degraded and corrupt. Those were passed by, while the faults of these men, ancestors of Christ, were carefully recorded. Then there opened before me what seemed a new range of thought. The Romanists have been trying to get the human nature of Christ as far away from our humanity as possible; and hence have taught the immaculate conception of Mary. Not so with the Scriptures. They show that on His human side Jesus was the descendant of ancestors no better than other men; that among these ancestors were those that had been guilty of every vice and crime possible to humanity; that the blood from which the human side coursed square, hard, solid common sense in cur through His veins, had come down for ministry—the common sense that will centuries through the vilest of the vile. Yet in that humanity He had dwelt; His presence made and kept it holy. And that humanity, thus representing the whole race, He exalted to the highest heavens. Then came to my heart the consoling thought, what if I have hereditary tendencies? What if my nature has been derived from sinning ancestors? That Jesus who dwelt in a human frame eighteen hundred years ago, can dwell in my humanity, and can make and keep it pure. Then I thought of His wonderful condescension, and I read with a new light that passage: "For what the law could not do, in that it was weak through the flesh, God sending in His own Son in the likeness of 'sinful flesh,' and for sin, condemned sin in the flesh." This view has seemed to bring the Saviour nearer to me than ever before. He is the Son of Man, and as such He not only knows our weaka follows.

3354 scholars; in Asia, 835 schools, with 31,750 scholars; and in Africa, 61 schools, with 2,784 scholars.—Christian Standard.

A Deaconess' Home is to be established in New York City by the local Church Extension and Missionary Society.

Society.

Is touched with the feeling of our infirmities, and was in all points tempted likeas we are, yet within sin." How boildly unto the throne of succession we may obtain mercy and find grace to on Preaching. ness, but as our Great High Priest "He

Conference Rews.

STOCKTON, MD., C. H. Williams, pastor.-Our meeting at Franklin City resulted in about 25 converts, nearly all of whom have joined the church there. Ten times have donations come to the parsonage during the year. The fourth quarterly conference asked for the pastor's return for a third year. The people have been very kind.

SHARPTOWN, MD., E. H. Derrickson, pastor .- Since our protracted meeting of thirteen weeks' duration, our members and probationers have settled down to solid thinking and meditation on the line of growing in grace. As it is as difficult to have our probationers and young members hold on as it is to have them first make a profession of faith, we deem it advisable for the church to make all possible effort to encourage them to persevere and prove faithful unto death, in order that they may receive the crown of

Our Sunday-school is prospering under the superintendence of Bro. L. T. Cooper. Last Sunday the pastor's class received the banner for the largest collection.

From the 7th to the 20th ult., I supplied Roxanna for Bro. A. T. Melvin, whose health is still feeble. At this church, I was a member until Oct. '84, when I left to enter the ministry; We began our special meetings, Feb. 7th, starting with a consecration meeting, in which many rejoiced in saving faith. The second evening, we had a large congregation, and one penitent at the altar. The subsequent congregations were large, and conversions occurred in almost every meeting. The last evening I was with them, we had a glorious time, and I deeply regretted my time was up, and I must leave for my own charge. About 20 professed faith, with a prospect of 80 more. Bro. Melvin, we are sorry to report, is still unable to be with his people.

While I have had many happy seasons during my five years' ministry, the two weeks with my own people were the most glorious of my life.

During the extra services at Janes M. E. church, Chestertown, Md., more than fifty conversions have been made, and the interest continues unabated .- Transcript.

The Delaware Conference, of the Methodist Episcopal church, embracing the colored Methodists of Delaware and the southern portion of Pennsylvania, will be held in Chester, Pa., on March 27th. Bishop Bowman will preside.

We understand, that Rev. W. F. Corkran, who has served Asbury, near Crisfield, Md., three years very acceptably, and who is extremely popular in that section, has been inwited to return for the fourth year .- Crisfield Leader.

The members of Rev. Chas. A. Hill's congregation, Centreville, Md., will present him with a handsome gold watch just prior to the assembling of conference. The conference will be asked to return Mr. Hill for the third year .- Record.

The vestry of St. Peter's church, Lewes, Del., have extended a call to the Rev. J. Hutchins Brown, and he has accepted the same. Mr. Brown is a son of David Paul Brown, Esq , deceased, the celebrated criminal lawyer of Philadelphia, who was well known through his connection with the fafamous Windsor case, tried in Georgetown, nearly forty years ago.

SUDLERSVILLE, MD., T. H. Haynes, pastor. Mrs. Kenney and Miss Van Name have been assisting in revival services; 27 conversions reported up to the 15th ult., with interest increasing.

The 4th quarterly conference of the Greensboro, M. E. Church, have unanimously requested the Bishop to reappoint their pastor, Rev. T. L. Price for the coming year. We understand that Bro. Price has accepted the invitation to return, provided the Bishop so appoints.

Rev. A. D. Melvin, pastor of the M. P. Church of this place, is conducting a series of revival services at Salem church, Fairmount. He reports a number of converts, and says the meeting is growing in interest all the time. May the good work continue. -Pocomoke Times.

Sunday morning, the 10th inst., will be missionary day on Queenstown circuit. The pastor will preach a missionary sermon in the morning at 10.30 at Queenstown; also at Perry's Corner at 2.30 p. m. The Sundayschool at Queenstown will give an entertain. ment in the evening, consisting of readings, recitations and music. A good day is antici-

ware City M. E. Church, has requested the Bishop to return Rev. C. F. Sheppard, for the ensuing year.

A fund is being raised to repair the church at Greensboro, Md.

The revival at the Greensboro M.E. Church resulted in 117 conversions, most of whom have already joined on probation.

The Rev. James H. Rich, of Denton, Md., has recently completed a unique representation of the interesting Biblical town of Bethlehem and environments. These scenes are worked in wood, gravel, moss, evergreen &c., and are formed according to the idea gained by Mr. Rich from the study of the Bible. The second chapter of St. Luke is the subject of illustration. The whole occupies a space of perhaps 14 by 4 feet, and lighted in the evening by Chinese lanterns, forms a picture of much interest. The cotter's quaint houses with their flat roofs, the 'Inn' of the place, and the well, famous in Bible story, are given; while beyond hangs men on their journey to pay homage to the hills and dales and plains of Judea. There gentleman, and as a preacher. are flocks upon the hills and the shepherds, over whom, on this day of the dawning of is also a portrayal of the cave of Adallman, where David lay concealed, and from which prowess the lines of the Philistine army were pierced and the well of Bethlehem gained .- Democratic Messenger.

Revival interest prevails in Christ M. P. been held for more than five weeks.

Virginia District.

Your Onancock correspondent must have written while suffering from an attack of iudigestion or torpid liver, as he gave you such a dark picture of our Virginia work. This communication has led us to investigate, and we wish to give your readers the facts in the case. We deem this to be due to the presiding elder and the faithful, self-sacrificing brethren, who are helping him to push this grand work. Less than three years ago Brother Davis entered this field as an evangelist and organizer, and now we have nine new churches, and an old one repaired and beautified, and also a nice new parsonage at Parksley We admit that in the vicinity of Parksley and Crowson, churches are in close proximity to each other; but the people are coming to ours, and Bro. Dulaney is preach ing to larger congregations, than usually assemble in the Onancock church. About two years and a half ago, Brother Davis built and organized these churches, at which time we did not have a single member. Now we have over one hundred and fifty members and probationers, with over two hundred Sunday-school scholars.

At Hallwood, we have a flourishing Sunday-school, and good congregations, with a number of valuable accessions during the year, and Brother Wood is meeting with encouraging success.

The same can be said of Cape Charles City, where our first church built some three years ago, has made the ministrations of Brother Wise, become too small to accompdate our constantly increasing congregations, and now the brethren are building a fine new church of modern style, sufficiently large to accommodate the many that come to worship with

At Read's Wharf and at New Church, the new work taken in the present year, we have new church buildings and have organized societies, and Bros. Ayres and Graham are preaching to good congregations and all along the line of our new work the people are coming to us, and the future outlook is very cheering indeed. We confidently assert that nowhere has missionary money been appropriated that will bring back larger returns for God and his cause, and the Methodist Episcopal Church, than here in Accomac and Northampton counties. Then the outlook for the future of this section of country, is equally as bright. There is scarcely a community along the line of the railroad, running the whole length of these two counties, but where northern settlers are to be found, and they are constantly coming in; and there is no part of our Peninsula where there is likely to be a greater increase of population from emigration, than in these two counties of Virginia.

There are several places where we now need church homes for these people, and we must furnish them just as soon as we can obtain means. As to the district's absorption into the Salisbury district, would be to practically abandon this work. The difficulties

The Quarterly Conference of Dela- cannot be doubled up as on the main, would make it impossible for the presiding elder to give this work the attention it should have-Let there be five districts as equally divided as practicable. By this arrangement of the work, the elders could prolong their quarterly visits, spend more time with their preachers and people, become better acquainted with their needs, assist in revival meetings, and render such service as will stop complaints against paying for services not rendered. The amounts now paid to the five presiding elders, if equalized, would give to each about \$1,450, a salary far above the average paid to brethren of equal merit in the itinerant ranks, and equal to that paid in other Conferences. If the brethren having charge of the districts are not willing to serve for the above compensation, doubtless, others can be found who will be willing to take up the cross, and bear the burden."

Laurel, Del.

MR. EDITOR:-Although there has been no official action in regard to the return of Rev. the star and beneath is the manger. On the J. Owen Sypherd to Laurel for the third year "Road to Betblebem" are found the wise the entire membership, and congregation, desire his reappointment. The two years he Saviour of mankind. The soldiers guarding has been with us, have been quite successful the well are there and beyond appears the and all seem to be pleased with him as a

There are still a few errors in the statements made in the PENINSULA METHODIST, the Christian era, the angels bovered. There about Rev. Frank M. Morgan. I have been informed by one who talked with his wife, who was with Brother Morgan after the ophe issued his orders to his soldiers, by whose eration was performed. He lived about four hours, and told his wife he expected to get well, but if he did not, he would be better off. His father, Rev. W. W. Morgan, lives within 5 miles of Laurel, instead of in Talbot county, Md., as stated in your last issue. church, Chestertown, Md. Meetings have I do not believe that his brother is a member of the Delaware legislature.

The Rev. William B. Gregg, of Bethel charge, preached for us a few Sundays ago, from the text, "There is a better country," and pleased our people very much. His return is desired by his people.

J. HUBBARD.

Letter from Parsonsburg, Md.

DEAR BRO. THOMAS: The enclosed letter will explain itself; probably I am not imparting anything not already known, but still with your permission, let me add, for the benefit of the brethren south of Delmar, the following:

By going to Easton via Cambridge, you will save fifty miles in distance, and a stop over at Clayton of over five bours. By paying full rates, you will save money by taking the Cambridge route. The fare by boat from Cambridge to Easton, if I am correctly informed, is twenty-five cents.

Yours fraternally, G. W. Bowman.

March 4. '89.

Cumbridge, Md., March 1st, '89 DEAR BRO. BOWMAN: Pardon my long delay in answering your letter. It came at | ing in New York city. The site and structa time when I was exceedingly busy, closing up my church debt, and I overlooked it. The train reaches here at 2 p. m., and the boat leaves for Easton at 5 p. m., and reaches Easton about 7½ p. m. I shall go that day (Monday). I will have the church open for you as a place of rest till boat time.

Fraternally,
ALFRED SMITH.

ITEMS.

In the absence of the chaplain, a member of the Ohio Senate led in the Lord's Prayer, in which the other senators joined with impressive effect. This is said never to have occurred before. It should be repeated whenever there is no minister present.

It is believed that the oldest timber in the world that has been used by man, is found in an Egyptian temple which is known to be at least 4,000 years old. The wood is in the form of ties, holding the end of one stone to another. The ties appear to have been made of shittim-wood.

Says a Comanche Indian clergyman: "What we need is the Bible taught in a plain manner, instead of the whisky-flask. We want the government to educate our children to be good and useful citizens of this country instead of drunkards. Let the government appropriate more money for teachers of a good, moral character, and less for scalpknives and guns.

The twenty-fifth anniversary of the introduction of Sunday schools into Germany was recently celebrated. There are now more than 1,000 Sunday schools, with 1,100 teachers and 230,000 children, in the German Empire.

The Philadelphia Institute for colored youth, a school maintained by private enterprise, is about to establish a trade school for in reaching the Island appointments, which its boys. The total attendance is over 300.

Levi P. Morton is the wealthiest man ever elected to the Vice-Presidenialt chair, representing \$20,000,000.

The city of New York spends on its schools about \$5,000,000 a year. Philadelphia spends less than \$2,000,000, Boston more than Philadelphia, but still less than \$2,000,000, and Baltimore three quarters of a million. The cost of each child's teaching in a year in New York is about \$31, in Boston \$26, in Baltimore about \$18, in Philadelphia about

George Gabriel, who left recently \$10,000 to Yale Colloge, and \$15,000 to Yale Divinity School, made his fortune in New Haven by repairing umbrellas.

The Kaiserwerth deaconesses home, Germany, has 600 workers in various fields in Europe and Asia. Their hospital at Alexandria is said to be a model of skillful arrangement and Christian benevolence.

Parahyba, Brazil, nearly twice as large as Maryland, with a population of over 400,000, or about that of Maryland in 1820, has only two ministers of the gospel, both natives.

The regular plate collection of Trinity Church, Denver, amounts to over three hundred dollars each Sunday.

A faith cure church has been organized in Jersey City. A pastor and deacons and deaconesses have been chosen.

New York City will spend over one hundred thousand dollars this year in teaching German in its public schools.

Miss Rufie Jordan, the only lady who ever was graduated from Yale, was married recently to a lawyer in Washington territory.

Since the war, the negroes of Georgia have amassed \$8,000,000. The estimated wealth of the colored people of the United States is more than \$2,000,000,000. They publish 250 journals, with colored authors, editors and printers. As farmers and business men, they are increasing and prospering.

Rev. Sam P. Jones is at Sacramento.

Ex-candidate St. John is now a real estate speculator in California,

One of the finest epitaphs ever carved upon a stone was a little girl's-"Her companions said, 'It was easier to be good when she was with us.' '

The Rev. A. D. Field, of Indianola, Iowa, is making a list of Methodist preachers who have been members of a conference for over half a century.

The addition, during 1888, of 6,430 miles to the railway mileage of the United States, tells well for the prosperity of the country. The larger part of this increase was in the single State of Kansas.

Bishop Hurst says that in Mexico 8,000,000 persons have never seen a copy of the Bible.

The Methodist Book Concern will be a century old next year and will celebrate the event by the opening of an imposing buildure will cost \$1 000,000, and will be the finest publishing house in the country. This institution during its existence has expended over \$2,000,000 in charities.

A careful calculation of the wealth of the individual members of the Vanderbilt family makes the following exhibit; Cornelius Vanderbilt, \$110,000,000; Wm. K. Vanderbilt, \$85,000,000; Fred. W. Vanderbilt. \$15,000, 000.

Charles Wesley when in Boston, on his return to England, preached three times in King's Chapel, an Episcopal Church. It has been suggested that the Methodists of Boston request permission to hold a memorial service in that church.

The Mohammedans and Hindoos of India are reported to be so indignant over the attempt of a Mohammedan butcher of Calcutta to kill a cow that serious results are feared. The Mohammedans declare that they will kill cows, and the Hindoos declare that if they do they shall die with the cows. As small a matter as this-the use of cartridges greased with beef-tallow-was the cause of the Sepoy rebellion, during which so many lives were lost.

To the victors belong the spoils, eh? Well, if the victorious Republicans are to re-adopt that doctrine and motto, it will require less than the whole of their four years, to show that their is nothing so good as spoils to spoil a good victory. -Syracuse Christian Advocate.

Forty-times ! just think of it! The liquo traffic costs the State of Pennsylvania forty times as much in cold cash as is received from High License. Does it pay? The table published on the third page of this week's Voice ought to bring the "commercialism" of Pennsylvania to the side of Prohibition. It pays immensely to do right .- Voice.

Union church, St. Louis, employs a lady as assistant pastor, in partoral visitation with very gratifying results.

More than two hundred Methodist students attend Cornell University, enough to start a Methodist College.

Miss Linda Gilbert, whose work for many years among the prisons in this country, has given her the title of "The Prisoner's Friend," is trying to raise a fund of \$500,000 to build an industrial and educational home near New York, to meet the needs of ex-convicts. In this institution there will be a chapel, library and night school, and, to make it self-supporting, a farm, hennery workshop and laundry.

George H. Vanderbilt has purchased 1,000 acres of mountain lands near Asheville, N. C., where he will build a large industrial institution for the education of poor white children, who will be taught in wood and metals, and thus become skilled mechanics. The institute will be liberally endowed, as Mr. Vanderbilt intends to make it a monument to his family.

Boils, pimples, hives, ringworm, tetter, and all other manifestions of impure blood, are cured by Hood's Sarsaparilla.

Conference Notices.

R. R. orders, for reduced rates over all the lines of the P. W. & B. to Easton and return, good from March 18th to 28th inclusive, not good to stop off nor from Delmar to Easton via Cambridge. I have sent a sufficient number to each presiding elder of the Conference, to supply ministers and laymen requesting, according to agreement made with R. R. authorities, that a careful account be kept. and the unused orders be returned to me as soon as possible after Conference.

W. L. S. MURRAY, 307 W. 7th St., Wilmington, Del.

The class of the third year will meet in the M. E. church, Easton, Md., Monday evening, March 18th, at 7 30 p. m.

I. N. FOREMAN, T. B. HUNTER, F. C. McSorley, G. W. Townsend, Committee. JULIUS DODD,

The class of the first year will meet at 7 p. m., March 18th, in the M. E. church, Easton, Md.

JNO. D. KEMP, W. L. P. Bowen, Committee. ALFRED SMITH. E. L. HUBBARD, A. S. MOWBRAY,

Persons going to Conference from along the lines of the Del. Bay R. R., will be carried to Clayton and back for half fare.

Yours fraternally,

The class and committee of the 4th year, will meet in the basement of the Crisfield M. E. church, in which the conference is to be held, Tuesday evening, March 19th, at 7 o'clock.

W. F. CORKRAN, Chairman.

Engraved plate and fifty cards printed for \$1.00. Send for sample of styles to J. Miller Thomas, 604 Market St., Wilmington, Del.

Marringes.

BRADLEY-DONOHO.—Feb. 27th, 1889, at Mt. Pleasant M. E. parsonage, by Rev. J. T. VanBurkalow, Bernard Bradley and Jennie E. Donoho, both of Brandywine Hundred, New Castle Co., Del. JOHNSON -BRICKLEY. -Feb. 28th.

1889, at the residence of Theo. Brickley, Farmington, Md., by Rev. E. H. Hynson, Levi M. Johnson, of Harrisburg, Pa., and Jennie E. Brickley, of Farmington, Md.

TAYLOR-HUSFELT.-At the M. E. parsonage in Cecilton, Md., Feb. 28th, 1889, by Rev. E. C. Atkins, William E. Taylor and Martha J. Husfelt.

Hammond Type Writer

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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.—Shakespeare.

The Business View of Total Abstinence.

We publish this week the annual statements of several of the largest of our life insurance companies. Of one thing we are sure, these companies are charging total abstainers too much, or moderate drinkers too little. Look at this from the British Medical Journal:

"Some light is thrown on the vexed question of superior healthfulness of abstinence or moderate drinking by recently published returns. The United Kingdom Temperance and General Provident Institution has two sections of lives. The one section consists of abstainers only, the other of non-abstainers, known drunkards being excluded. During the period of 21 years the number of expected deaths in the moderate section was 5,785. Only 164 fewer deaths actually occurred. The expectancy among the abstaining insured was 3,655 and the deaths amounted to 1,076 less. There is, therefore, the enormous deficiency in favor of teetotal survivors beyond expectancy of fully 24 per cent. The teetotal insured have received bonuses on an average 24 per cent. higher than have accrued to the restricted drinkers.'

The managers of life insurance companies should be shrewd euough to recognize the business side of the temperance question .- The Voice.

In an address on "The Saloon in Polperance Society in New York City, Mr. Seth Low said: "One of the greatest evils from which we are now suffering in our country is the control of our politics by the saloons. In this city two-thirds a saloon or next door to one. In this city usually a majority of your Aldermen are saloon keepers. They are the men who make your ordinances and control you. Almost always you send a majority of saloon keepers in your delegation to Albany to make your laws. This evil has grown until it has become unbearable. It has grown until these men make their boast that they control your government, both of the State and of the city. It is an evil which the pre-eminent distinction was his devotion people of the State of New York will not much longer submit to."

their own protection in business. They favor high license—which is itself a proof that we ought not to want it, bethe observance of all laws, and especially sin of drinking, as a sin against God of the Sunday laws, regulating their traffic. How is it that such a "respectable (?) business" needs so much law to regulate it? And how is it that these honorable men-'all honorable men" have never bothered themselves much in obeying law, or in inducing others to do the latter part of May 1872. Mr. Godit, until they are threatened with prohibition. Surely, prohibition must be the very thing we need. If the bare possibility of it does so much good, what will the actual reality do !- Farm and Home.

High license, to be entitled to respect as an economic measure, must unmistakably show three things. I. It must show that, under the policy, the number of liquor saloons decreases. 2. It must show that less liquor is consumed. 3. It must show that the burden of taxation is lessened. Well, it is said that in high-license States and cities the number of saloons has decreased from 33 true Christian. He leaves a widow and three to 50 per cent. Granted. But that amounts children, and the church, to mourn his loss. to nothing so long as the records show that the quantity of liquor consumed remains unchanged, and the burden of taxation is

not removed. The case is not relieved a particle by saying the high-license tax goes into the school fund. It does not always go there. If it did, and the tax was anything like sufficient for school purposes, the relief would be greatly felt by honest farmers when they paid their annual taxes. We never hear them rejoicing over anything of the sort .- Western Christian Advocate.

Women can't vote, and it is said, can't sharpen a lead pencil, but they can do very much to create Prohibition sentiment and in securing Prohibition votes. Woman to-day is suffering most from the rum curse and ought to be willing to do whatever is possible to blot it out. Talk Prohibition, Organize, Work. Pray, and stay not the effort until the fight is won. Sad to say, some of the parsons are on the fence, or shamefully apathetic, and our noble Christian women must take their places. Let your zeal inflame others and put time servers to the blush.—

THE WAY TO DO IT .- Fifty years ago seven humble men in a shoemaker's shop in Hamburg undertook the work of evangelization on the principle of indivioual responsibility. In twenty years they had organized fifty churches, gathered 10,000 converts, distributed 400,000 Bibles, and 8.000,000 pages of tracts, and preached the Gospel to 50,000,000 of people. As they went from place to place, the work grew, and new converts inspired with similar zeal, became helpers, so that a population as great as that of the United States, or of the Congo Free State, heard the gospel within those twenty years. If any are distrustful of nere arithmetic as applied to the problems of missions, here is a practical proof that it is perfectly feasible so to organize the work as to reach 100,000,000 of people every year, and that too, with only an insignificant Gideon's band. An English preacher asked some British itics," before the annual convention of Foldiers, "If Queen Victoria were to isthe Protestant Episcopal Church Tem- sue a proclamation, and, placing it in the hands of her army and navy, were to say, Go ye into all the world and proclaim it to every creature,' how long do you hink it would take to do it?" One of those brave fellows, accustomed of the last primaries were held either in to obey orders without besitation or delay and at peril of life, promptly answered, "Well, I think we could manage it in about eighteen months."—Rvv. Dr. A. T. Pierson.

Samuel P. Godwin, son of the late Rev. Daniel and Elizabeth Godwin, a native of Milford, Del., died in Philadelphia, last Sunday, in the 61st year of his age. Mr. Godwin was an active and successful business man; but his to and persevering efforts in behalf of the intemperate. He was the founder and first president of the Franklin Re-The agitation in favor of the Pennsyl- formatory Home, in which food and shelvania Prohibitory Amendment is forc. ter were provided for those victims of the ing the liquor-dealers to organize for drink appetite who were willing to make cause they do. They are insisting on Mr. Godwin urged the enormity of the and man, and used every effort to lead the soul to seek forgiveness in the Redeemer's name, and assistance from the Holy Father. With this object in view he established Bible classes, and meetings for prayer in the home, as early as win also founded the Godwin Association, a brotherhood of men pledged to temper-

Obituaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed, Poetry can in no case be admitted,

Friday, 22nd, nlt., we were called upon to commit to the grave, the remains of Brother John Bradford, to await the resurrection. He was converted Nov. '82, and received as The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.

L. T. McLain, Pastor. Powelville, Md., Feb. 25th, 1889.

A New Book, The Christian's Secret of a Happy Life." The Open Secret;

The Bible Explaining Itself. BY HANNAH WHITALL SMITH.

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ABOARD SHIP, Feb. 6, 1889. MB. EDITOR-We are now passing within the English channel. After so many days of nothing to see but sky, water, and seagulls, it is refreshing to see the high bluffs of Land's End. The first sight of land in England is striking-so different from the ordinary American shores. I wonder if all I shall see will be as elevated, compared with America? We have been twelve days getting thus far, and will be thirty-six hours reaching Antwerp. We left Jersey City at one o'clock January 26, and enter the Chanmel, February 6, at 4 o'clock European time; 11.30 New York time. The weather has been cloudy and windy, all the way over. Not a single day of sunshine, save now and then a piece; not a single sunrise or sunset visible. The sea at all times was rough, and the ship's roll was terrible, not only tumbling the dishes, and cuspidors, and chairs, and people and everything promiscuously, but would not even spare our poor, sore in sides. At each passengers berth was hung a half-gallon tin box, with sunken hole in the top; to which I paid especial attention. I certify that there is but one word in th English language, that can express the real character of these tin boxes, which so plainly tell of the agony and physical revulsion, which falls to the experience of the uninitiated land lubber on his first voyage. As that word is a vulgarism, I cannot express it.

We started to go about 3,400, and to do it in 12 days. The first day we came 240 miles, the second 264, the third 258, the fourth 226, the fifth 127, the sixth 146, the seventh 294, the eighth 270, the ninth 295, the tenth 268, the eleventh 265, the twelfth 276. You see we have yet about 400 miles to go, but with the quiet waters of the channel and river, we will land early Friday morning.

I was quite weary while sea-sick, and wished for some quiet spot to rest and try to get better. However, all was for the best. In spite of all my sickness during the voyage, I'm very much better than when I left New Castle. We had a veritable gale, and the sea-god was in a violent rage, but our noble ship laughed in his face, and washed her decks with his foam. I send much love to all my friends in New Castle, and continually cherish their memory. If, Sir, you will allow me to reach them through your valued paper, the Star, I will write you again and again, as I continue my search after the fair goddess Hygeia.

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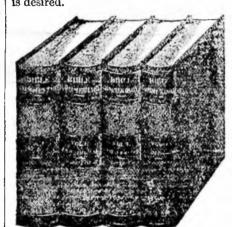
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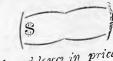
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