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ONE DOLLAR A YEAR.
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THE SIN OF OMISSION.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heart-ache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.
The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.
These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find,—
They come in night and silence.
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.
For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heart-ache
At the setting of the sun.
—Margaret E. Sangster.

"Turn on the Lights."

H. H. MOORE, D. D.

Too much importance can not be attached to the gleams of light which are coming to us from Africa. If Bishop Taylor's methods of labor in this mission field are founded in wisdom; that is, if they are suited to the work to be done and are practicable, he will deserve and receive the credit of initiating an era in the conversion of the world. We have for a long time cherished great confidence in the far-seeing shrewdness and common sense of Henry M. Stanley; and since the time of his acquaintance with Livingstone he has looked upon the condition and wants of Africa not only as an explorer, statesman and scientist, but as a Christian, and Bishop Taylor is acting in harmony with suggestions which he made at the time he traced the Congo from Central Africa to its source. It is clear that a missionary who goes to Africa, with or without a family, to live as a citizen and to die there, will be likely to accomplish far more than one who goes to spend but a few years and return. We have never taken to the idea of cumbering such mission field with small children; but if the missionaries have the children, they must take them, or stay at home. This is a problem which must be solved by results.

The evil report Mr. Waller, the "cook and caterer," has brought back is of consequence in any way. He suffered nothing for the redemption of Africa in comparison with what hundreds, yes, thousands, have suffered in their ambitious attempts to reach the North Pole.

Our Pilgrim Fathers, the early pioneers who pushed our empire westward, the first gold-hunters of California, many of the present inhabitants of Dakota and Idaho, as well as thousands and thousands who were soldiers in our late war, could tell of privation, sickness and suffering which would put the story of this returned missionary to shame. When he went to Africa a mistake was made by all parties, and as his return corrected it, the whole matter should be allowed to drop. It may, however, do good, if it shall lead others in the future to study the situation, examine themselves, count the cost, and know what they are doing. If we know that Bishop Taylor's mission would never be

the occasion of greater suffering than that detailed by Mr. Waller, we should greatly rejoice, and would be glad to see within a year a thousand additional missionaries sent to that field.

It is easy to infer on psychological principles that a caterer would regard his business as made up of two parts, and that he would regard them as of about equal importance—he must first be catered to, then he will be prepared to cater to others. The business which does not cater to his wants is all wrong, and what he suffers as a consequence is the most grievous kind of suffering. Here is where disappointment disqualified Mr. Waller for any kind of work in Africa, and he did well to return. In going to Africa to work under Bishop Taylor every one should go in the missionary spirit, and then, whether doctor, mechanic, teacher, or anything else, he will find something to do.

But let this unsolved problem come out as it may, the episcopal status of Bishop Taylor will, at the opening of the coming General Conference, receive attention, and perhaps precipitate a protracted debate on the general question of the Methodist episcopacy. This is really what is needed, for an effort should be made to adapt it more fully to the work required of it at the present time. It is to be deprecated that our bishops should be absent from this country much of the time, crossing oceans and continents, and perambulating around the world among peoples whose language they know nothing of, to preside at Conferences through interpreters, when there are men on the ground well qualified to do this work. In a settlement of the general question of our episcopacy, Bishop Taylor will naturally fall into his place.—*Pittsburg Christian Advocate.*

Christian Life.

PERFECT LOVE.

All Christians have a measure of love. They could not be Christians without this. But the love is often a mixed love, immature or adulterate. Perfect love is not a new kind of love, but the old love purified, matured, expanded, until it becomes

A sea of love
Where all our pleasures roll.
The circle where our passions move,
The centre of the soul.

By this perfection, love becomes the sovereign of our hearts and lives: and by it, we live and move and have our being. As we live by God, so do we live by this love, for God is love. By it we are brought into a spiritual region

Where all our soul's desire
Is fix'd on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.

Perfection in love, like perfection in other things, is often a severe and tedious process, severe and tedious, because we are unwilling to be rid of those things which obstruct it.

Thy secret voice invites me still
The sweetness of Thy yoke to prove,
And fain I would; but though my will
Seem fix'd, yet wide my passions rove;
Yet hind'rances strew all the way:
I aim at Thee, yet from Thee stray.

The glad climax may be reached in a blissful instant, and the crowning exercise of faith in one royal moment; but the steps leading thither, are often painful, marked with tears and riven hearts; along the way marked by the steps of Him who, though He were a son, yet learned He obedience by the

things which He suffered. Perfect love is not an angelic state, a thing of poetry or feeling, not made up of ecstasy, fancy or flowers; but is earthly, homely and practical—not confined to camp-meeting raptures. Its perfection is in character and conduct, in being and doing. It is implicit, studied and un-studied obedience, for "whoso keepeth His word, in him is the love of God perfected." Perfect love belongs to flesh and blood, is for common every-day, everybody's uses; it is very brotherly. "If we love one another, God dwelleth in us, and His love is perfected in us." Perfect love is Christ-like, not in creed, sentiment or saying only, but in loving and living. It lives like Christ lived. It not only reflects His image, but reproduces His character, and lives over His life. "Herein is our love made perfect, because as He is, so are we in this world." Perfect love is not only practical in its ministries, but it quiets and soothes; destroys the slavery of fear, gives holy boldness in view of the judgment, and gives the earnest and fore-taste of the heavenly love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." We believe in perfect love, in its possibility and reality. The law of God demands it. The Gospel provides for its attainment. It is no visionary or ideal state, but a real state. A state where selfishness no longer seeks its own; a state where pride and vanity are strangers. Suspicion and jealousy, hardness, cruelty and revenge are unknown. Patience is strengthened and broadened into long-suffering. Where all things are meekly borne, or believed, or hoped, or endured. A state where kindness ministers to all; humility clothes all; all the words and acts are gentleness; all the air is love. We believe in this perfect love—its possibility and necessity—possible because enjoined. Possible because many have attained to it. Necessary to fit us for the highest form of earthly service; necessary to secure for us, the highest form of earthly happiness; necessary as the only preparation for the heavenly life; necessary to make all our believing, experiencing, doing, giving, suffering, acceptable with God. "For though I speak with the tongue of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—*St. Louis Advocate.*

Quaker Marriages

All Quaker marriages being regarded as a religious ceremony—indeed, courtship, betrothal, permission and final marriage itself, being regarded wholly as a matter of religious progression to the very grave, and sacred consummation of wedded life—whether it occur in the meeting-house or at some home-like wedding must invariably be solemnized at "meeting," and must partake of all the "meeting's" silence and sacred character. The regular monthly "meeting" preceding the marriage appoints two friends of each sex to have its gen-

eral oversight. Heded by one bridesmaid and groomsman, the prim and sombre procession enters the "meeting" forming in lines, through which pass the bride and groom to the prim chairs in which they are seated. At one side are gathered the parents and venerable grandparents, and at the other a venerable group of olden folk and "friends in the ministry." But all the throng of silent Quakers is standing, save the bridal couple. Then follows a silence, such as may only be known among these people. This continues until it is the pleasure of the bride and groom to break it. Finally they arise. Facing each other, with right hands clasped, the man repeats only these simple words: "In the presence of the Lord and these, our friends, I take thee (here naming the bride) to be my wife, promising, with Divine assistance, to be unto thee, a loving and faithful husband until death shall separate us." Then the woman makes precisely the same declaration, changing only the word husband for wife—and the two are one. After another impressive period of silence, groomsman bring forward a small table. Upon this is a certificate of marriage, to which the husband and wife attach their names, and following these are usually placed the signatures of nearly every friend at the "meeting." This is the entire ceremony, and after a simple feast and congratulations, the couple proceed to their home.—*St. Louis Republican.*

The Bible in The Last Fifty Years.

The last anniversary of the British and Foreign Bible Society falling in the Jubilee year of Queen Victoria's reign, the speakers naturally reviewed the progress of the Bible cause during the last half century, and made some striking comparisons. The Earl of Harrowby, president of the Society, said: "Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago the auxiliary societies amounted at home to 2,370; now they are over 5,300. Abroad you had 260 auxiliaries and branches fifty years ago; now, 1,500. Fifty years ago the annual issue of the Bible and portions of it from this Society was 600,000; now it is 4,000,000. The cheapest copy of the book, half a century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest now is Lord Shaftesbury's and the price is a penny.

"What Doth Hinder Me?"

Many a heart has echoed the little song,

"Take my life, and let it be
Consecrated, Lord, to thee!"

And yet those echoes have not been, in every east and at all times, so clear and full and firm, so continuously glad, as we would wish, and perhaps expected. Some of us have said,

"I launch me forth upon a sea
Of boundless love and tenderness;

and after a little we have found, or fancied, that there is a hidden leak in our barque, and though we are doubtless still afloat, yet we are not sailing with the same free, exultant confidence as at first. What is it that has dulled and weakened the echo of our consecration song? What is the little leak that hinders the swift and buoyant course of our

consecrated life? How shall we find this out? What are we to do.

At once, I think, very humbly and honestly to search and try our ways before our God; or rather, as we shall soon realize our helplessness to make such a search, ask him to do it for us, praying for his promised Spirit to show us unmistakably if there is any secret thing with us that is hindering both the inflow and outflow of his grace to us and through us. Do not let us shrink from one unexpected flash into a dark corner; do not let us wince at the sudden touching of a hidden plague-spot.

The Lord always does his own work thoroughly, if we will only let him do it; if we put our case into his hands, he will search and probe fully and firmly, though very tenderly. Very painfully, it may be, but only that he may do the very thing we want—cleanse us and heal us thoroughly, so that we may set off to walk in real newness of life. But if we do not put it unreservedly into his hands, it will be no use thinking or talking about our lives being consecrated to him. The heart which is not entrusted to him for keeping, will not be undertaken by him for cleansing; the life which fears to come to the light lest any deed should be reproved, can never know the blessedness and the privilege of walking in the light.—*Miss F. R. Havergal.*

What The Type Writer Is Doing.

The type writer is creating a revolution in methods of correspondence, and filling the country with active, competent young ladies, who are establishing a distinct profession, and bringing into our business offices, lawyers' offices, editorial sanctums, etc., an element of decency, purity, and method, which is working a perceptible change. The field is widening daily; not from crowding out of their places young men who have been in the habit of claiming a pre-emption for clerical work of all descriptions, but in creating absolutely new positions. The revolution, if it may be called so, has come from the discovery to business men, of an ability of which they were unaware, until the great convenience and excellent work of the type writer forced them to it. The art of dictation is almost a new art, but it is spreading rapidly, and business men are beginning to understand, that much of their lives have been wasted, in the mere mechanical drudgery of letter writing, and that through employing a competent amanuensis, they are now enabled to get off their correspondence with the least possible friction and the smallest amount of time. Whereas, five years ago, the type writer was simply a mechanical curiosity; to day its monotonous click can be heard in almost every well regulated business establishment in the country. A great revolution is taking place, and the type writer is at the bottom of it.—*Penman's Art Journal.*

The most powerful telescopes now in use magnify two thousand times. As the moon is two hundred and forty thousand miles from the earth, it is thus practically brought to within one hundred and twenty miles; at which distance the snowy peaks of several lunar mountains are distinctly visible.

Conference Anniversaries.

The anniversary of the Conference Historical Society was held at 3 P. M., Wednesday, March 7. Rev. B. F. Price presiding.

Rev. William E. England read an essay on the status of the preachers forming the Wilmington Conference at the time of its organization.

He said: "The Wilmington Conference was born in 1868. Its first session began in Asbury Church, Wilmington, March 17, 1868, Bishop Simpson presiding. The bishop's council was composed of presiding elders appointed at the previous session of the Philadelphia Conference. Rev. S. L. Gracey was elected secretary, assisted by Revs. H. S. Thompson, T. E. Martindale, and T. L. Poulson. Gracey, Thompson and Poulson were subsequently transferred, but the second named returned to the Conference and with Mr. Martindale, are the only representatives of the first secretaryship now with us. Of the four presiding elders appointed in 1869, two are dead, one has retired, and one is effective. Chief among them was the Rev. Thomas Jefferson Thompson, D. D. As an expositor of church law, he lacked only the Episcopal chair, to make him authoritative. On the questions underlying the late civil rebellion, he was thoroughly Methodist and American. But his attitude was cautious and conservative, and his influence held to the Church many persons of conflicting views. Few Peninsula men in the ministry, perhaps none, unless it be Bishop Scott, have possessed the balance of character, and acquired the unsought, yet well deserved influence and honors of T. J. Thompson. He was born in Dorchester county, and died in Wilmington, November 29th, 1874, after a ministry of 48 years.

"The Rev. John D. Curtis, pastor of Asbury Church when the conference was organized, was afterward presiding elder of the Wilmington district. He brought into the office, a ripe business experience, and was a useful man. One of the monuments of his energy and tact, is Union Church, Wilmington. He died in Wilmington, July 25th, 1877.

"The Rev. Vaughn Smith was appointed presiding elder of Snow Hill, now Salisbury district, by the Philadelphia Conference, and reappointed at the first session of the Wilmington Conference. Mr. Smith has retired from conference work, and lives in Wilmington.

"Rev. J. B. Quigg, who was pastor at Chestertown, when the conference was organized, was one of the first advocates of a fourth district."

"In 1869 the contribution for missions was \$10,182.06; in 1887, \$20,534.27. For conference claimants, the collection in 1869 was \$2,947.20; in 1887, \$5,780. In 1869 there were 19,688 members and in 1887 there were 27,912. The number of churches in 1869 was 299. In 1887 there were 336."

Rev. H. S. Thompson followed with a history of the Salisbury and Virginia districts. He said in part: "In 1868, the lower work was arranged under the Snow Hill district, comprising 30 appointments and supplied by 28 members of the conference. Of the original appointments only 11 appear under the list of the present Salisbury district, the others being in other districts. The 11 appointments which are still in the Salisbury district reported at that time 78 churches, worth \$81,800; 8 parsonages, worth \$14,200; 4, 183 full members and 478 probationers.

The total salaries for preachers in charge were \$6,918.39, an average of \$76.53; for junior preachers, \$2,081.35, an average of \$173.44. For benevolent collections, they reported for conference claimants \$329; missions \$694.57; tract \$35.75; Bible, \$59.63; church extension, \$36.50; Sunday-school Union \$59.59; building and improving churches, \$678; building and improving parsonages, \$301.50. The minutes of 1869 show a division of the district, in which one-half of its territory was taken and

by changes on the other districts an entirely new one was formed, called the Dover district. In 1873 the name of the Snow Hill district was changed to Salisbury. The Virginia district was formed in 1887. Turning to the statistical tables presented one year ago we find reported: Probationers, 1,336, against 478, 20 years ago; full members 7,107, against 4,183, 20 years ago; churches, 101, against 78, the value of which advanced from the \$81,800 of that day to \$166,725 last spring. The eight parsonages, worth \$14,200, give place to the report of 29 parsonages, worth \$39,550. The total salaries advanced from \$9,000 to \$27,841. The missions then, \$694.57 last year, \$4,555. Tracts then, \$35.75; now, \$186. Bibles, \$59.63; now, \$304. Church extension, \$36.50; now \$734. Sunday-school Union, \$59.59; now, \$188. The total benevolences reported 20 years ago were \$1,215. Last year there were reported \$11,564.

"Of the 28 ministers who constituted the effective conference workers of 20 years ago, only eight are active members of this conference to-day. They are Revs. J. T. VanBurklow, T. E. Martindale, W. H. Hutchins, G. W. Burke, E. E. White, James Carroll, W. W. Redman and G. S. Conaway. Nine have died, five are in other conferences, two have left the work, and the others are incapacitated."

The society accepted the following gifts: Saddle bags which belonged to the late Rev. Henry White; "Visions of the Vale," and his semi-centennial sermon, from the Rev. B. F. Price; bound copy of the *Christian Advocate* of 1827, from the Rev. R. W. Todd. The Rev. H. S. Thompson announced that he will present to the society the minutes of the Philadelphia Conference of 1834 and 1839, and the Rev. R. W. Todd stated that he will donate a sketch of the life and the call to the ministry of the late Rev. John Bell.

At 7.30 p. m., the anniversary of the Conference Church Extension Society was held, Rev. John B. Quigg, presiding, singing "The morning Light is Breaking," followed by prayer by the Rev. Vaughn S. Collins.

Rev. Dr. Spencer gave a service of song as a prelude to an address in behalf of the Board of Church Extension. His voice is a rich and powerful tenor, and is used with great spirit, precision and delicacy of expression.

Dr. Spencer followed the service of song with an appeal in behalf of the Board of Church Extension. Within 23 years ending October 31st, 1887, the society has expended nearly \$3,210,000, of which \$597,000 is a permanent fund to aid churches by loans, \$488,000 of which has been returned and loaned to churches. In this way 6,327 have received aid from the board. The number of Methodist preachers is 13,900, and membership 2,095,000. Of frontier churches, 357 have been procured, worth on an average \$2,000, accommodating 13,296 members and 21,804 Sunday-school children. In this country, Methodism has 20,260 churches worth \$78,000,000; 7,760 parsonages worth \$11,500,000, and 144 colleges and other school property worth, including endowments, \$15,000,000, making a total value of \$104,500,000.

Dr. Spencer said while traveling in company with Robert Ingersoll one day, on one of the western railroads, he asked him, why it was that the Methodist church grows so; why is it that it outstrips its sister churches?

Colonel Ingersoll replied: "I'll tell you why, Methodists believe in a God, and a devil, a hell and a heaven, and you are not afraid to teach it. You believe in a God that will boost you if you do right—you believe in a positive God, and a positive salvation."

Joseph Cook said "if the Republic is ever saved, Methodism must do it."

There were 20 churches built in North Carolina at a cost of \$25 each, the members furnishing all the material and labor. The past year 522 churches have been aided and built by the board.

Woman's Foreign Missionary Society of the Conference, held its Anniversary at 2 P. M., March 8th, Rev. R. K. Stephenson presiding. Rev. John White offered prayer; and the Rev. James M. Williams of the New Hampshire Conference formerly of this Conference, made an address after which, Mrs. W. B. Osborne, a returned missionary, made an address in which she told how, when a child in a New England home, she was enthusiastic in the cause of missions, how, at 19 years of age,

although an invalid, she was convinced of a call to go to India, and how the conviction strengthened until at 30 years of age, when she embarked alone for India, trusting entirely upon the providence of God to care for and protect her. She related her experience as a teacher and preacher of the gospel, told many interesting stories of the social life and customs of the East, sang several native songs, and exhibited a number of idols, pieces of jewelry and other curios collected in India. She closed her address with an earnest appeal for the enslaved and degraded women of foreign lands.

Mrs. Stevens secretary of the Woman's Foreign Missionary Society of the conference, made an address, reporting thirty-eight auxiliary societies in this conference. She pleaded for the women of the far East who knew not God, and were slaves to ignorance and passion.

The Board of Conference Stewards held its anniversary in the evening Captain Alexander Kelley presiding. After the hymn, "My Gracious Lord I Own Thy Right," Rev. C. F. Shepard of Delaware City made a prayer.

The Rev. T. E. Martindale followed with an address on the trials of the old ministers who have been disabled from further work, and the necessity of supporting them and their families. He showed that an average appropriation of but \$45.75 per annum was given to them. After singing by the choir the Rev. Jacob Todd, D. D., made a very able address on the subject.

The doxology followed and Rev. H. S. Thompson pronounced the benediction.

At 2.30 P. M., March 9 the educational anniversary began by the singing of "Rock of Ages" followed by prayer by Rev. T. R. Creamer. The Rev. R. H. Adams, chairman, introduced the Rev. James M. Williams, D. D., of the New Hampshire Conference, who spoke of "The Chautauquon Movement." Pastoral experience had convinced him of the value of a system of education which enables parents to move along the paths to higher culture in company with their children. He had known those whose privileges stopped short of the higher schools, who had found the stepping stones to academies and even to collegiate educations in the prescribed course of reading, and from a prejudiced opposition, he had come to a view of it, which won his admiration and earnest commendation.

The Rev. Alfred Smith the next speaker, claimed that out of 36,000,000 people above the school age, 4,600,000 could not read, and 6,300,000 could not write. The statistics prove that from the ranks of the illiterate the vicious and criminal classes are recruited. French statistics show that in 1868 one-half of the population of France was illiterate and this ignorant half of the people furnished 95 per cent. of the criminals. He claimed that this condition of things was not peculiar to France, but was true in its relative proportions of this country and that it is now a fixed law of social development, that the ignorant people are thirty-six times more liable to commit crime than educated people. The problem of education is one of morals, and ignorance is the greatest enemy of moral progress. The perpetuity of the public school system and the enlargement of its influence, was of prime importance. The organization, be it religious or political, which clutched at the public school system to destroy it, must be rooted out. Intemperance propagated itself by keeping the children out of schools. Prohibition was not possible in states where the masses of the people are ignorant. The states of Maine, Iowa and Kansas showed the highest intellectual average in this country, and in these states temperance reform was practical.

The schoolhouses and the teachers were the most effective means for the suppression of intemperance and crime

and are effective in building up great productive capacity. A common school education increased the productive capacity of a workman 50 per cent. The academy made it 100 per cent. and the college 200 per cent. The return from these sources would in one year add \$488,000,000 to the wealth of the nation. From these facts we see it is better to build schoolhouses than to dredge rivers. Better to pay teachers than to build coast defences.

The anniversary of the Sunday school Union and Tract Society was held at night. After singing by the choir, and prayer by the Rev. Edward Davis, Rev. H. S. Thompson introduced Rev. S. J. Morris, who made an address eulogistic of the Sunday school.

The Women's Home Missionary Society held a meeting in Grace M. E. Church the same evening. After singing and prayer by the Rev. T. A. H. O'Brien the Rev. J. P. Otis made a few remarks. Mrs. Wesley Weldin, the conference secretary, read a report, showing the object of the Women's Home Missionary Society, and its increase.

It now consists of fifty conference societies, 1,200 auxiliaries, 30,000 annual members and 500 life members. It sent during the last year \$48,120.23 for missions and \$30,000 in supplies. The treasurer's report showed that the following amounts had been received since March 1, 1887, from the different auxiliaries in this conference: Snow Hill \$10.75; Asbury, \$26; Grace, \$261.04; St. Paul's, \$80.47; Scott, \$54.12; Mt. Salem, \$3.25; and Dover, \$17, a total of \$452.63. Supplies sent out as follows: Grace, goods to the value of \$104.78; St. Paul's, \$118.77; Dover, \$75; a total for supplies of \$298.55. The total from this conference for the year was \$741.18

The Rev. J. M. King of New York, made an able address. He said, "The object of this society was to purify the American homes—a patriotic object." He paid a great tribute to the women engaged in this work. "If you will utilize the dormant energies of womanhood it will do more in purifying the country than all the evangelical societies in the same. In America womanhood has been exalted to her right place more than in any other country." Collection and singing by the choir followed and the benediction was pronounced by the Rev. William E. England.

The anniversary of the Freedman's Aid Society of the Wilmington M. E. Conference, held Saturday evening, 10, inst., was largely attended. Rev. R. W. Todd presided and Rev. Joseph Robinson made the opening prayer. A collection to assist the society in its work was taken. A witty and entertaining address was made by Rev. Dr. Rust of Cincinnati, corresponding secretary of Freedman's Aid Society. After expressing regret at the absence of Rev. Dr. Frysinger, who was to have been present, Dr. Rust dwelt on the importance of the society's work, saying it cannot be overrated. With it, he added, the safety of the nation, the prosperity of the church and the salvation of millions of souls are connected. He said the colored people are God's wards, and were brought here in his providence. Statesmen and eminent divines tried to solve the slavery problem, wise and gigantic minds broke down in trying to overthrow slavery, but it was God who solved the problem. God emancipated the slaves in answer to prayer, and now there is universal rejoicing all over the country. The unanimous voice of the South is "We rejoice that the slaves are free and the country is one." We have, said he, 8,000,000 colored people, and they are rapidly growing on us; leave them in ignorance and degradation and the human imagination can hardly predict what will be the result. The Freedman's Aid Society has existed 21 years and has raised \$2,000,000, and has in the South property valued at \$1,000,000. It is educating colored people, and during the

last 21 years 1,000,000 pupils have attended its schools. During the past year the society raised \$163,000. Rev. T. Snowden Thomas dismissed the audience with the benediction.

The missionary anniversary was held Monday evening, March 12th, and the Rev. C. F. Sheppard presided. After the usual devotional exercise, A. G. Cox, the treasurer, read his report. He has received the following amounts for the year: Wilmington district, \$8,770; Dover district, \$4,677; Easton district, \$4,653; Salisbury district, \$3,991; Virginia district, \$761; whole amount raised by conference this year, \$22,852; last year conference this year, \$22,852; an increase over last year of \$2,317.63; apportionment for conference \$21,630; amount raised, \$22,852; excess \$1,222.

The Rev. C. C. McCabe, D. D., secretary of the Missionary Society, gave a graphic and highly interesting address. He said it is a great mistake to suppose that all the money subscribed for missions goes for foreign service. A very large share of missionary effort and missionary subscriptions is expended in this country. Dr. McCabe's anecdotes kept the audience in unbroken attention. His His sprightly humor evoking at times loud and unrestrained laughter. In explaining the growth of Protestantism he said there are 120,000 churches in this country with 12,000,000 communicants.

The address was interspersed with singing of hymns appropriate to the phase of missionary story or narrative that happened to be considered. Mr. McCabe sang several selections by request. At the close of his address he distributed a large number of missionary books which were all quickly bought up among the audience.

After singing the doxology, the benediction was pronounced by the Rev. William H. Hutchins.

In one of his characteristic speeches, the Rev. Hugh Price Hughes of the English Wesleyan Conference, narrated the following incident, which is not without significant application the wide world over: In a Methodist chapel in Dublin a good Methodist took a pew, and for a whole year no one spoke to him in the chapel. At last he decided to give them one more chance, and if no one spoke to him the next time he went to the chapel, he made up his mind never to go again. He put himself in people's way to get them to speak, but without success. At length, with a heavy heart, he took his hat, and was turning to leave the pew, when a man in the next pew put out his hand, and grasped the hand of his neighbor heartily, crying, "Good morning, sir." The good man was astounded, and in much stammering informed the gentleman who had accosted him that he had been to that chapel for a year, and had determined never to go again unless he were spoken to that day. The other replied that he, too, had been in that pew next to him for twelve months without being acknowledged, and he had resolved that if nobody shook hands with him that day, he would shake somebody's hand instead. That brother made a good resolve.—*Exchange*.

In Senator Mitchell's speech on "Chinese Immigration," made in the United States Senate January 12, 1888, he refers to the Chinese slave traffic in women bought in China and brought here, and landed by fraud, and then sold here for immoral purposes. His facts and figures are true in every respect, as we believe. This slave trade is both disgusting and dangerous. Our missionaries have endeavored to stop it, and Consul E. A. Bee and his Chinese associates have tried to prevent the landing of these slaves, but, by perjury, bribery and fraud, they have generally been beaten. What Mr. Mitchell says are not inventions, but solemn facts.

The Sunday School.

First Quarterly Review.

LESSON FOR SUNDAY, MARCH 25th, 1888;

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

1. HEROD AND JOHN THE BAPTIST (Matt. 14: 1-12).

The fame of Jesus' miracles reached Herod Antipas, who, conscience-stricken, believed him to be John the Baptist, resurrected. Over a year before, he had arrested and imprisoned John for the sake of Herodias whose union with himself the Baptist had dared to pronounce "not lawful." The guilty woman used every method to compass John's death, but failed, her purpose being restrained by the king's "fear of the people," and his personal respect for his prisoner. But a birthday feast given by Herod, fully attended by the grandees, gave Herodias her opportunity. She sent her daughter, Salome, into the banquet-hall to play the ignoble role of a danseuse. The half-tipsy king bade her name her reward; and when she named "the head of John the Baptist in a charger," the king, though sorry, felt bound by his oaths to give it to her. John was beheaded; his disciples buried his body, and went and told Jesus.

2. THE MULTITUDE FED (Matt. 14: 13-21).

On the return of the Twelve from their first missionary tour, our Lord invited them to go apart and seek needed rest. Departing by boat, their course was noted by the people, who followed them by land, and when the boat reached Bethsaida Julias, the place was no longer "desert." The sight awakened Jesus' compassion. He began at once to teach and heal, and continued until night-fall, when the disciples begged Him to dismiss the people, that they might procure food in the neighboring villages. To their surprise, He said, "Give ye them to eat!" They replied that to buy even a mouthful of bread for so great a multitude would take two-hundred denarii-worth of bread. They had only five barley cakes and two small fishes. "Make the men sit down!" said Jesus. Then He blessed the scanty store, brake it and gave to the disciples for distribution. All ate, and yet five thousand men besides women and children partook of this feast, and the broken pieces left over, filled twelve baskets.

3. JESUS WALKING ON THE SEA (Matt. 14: 22-36).

The principal points were: The enthusiasm of the people who wanted to make Jesus king; the dangerous infection spreading among the disciples; Jesus constraining them to embark while He dismissed the excited multitude; His ascent of the mountain to pray; the storm on the lake, and the exhaustion of the disciples; the sudden appearance of Jesus walking on the waves; the fear of the disciples who thought they saw an apparition; the assuring voice—"It is I; be not afraid;" Peter's rash venture upon the sea; his failing faith, danger and rescue; the return to the boat; the miraculous calm and arrival at their haven; and the excitement at Genesareth and wonderful cures wrought by Jesus.

4. JESUS AND THE AFFLICTED (Matt. 15: 31-31).

Leaving Galilee, Jesus went with His disciples to the "regions of Tyre and Sidon," hoping to find seclusion. A woman of the country, whose daughter was "grievously vexed with a devil," invaded His privacy; and though she had no ground, either in religion or race, on which to base her plea, begged Him to interpose and heal her child. Strange to say, He "answered her not a word." The disciples urged Him to dismiss her. Then He spoke, but only to say, "I am not sent but unto the lost sheep of the house of Israel." But she would not be chilled. "Lord, help me!" she cried piteously. "Let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs." Even this rebuff was turned into a plea: "Yea, Lord, even the dogs under the table eat of the children's crumbs." Her faith and humility were commended, and her daughter was healed. Subsequently, in Decapolis, our Lord wrought many cures.

5. PETER CONFESSING CHRIST (Matt. 16: 13-28).

The principal points were: The journey northward to the vicinity of Cesarea Philippi; the question, "Who do men say that I am?" the second question, "Who do ye say that I am?" Peter's noble reply, "Thou art the Christ, the son of the living God;" the declarations, so sadly perverted—"Thou art Peter, and upon this rock will I build my church," and "I will give to thee the keys," etc.; our Lord's announcement of His coming death at Jerusalem; Peter's rash chiding and the recoil of Jesus from this unconscious temperance. "Get thee behind Me, Satan!" the decla-

ration of the universal law of the kingdom—"Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me;" the assurance that to cravenly save one's life at the expense of one's faith, would be to lose the true, unending life altogether; the solemn question as to what the profit would be were one to gain the whole world and lose his own soul; and the prediction of the coming of the Son of Man in the glory of the Father.

6. THE TRANSFIGURATION (Matt. 17: 1-13).

A week after the events of the last lesson, Jesus one evening took with Him Peter, James and John, and ascended the mountain, probably Hermon, where, while engaged in prayer, He was transfigured—His raiment and person becoming white and brilliant, like the sun. With Him appeared also Moses and Elias, who conversed upon His approaching-decease at Jerusalem. Peter's proposition to build three tabernacles for Jesus and His heavenly guests, was followed by the descending Shekinah, out of which came the Voice: "This is My beloved Son: hear Him." In terror the disciples hid their faces, and when Jesus aroused them, the glory had passed, and they "saw no man save Jesus only." A commandment of secrecy was laid upon them, not to be broken until Jesus was risen from the dead. To the disciples' perplexity about the coming of Elijah, Jesus replied that he had already come in the person of John the Baptist, and finished his work.

7. JESUS AND THE LITTLE ONES (Matt. 18: 1-14).

The sharp dispute among the disciples as to "who should be greatest?" with the jealousy which it excited; the lessons of humility taught by Jesus with the child in His arms; the declaration that even entrance into the heavenly kingdom would not be possible without childlike lowliness; the danger of "offending" one of the least of those who believe in Jesus; the preference rather to have hand or foot cut off or the eye plucked out, and thereby "enter into life maimed," than possessing these sin-tempting organs, to be exposed to unquenchable flame and the undying worm; and the preciousness of a single soul as shown by the similitude of the straying sheep—were the principal points in the lesson.

8. A LESSON ON FORGIVENESS (Matt. 18: 21-35).

Our Lord's reply to Peter's question whether "seven times" should constitute the limit of forgiveness—"till seventy times seven"—was enforced by the subsequent parable of the Unmerciful Servant, of which the following is an outline: A king who summoned his servants to a reckoning; the servant who owed his lord ten thousand talents, but had naught wherewith to pay; his prayers and the forgiveness of the debt; his implacable and brutal treatment of his fellow-servant who owed him a mere trifle—flinging him into prison until the debt should be paid; the revocation of his own pardon when his lord heard the story; his deliverance to "the tormentors" until he should pay all the debt that had been forgiven him; and the solemn lesson: "So shall My Heavenly Father do also unto you unless ye from your hearts forgive not every one his brother his trespasses."

9. THE RICH YOUNG RULER (Matt. 19: 16-26).

A young ruler who came running, and kneeling at Jesus' feet, calling Him "Good Master," and asking what he should do to inherit eternal life; our Lord's criticism of the epithet "good" from the ruler's standpoint, and His citation of the commandments; the ruler's claim that he had kept these from his youth up; our Lord's test: "Sell whatsoever thou hast and give to the poor, and come, follow Me;" the sorrowful departure of the young man; the text furnished by his behavior, that only with extreme difficulty shall a rich man—"those that trust in riches"—enter into the heavenly kingdom; the disciples' surprised question, "Who then can be saved?" and our Lord's reply that what is impossible with man is possible with God—constitute an outline of the lesson.

10. CHRIST'S LAST JOURNEY TO JERUSALEM (Matt. 20: 17-29).

The principal points were: Our Lord's departure from Ephraim on His final journey to Jerusalem; His prediction to the Twelve of His approaching fate; their non-receptiveness and delusion; the ill-timed and strangely-selfish request of James and John, through their mother Salome, that they might sit on His right and left in the kingdom which they thought "would immediately appear;" his reply concerning his "baptism" and "cup;" the jealousy of the disciples; and our Lord's teaching as to who should be chief of all among them—a teaching of humility and service.

11. CHRIST ENTERING JERUSALEM (Matt. 21: 1-16).

The sending of two disciples in quest of

an ass and a colt; Jesus mounting the latter, in fulfillment of Zechariah's prophecy; the enthusiasm of the multitude, lining the way with their garments and with branches of trees and making the air resound with their hosannas; the indignation of the Pharisees at these significant praises; the weeping of Jesus over Jerusalem; the entrance of the procession into Jerusalem, and the commotion excited by it; and the second purification of the Temple—for an outline of the lesson.

12. THE SON REJECTED (Matt. 21: 33-46).

The parable of the Wicked Husbandmen depicts the ungrateful and wicked behavior of the Jewish hierarchy and their predecessors towards God, as shown in their treatment of His messengers and His Son. The vineyard fitted and let out to husbandmen while the owner went to another country; the violence repeatedly done to servants who were sent to receive the fruit of the same; the culmination of guilt in the murder of the son—the heir—and the seizing of the vineyard; the punishment of the husbandmen and the transfer of their privileges to others—all this was too significant to need interpretation.

Temperance.

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

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

The Saloon Defends Itself.

JEREMIAH HOD.

It does seem a little peculiar to me that in all this local option talk, nothing has been said on our side of the question. Preachers and lecturers have denounced us, and editors have called us hard names, but there has been no one to raise his voice in our behalf. The result is that people have very unfriendly feelings toward us, and mistaken notions about our business. One would think from the pieces which have been printed in the *Michigan Advocate* that we were bad, only bad, and that continually. Now it is true that we are getting rich, and fare sumptuously every day, and have nice carriages to ride in. But for all that we have our troubles. And no one seems to feel sorry, either. When we ride out of a pleasant afternoon, there is a drop of gall that bitters all the sweet, when some jealous heart in a less pretentious turn-out points his finger and says, "That rig was bought with whisky." My wife cannot go shopping, but the urchins on the streets point her out as the saloon-keeper's wife. She speaks to me about it, and wishes I would engage in some other occupation. But I can't do it. Haven't I got to live? My little girl attends the high school, and you would suppose that the venomous tongue would recoil at her sweet presence, wouldn't you. But go where she will, that mantle goes with her—your father is a saloon-keeper. The little comes to me with her plaint, "Why do all people hate you, my own dear, kind papa!" I gulp down my hatred of all men and walk rudely away. Do you think this pleasant? Somehow they are all the time discounting my opinions, just as though I do not read and think and form correct judgments about things.

If I attempt to express my views upon the topics of the day or tell a funny story to illustrate my point there is sure to be some urchin in the crowd who will say: "Bully—give it to 'em old gin and sugar. Give 'em some more of that hot whisky punch!" On the street the little boys mock me and say: "He's well heeled—but whisky did it." Temperance orators shout my name, call me fiend-devil, accuse me of selling poison, liquid fire, damnation, swill, slops; call me a promoter of broils, riots, murder, arson and every other crime. And if I tell these men I must live, they coolly tell me, "They don't see the slightest necessity for it." I am snubbed and rebuffed at every turn. No man respects me as a man. But I must live. You say that

I might get into some other business instead of dealing out drinks to that poor, red-eyed remnant of a man there. Well, perhaps I could. But you see if I don't sell to him somebody else will, and I might just as well take his money, as to have some one else to do it. You ask me if I don't see his squalid, poverty-stricken wife and children, living in rags and filth. Oh, no: I don't go around looking for such things. But I do wish that fellow would keep away from my place. He comes often, and sometimes his wife comes after him, and begs, on her knees, that I wouldn't sell her husband any more liquor. But what am I to do; he'll have it somewhere, and if I drive him away from me, why some one else will have to be bothered with him.

Now all I really ask of you temperance people, is to be let alone. That's not asking much, is it? I will mind my business, if you will mind yours. Don't you know that I keep a respectable place? My saloon is quieter than Churchill's on Woodward avenue, even if it isn't quite as fine. The question I would like to ask the preachers is, why can't men be decent in their drinking? I can drink or let it alone. Did you ever see me druck? No, sir. I like a little of it, but I know when I've got enough. Then I stop. Why couldn't that poor miserable O'Flynn have done like me. He made a brute of himself. Yes, that lady at the opera house last Sunday afternoon, did say some true things. But why should she blame me for what low-down saloon-keepers do? No one would have thought Jim Brown would have beaten his wife to death. I am glad he didn't get drunk in my place, for people would have blamed me. He came here and drank three or four times, and then went down to some of those low dives on Atwater street, where they sell liquid hell, and got crazy drunk. What, you don't mean to tell me that these places are only a step down from mine, and that Jim Brown learned to drink in my place? That's a lie. It is not true. I always stop selling a man when he's had enough. I am no murderer. Jim didn't get drunk at my place. I told him he'd got enough, and wouldn't let him have any more. I keep a respectable place, I tell you. I pay my license. I shut up on Sunday, when the police ordered me to—for one Sunday. My place would have been shut every Sunday since, only the others all kept open, and I saw that the prosecuting attorney, and the judges, and the police department didn't care. When I get out among decent people, I sometimes do get a glimpse of the real meanness of my business. But then, what is the use? The government must think it is honorable and all right, or they wouldn't license it. Do you know that I have some of the best men in this town on my bond?

Where's my son Tom? Oh, I don't know! He was an ungrateful child. He got to drinking pretty bad, and I had a talk with him, and you'd have been as surprised and disgusted as I was to hear him go on. He said I had learned him to drink, that he'd heard me say many a time, that any man was a fool, that couldn't drink a little and stop when he had got enough, and all that kind of nonsense. I think he was kind of crazy. He said that when we had both gone to hell together, he'd have Satan put me in the warmest corner. And one day when we had it sharper than usual, he swore he'd leave me, and went away. I guess he'll come back pretty soon, when his money is gone. He can't stay away long, for he can't save a cent for himself, but before I let him come back, I am going to make him promise to behave himself. His mother idolizes that child, and she don't give a minute's rest talking of him, and predicting that some evil has befallen him. But then he'll come back again soon. He was a bright, sunny child, so smart and winsome, with such a clear

blue eye—just like mine, my wife used to say—and is twenty to-day. What! What is that you say? Tom dead! Oh, it can't be, sir! Did you say he was stabbed in a drunken row, over a game of cards? How can I ever tell his mother? He was her pride, her joy. Better quit the business? Well, I rather think not. Ha, ha, ha, ha. It is a low kind of life, but then I've got to live. You temperance fanatics call this a poor, lame excuse. It is. But it's all the one I've got.—*Michigan Christian Advocate.*

Letter from India.

CAWNPORE, India, Jan. 10, 1888.

The North India Conference began its twenty-second annual session on the 4th inst., and closed yesterday. About fifty members of the conference answered to their names; more than half were natives. Reports of work showed an increase over last year. The native church has been greatly blessed with the spirit of revival, and many of the native preachers have received the blessing of entire sanctification. Constant efforts have been made to build up the work already established. The reports from the theological school, and also from our high schools, are full of encouragement. Measures are being taken to raise the Centennial high school to a college basis.

There is an increase in our day schools, and a very large increase in our Sunday-schools. Of the latter we have 306 schools for boys and 193 schools for girls, with 764 teachers and other officers, and an attendance of 23,913, of whom about 5,000 are Christians. This is an increase of forty-one schools and 1,852 scholars over 1886. There has been an increase of 700 per cent. in our Sunday-schools during the past fifteen years. At the present rate of increase we should have one hundred thousand scholars in our Sunday-schools by the beginning of the twentieth century. The great hope of the church in India is the Sunday-school. We are having a two-days Sunday-school convention under the auspices of the Indian Sunday-school union. Delegates are here from nearly all of the various missionary societies in North India. Sunday-school methods are being freely discussed, and much good must be the result.

The conference was favored with the presence of several brethren from the Bengal and South India conferences. The conference elected the Rev. D. W. Thomas, now in America, as the delegate to general conference, and the Rev. J. H. Gill as alternate. The lay electoral conference has elected ex-Governor Pattison as lay delegate, and Mr. Blackstone, of Chicago, as alternate. The conference still desires a bishop who shall reside in India.

Resolutions of sorrow over the death of Bishop Harris and the illness of Bishop Ninde were passed.

The Rev. J. H. Gill left us to-day for Bombay, to sail for home on Friday of this week. We regret to lose him. He carries with him the love of his brethren in the conference and of the native church for which he has labored for sixteen years. He has been appointed agent for the Centennial high school, Lucknow.—*Michigan Christian Advocate.*

Prayer Meetings.

An active business man once remarked; "Attendance at the prayer-meeting is a part of my business. I consider it as much my duty to be present, as to meet any business engagement." We hold him up as an example. But he might have put it yet stronger, and said, that he considered it more of a duty to be present at the prayer meeting, than to meet any business engagement, on the ground for which we contend that religious engagements justly claim the pre-eminence. They should come first on the weekly list. Let this rule be adopted and conscientiously observed by all church members, and there will be less occasion for a discussion of the questions; How shall we reach the masses? How shall we reach non-church-goers? Get Christians to show the same fidelity in fulfilling the religious engagements, into which they solemnly entered when they took upon them the sacred vows of church membership, that they exhibit in their secular engagements, and churches and preachers will never be without audiences.—*Christian Intelligencer.*

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

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The Lay Conference.

The session, extending over two days, was marked by a delightfully devotional spirit. Fervid testimonies in relation to personal experience, and religious work, intermingled with stirring songs, showed how brightly burned the fires of old-time Methodism upon its modern altars. We hope to give in the future, some specimens of the wise and earnest words that were spoken. The resolutions adopted, give no uncertain sound, on the great question of the day, the suppression of the liquor traffic. The transparent device to divide temperance men, by proposing high license as a restrictive measure, is most justly characterized, as calculated "to perpetuate that which is the enemy of all righteousness and the destroyer of mankind."

The inseparable evils that attend this traffic, make it the imperative duty of the state to prohibit the saloon; and any license, high or low, necessarily protects and fosters the iniquitous business.

Our lay brethren gave their hearty endorsement to the Conference plan of an Endowment Fund for our worn-out preachers and the widows and orphans of deceased ministers. We trust this most worthy of all our "benevolences" will receive prompt and liberal attention.

The grand enterprise undertaken by our brethren of the Philadelphia Conference, to establish and endow a hospital in the city of Philadelphia, for the benefit of all who may need its advantages, was brought before the electoral conference by Revs. W. Swindells and S. W. Thomas, and was commended to the liberality of our people. Mrs. J. Taylor Gause and other prominent Methodists' generous benefactions for a hospital in Wilmington, received appropriate recognition and commendation.

Our Conference Academy was declared to be deserving the support and patronage of Peninsula Methodists. We trust the measures adopted in the ministerial Conference, will result in the speedy erection of a building for the accommodation of female students. We can't afford to neglect to make adequate provision for the education of our daughters under Methodist auspices. The issues of the future in Church and State, will turn upon the training of our children of to-day.

Prettily Put.

Among the frequent graceful utterances of our presiding Bishop, none perhaps, were more strikingly apt, than his happy allusion to the place our lay-

men held in the affections of their pastors. The centre block of pews being appropriated to the lay conference, they were completely surrounded by their ministerial brethren. "As we have seated you, dear brethren," said the Bishop, "in the centre of this building, so have we placed you in the core of our hearts." Most fittingly was this sentiment responded to as all joined in singing.

"Together let us sweetly live, Together let us die; And each a starry crown receive, And reign above the sky."

So fully did the Bishop enter into the spirit of the occasion, that another stanza had to be sung, before he was willing to resume the routine business:

"And if our fellowship below In Jesus be so sweet, What heights of rapture shall we know, When round his throne we meet."

These familiar stanzas were sung with a will, and with the refrain,

"Help me dear Savior thee to own, And ever faithful be; And when thou sittest on thy throne, Dear Lord remember me"

As the laymen retired, the preachers struck up,

"God be with you till we meet again."

Our Lay Delegates.

The laymen elected to represent the churches of the Wilmington Conference in the General Conference, to meet in New York next May, are brothers Henry P. Cannon and Levin S. Melson. A few biographic notes will be of interest to our readers, as indicating the kind of men chosen to such honorable and responsible position.

Mr. Cannon comes of good Methodist stock. Both his parents were members of the Methodist Episcopal church. His father was elected Governor of Delaware in 1862, but died one year before the expiration of his term of office. His mother is still living. Our delegate was born Feb. 27th, 1847, in Bridgeville, Del., and was converted at the age of seventeen, under the ministry of the late Rev. Abraham Freed. He graduated from Dickinson College, in 1870, and has devoted himself to mercantile life in his native town. The Cannon store has been kept in Bridgeville since 1813, and has been able to maintain its credit without interruption, for three quarters of a century.

Mr. Cannon is a class leader and steward in the local church, and is a member of the Delaware Legislature. His father-in-law is the eminent scholar, Dr. W. W. Dale, of Carlisle, Pa.

LEVIN S. MELSON.

Brother Melson, like his co-delegate, comes of good Methodist stock. Among the families who first welcomed the early Methodist preachers to their hearts and homes, were the Melsons, and in the itinerant's diaries, as well as in historical notes, this name frequently occurs. Brother Levin's parents were both members of the Methodist Episcopal Church. He was born near Delmar, in Worcester, now Wicomico County, Md., Aug. 12, 1835, and was happily converted at the tender age of twelve years, under the ministry of the late Rev. I. T. Cooper, D. D. He has filled the offices of class leader, and Sunday-school superintendent, and is one of the trustees of the Conference Academy at Dover. He was a candidate for Congress at the recent election, on the prohibition ticket. We have no doubt these brethren will do us credit, as our official representatives in the Supreme Council of the Church.

A. E. SUDLER, M. D.

Dr. Sudler, our first reserve delegate, was born in Sudlersville, Queen Anne's Co. Md. He was awakened about twenty years ago, under a sermon preached by the late Bishop Levi Scott, on the power of the Holy Ghost; and has been class leader; steward, trustee, and exhorter. His educational training was under the direction of Prof. Newcome, the distinguished astronomer.

Since relinquishing his medical practice, he has turned his attention to

agricultural pursuits. His trunk was packed for Dickinson College at one time, but it was finally decided to employ the services of a private instructor. Dr. Sudler, like brothers Cannon and Melson, is of Methodist lineage.

JOSEPH PYLE.

This brother, our second reserve delegate, is one of those valuable contributions to the Methodist family, that are occasionally made by the Society of Friends. He was born in Sadsbury township, Chester Co., Pa., March 11, 1826. His parents were orthodox friends, though his father was a warm personal friend of Elias Hicks. By religious impressions made upon his mind, during the extreme illness of a daughter only six years old, brother Pyle was led to seek the pardoning mercy of God in Christ, and soon after her recovery, having resigned his membership with the Friends, he joined the Methodist Episcopal Church, at the same time with his wife and little daughter. This was in 1855. He has been a class leader for twenty-five years, and Sunday-school superintendent for twenty-six years, rendering all this service in St. Paul's Church, Wilmington. Brother Pyle has been a successful leather manufacturer, and was for four years a member of the City Council. He is now a member of the Board of Education.

We congratulate our churches on the wise selection made by the Electoral Conference. Both wings of the Peninsula, Delaware and Maryland, have been recognized in the delegates, as well as in the reserves.

The Philadelphia Conference.

This historic body of itinerant ministers convened in 12th St. Church, Philadelphia, Rev. S. W. Kurtz, pastor, Wednesday morning the 14th inst. for its one hundred and first session, Bishop John F. Hurst, presiding. Of the two hundred and seventy two members only ninety seven responded to the first roll call. The blizzard had so blocked the lines of travel that comparatively few outside the city were able to reach the seat of Conference the first day. The session was unusually brief; business being dispatched very promptly, and little time being lost in speech making either by Conference professionals, or official visitors.

Several episodes of much interest occurred. A brief debate on Elective Presiding Eldership led to the adoption of a memorial to the General Conference in its favor.

A student from the Gammon School of Theology, Atlanta, Georgia, a full blooded negro, made a most eloquent plea for the elevation of his race, in an address that carried the Conference by storm.

Just at the close Rev. Jacob Freschman, a converted Hebrew, who has established a church of Hebrew Christians in New York city, made a telling speech.

The ministerial and lay delegates seem to give general satisfaction.

Rev. T. B. Neely, D. D., who led the delegation four years ago, with the handsome vote of 183, was again placed at the head of the delegation by a vote of 188, Rev. Wm. Swindells, D. D., and Rev. S. W. Thomas, were also elected on the first ballot. These latter brethren also had been previously honored with seats in the General Conference. Revs. C. J. Little, D. D., W. J. Paxson, D. D., and J. F. Crouch were subsequently elected; and Revs. W. L. McDowell and J. F. Meredith, as reserves. Dr. Paxson has been a delegate in two or three previous Conferences. Messrs. Swindells, Thomas, Crouch, and Meredith are presiding elders, Messrs. Neely, Paxson, and McDowell, pastors, and Dr. Little, professor in Syracuse University, N. Y.

The laymen selected Hon. John B. Storm, of Stroudsburg Pa., Ex-Congressman, and Mr. James Gillinder of Philadelphia, as their delegates, with Col.

John A. Wright and James Long, as reserves.

Among the resolutions adopted in both lay and clerical conferences, were those which endorsed the claim of "our missionary bishop, Bishop Taylor to receive a salary out of the Episcopal Fund.

Quite a number of our Wilmington Conference brethren visited their Philadelphia brethren; among them we noticed, Revs. J. Todd, J. A. B. Wilson, T. O. Ayres, H. Sanderson, J. B. Quigg, R. C. Jones, E. C. Macnichol, W. H. Hutchin, J. Dodd, and N. M. Browne.

The Minutes.

Our friends will be glad to know the Conference Minutes are already out, and out in good style. Every family will do well to supply itself with a copy of this full exhibit of church work for the year, within our bounds. The price is 15 cts. a copy, or 20 cts. by mail.

The editor of the PENINSULA METHODIST will preach (D. V.) in the M. E. Church, Townsend, Del., tomorrow the 25 inst., in the absence of the pastor, S. M. Morgan, jr., and will administer the sacrament of the Lord's supper, in the morning service.

Rev. R. S. Maclay, D. D.

As already announced in the Advocate, Dr. and Mrs. Maclay and V. C. Hart of the Central China Mission arrived per steamer Gaelic on the 13th, but have been detained in quarantine ever since.

In 1847 Dr. Maclay, then a young man of 23 or 24 years, went to Foochow, China, as a missionary. He remained there for a period of about twenty-five years. Being in the United States on a leave of absence in 1872, when it was decided to open a mission in Japan, at the urgent solicitation of the authorities, he consented to go out as Superintendent, and organize the mission. His labors in China, as Superintendent of the Foochow Mission, as is well known by the Church, were greatly blest. He had much to do in shaping the policy of the mission and in raising up a native ministry in connection with this mission, which has been celebrated for its Christian loyalty and commanding ability.

Dr. Maclay, with his family, left New York in May, 1873, for Japan, where they arrived in the following June. With the exception of a brief furlough to the United States, in 1882, he has labored incessantly in connection with the Japan Mission, giving to it his entire time and earnest thought. In this brief time the work has grown to the proportions of an Annual Conference, numbering 2,500 members and probationers and 29 ordained native preachers and probationers.

During this long period of about forty years, with the exception of furloughs obtained for needed rest, he has toiled at least twelve hours per day with a persistency and systematic method hardly second to that of John Wesley. Of the many associates with him in beloved labors, both in China and Japan, all, without exception, love and honor him as brother, friend and almost ideal missionary. He comes to us this time as a delegate for the Japan Conference and for the first time he will sit as a delegate for this highest Judicature of the M. E. Church. As there are grave questions concerning our mission work in Asia, and especially in Japan, that demand serious attention from the next General Conference, it is most fortunate that men like Dr. Maclay and Thoburn, who have labored so long in the East, are to be on the ground as advisers. A grateful Church welcomes you, Doctor, to your native land.—California Christian Advocate.

A Missionary Bishop.

In the Western Christian Advocate of March 7, may be found one of the ablest

articles we have anywhere seen on the status and functions of a Missionary Bishop, by Judge William Lawrence, of Central Ohio, known to many of our readers, as an eminent jurist who has three times—1872, 1876—and 1880—represented the laymen of Central Ohio in the General Conference. He takes the position that the adoption of the amendment to the third restrictive rule, in the constitution of the Church, not only provided for the localizing of a Bishop in a foreign mission, but at the same time, measurably localized all the other Bishops, so that, while it did not do away with or affect our episcopacy, it did so change the plan of our general superintendency, that it no longer exists, the Missionary Bishop by the very terms of the law, having entire jurisdiction in the territory assigned him, and necessarily excluding the others therefrom. Bishop Taylor by the terms of the law, as well as in the episcopal functions exercised by him, is just as certainly a Bishop, as any of the others, and is also a General Superintendent, differing from the others only in the extent of his jurisdiction. Hence he is entitled to the same privileges in the Episcopal Board, as any of the others, and may preside in course in the General Conference, without any further legislation on the subject.

The Judge closes his article with the following suggestive and eloquent passages:

"If there could be—as in fairness there can not—any doubt on any of these questions, it is to be resolved in favor of the equal dignity and official authority of every bishop.

"This is so on legal grounds recognized by every civil court, on a rule of construction which denies a claim to special exclusive privileges or odious distinction unless the law creating them is so clear, precise, and certain, that no other conclusion can be reached. Every lawyer is familiar with the authorities which support this view.

"On grounds of Church policy the same result must be reached. No law has created two classes of bishops. The constitution must be perverted, its meaning forced, to find such distinction. A claim of official precedence and dignity is entitled to no favor. The bishops "should dwell together in unity." The Great Head of the Church is no respecter of persons, nor even of bishops, in the sense that he gives precedence to one who has no more merit than another. When he calls for the report of his bishops, if there be any "precedence," it will be in favor of the brave man who perils life among the savage tribes of a continent where the sunshine of a Christian dispensation is only in its dawn; it will be in favor of the man who bids defiance to pestilential fevers beneath the equatorial sun of a continent in darkness and degradation, and who goes forth that he may there proclaim the glad tidings of the coming of the Son of God; it will be in favor of the devout and holy man who believes that "Ethiopia shall stretch out her hands to God," and goes forth to hold them up and encourage them.

"And in the centuries to come, when half a thousand millions of Christian men and women of dusky hue will lift up their voices in songs of praise to God in the vast continent of Africa, the name and fame of Bishop Taylor can not suffer by controversies as to precedence or official dignity."—Philadelphia Methodist.

The recent great revival at Tokio, Japan, has yielded not far from 1,000 accessions to the churches of that city. The good work is not confined to Tokio. Yokohama has enjoyed a rich blessing, and reaped a glorious harvest also. Many of the cities and towns of the empire are now wonderfully stirred up—the revival flame is spreading far and near. Inspiring tidings, indeed.

Conference News.

TANGIER.—Rev. S. J. Morris, Ph. D., closed up one year's pastoral service on this Island, under very gratifying circumstances. All the interests of the charge had been carefully looked after; and as might be naturally expected, the inspiration of his example was not lost upon his good people. Not only did they look after him and his comfort, but the young men of the Island got into their heads the idea of watching him, themselves; and made the ideal thought a concrete reality, by handing their pastor a purse well supplied with the needful material, with which he might supply himself with a timely reminder of their respect and affection.

Staytonville has been taken from Houston circuit and put with Ellendale, and Tubmill and old Williamsville have been added to Houston circuit.

EPWORTH.—Large and enthusiastic audiences greeted the return of their pastor for the third year, last Sabbath, both morning and evening. The day was a happy and profitable one to all who were present. Since their return, the pastor and his wife have received many tokens of tender remembrance and high esteem.

The friends of Scott church never forgetful of those whom they love, invaded the Epworth parsonage on Tuesday evening, taking it by surprise. The parson was out. Bro O'Daniels, the spokesman for the company, in a neat and touching speech, presented Mrs. Corkran with a very handsome Oxford Bible. The evening was a happy one; and many tokens of appreciation were left behind.

Wilmington District Apportionments.

The committee on apportionments appointed by the preachers of the Wilmington District, at the request of the Presiding Elder, met at the district parsonage, March 14th, 2 p. m., and found that \$8862, an increase of \$92, had to be apportioned to the various charges for Missions; \$1334, an increase of \$334, for Church Extension; \$700, the same as last year, for Freedmen's Aid; \$545, an increase of \$100 for Episcopal Fund; \$2800 for Conference Academy. For Missions and Freedmen's Aid, but little change was deemed necessary. For Church Extension, Episcopal Fund and Conference Academy, a percentage was reckoned on ministerial support, and the various charges so apportioned. Hoping the district may be able to meet every apportionment, and praying that the blessing of God may rest abundantly upon every department of the work, we sign ourselves yours in Christ,

W. L. S. MURRAY, chairman. J. E. BRYAN, ADAM STENGLE, C. A. GRICE, sec'y.

March 14, 1888.

PERSONALS.

Mr. Sankey goes to England again. Hon. Simon Cameron is past ninety years of age.

Rev. Sam P. Jones preaches in Peoples' church, Boston, Sunday April 8.

Bishop William Taylor is sixty-seven years old, and has been preaching forty-five years.

Dr. Mark Trafton, the venerable New England pastor, has recovered from recent illness.

Rev. W. H. Milburn, chaplain of the House of Representatives, is in feeble health.

Dr. McCabe thinks the approaching General Conference will elect six new bishops.

John Jacob Astor has just given \$21,000, for a church at Sioux Falls, in memory of his wife.

Bishop Andrews believes that the steady advance in missionary spirit and contributions is not a mere spurt, but a steady permanent growth.

Bishop Taylor writes to his wife, that he may not be able to reach the General Conference at its commencement, but hopes to, before its close. He will pay a visit to California, and return to Africa in the fall.

Rev. J. F. Goucher, D. D., of Baltimore, whose gifts to our Church benevolences have been remarkable in their generosity, will occupy a seat in the General Conference.

There are 427,785 communicants of Protestant Episcopal Churches, in the United States.

ITEMS.

The Hon. Robert C. Winthrop has given the Connecticut State Library, the commission of his ancestor, John Winthrop, to be the magistrate at Namecoke, New London. It is dated October 27, 1647, is in the hand-writing of Edward Hopkins, the second governor of Connecticut, and has on it the oldest known impression of the Colony seal.

It has been observed that the justices and senators at Washington are religious and church-going men, when the list is averaged. Mr. Cameron, Mr. Cullom, Mr. Frye, Mr. Fairchild, and Justices Bradley, Harlan and Matthews are all Presbyterian pew-holders. Mr. Edmunds and Mr. Bayard are Episcopalians, and so is Chief-Justice Waite. Messrs. Stanford, Teller, Paddock and Wilson are Methodists, and there are at least three Unitarians, Secretary Endicott, Justice Miller and Justice Gray.—*Ex.*

Ex-Senator Conkling has written to the secretary of a Pittsburg club, formed in his honor, stating that he is not an aspirant for the Presidency.

One of the busy women philanthropists about whom the great world knows little or nothing, is Mrs. Elizabeth Thompson, of Boston. Her income is about \$50,000 a year, which she receives quarterly, and it is said, that her charities make her often penniless before the end of the quarter. She has no children and spends her time and entire fortune in charity, but without ever identifying herself with the objects of her generosity.

There are but two original portraits of Edgar Allen Poe in New York city: an oil painting of the poet in his better days, in the gallery of the Historical Society; the other a small water-color of him in after life, with mind and body nearly wrecked, and contained in a private collection.

The white-washing stand of a well-known Buffalo character "Professor" John Jackson (colored) is this year adorned with the following modest inscription, in large red lettering: "I am now acknowledged giant of the world. I claim I am wonderful."

The attention of the world has been turned toward the German empire, and general sorrow has been expressed over the death of the aged Emperor.

The northern part of Italy has been visited by heavy snowstorms. At Turin, the theatres, schools and markets are closed for fear of the roofs falling in. Many villages of Genoa, and Lake Como are completely shut in by the snow.

The German nation receives very cordially the inauguration of the new German emperor's administration.

The agents' report of the Western Methodist book concern for the fiscal year ending Nov. 30th, 1887, makes a splendid showing. The net profits for the year, were at Cincinnati, over \$88,000; at Chicago, over \$18,000; at St. Louis, over \$14,000. The net capital of the Western house, now is \$739,169.18, against \$414,857.23 four years ago. This is nearly doubling things in a single quadrennium. Cranston and Stowe seem to be pushers. The reported circulation of the *Western Christian Advocate* is 24,769; *North-western*, 18,100; *Central*, 18,100; *Christian Apologist* (German paper), 18,760.

The Minimum Christian.

The minimum Christian! Who is he? He is the Christian, who is trying to go to heaven, at as cheap a rate as possible. He is the man, who aims at having as little religion as he can, without lacking it altogether. He wants to get all the world he can, and yet escape the worldling's doom.

The minimum Christian goes to church in the morning, and in the evening also unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly—to his neighbors. He goes rarely to the prayer-meeting, as it is apt to be uninteresting. He goes occasionally to the Communion,

and is frequently quite regular in his family prayers, for a week or two after.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sunday-school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week, that he needs Sunday as a day of rest. Nor does he think himself qualified, to act as a teacher. He is in favor of tract distribution, and visiting the poor; but he has no time to take part in these labors of love. He thinks it a good thing for laymen to assist at prayer-meetings, and in social religious circles, but he has no gift for public prayer, or for making addresses, and he must leave it to others. He is very friendly to home and foreign missions, and gives his "mite." He thinks there are "too many appeals," but he gives, if not enough to save his reputation, pretty near it—at all events he aims at it.

The minimum Christian is not clear, on a number of points. The opera and dancing, perhaps the theatre and card-playing, and large fashionable parties, give him some trouble. He can not see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see, but that a man may be a Christian, and dance, or go to the opera. He knows several excellent people, who do. Why should not he follow their example?

The minimum Christian does not believe much in sudden conversions, nor in zealous, aggressive efforts. His greatest concern is a dignified propriety, and a faultless decorum, and that all things "should be done decently, and in order," whether souls are saved or not. He has a fondness for the aesthetic, and prides himself on a refined literary taste, and he has no patience with rousing appeals to faith and repentance. They are not elegant. These are they, "that hinder the gospel."

The Church of God is not in half as much danger to-day from skepticism, as she is from her minimum Christians. Be one thing or the other. Be hot, or cold. Be a Christian, or a worldling. But be no longer a tepid, rapid, and indifferent minimum Christian.—*T. De Witt Talmage, D. D.*

A correspondent of the *Presbyterian* calls attention to a matter of no little importance to all the churches. His language is strong, but perhaps not too much so. We guess, that point and warmth are given to what he says, because of some real case before his mind's eye as he writes: Hear him:

Before a house, crowded with youth, very pathetic stories are told in the usual fashion of the dramatist, and he induces eighty, ninety, one hundred, two hundred, to stand up while the melting mood is on; and then, in answer to the question—"Do you love Jesus?"—they replying in the affirmative, straightway the press committee must report to the world, that eighty, one hundred, two hundred were converted at one meeting. That sounds well if the aim is to glorify the evangelist—it sounds well if the eyes furnish the fountain to wash away sins, and if justification is by "love" (rather by emotional sentiment!) than by faith. Who is to occupy after the cyclone has passed, and is to take account of the spiritual stock. There was a great rumpus, but little reform—a great riling up, but little of regeneration. The pastor asks "where is the reality?"—and the evangelist has passed on, taking his gold and his glory, so is not here to answer. How many of our churches to-day are suffering a woeful paralysis by reason of those "dragoned" into her membership who are paralytics themselves! Does not the church need to-day to learn a new lesson on the line that numbers do not add strength, that gold added to the church is not grace in the life?

Neither the property of the book concern on Broadway or that on Mulberry street, New York, has yet been sold. Offers have been received, but not entertained. The concern is not under pressure, need not put its property under the hammer,

and can afford to wait. The result will be the receipt of a fair pecuniary equivalent for the real estate it wishes to sell. Architects are busy on the plans for the new structure. The plans most likely to be adopted are of a building in harmony with the spirit, aim and characteristics of the Methodist church. It is massive, home like and handsome; provides ample space for sales-rooms, offices and conveniences, and will last until the demands of the twentieth century necessitate something different.—*Michigan Christian Advocate.*

Able to keep you from Falling.

A young man who had for some time tried to live a Christian life, became discouraged, and, seeing nothing but trouble and temptation before him, believed that sooner or later he must fall, so thought it useless to continue the struggle. However, before giving up, he would go to the house of God on Sabbath morning. At night he was again in his seat at church, but with the fixed purpose, that it should be his last service there as a Christian. With the morrow, he would begin again a life of worldliness, and continue it until death; what would come after that, he could not tell. Monday morning found him still determined to give up trying to live for Christ, only he decided to wait one day more; on Monday night, there was held a prayer and experience meeting at which a few Christians were accustomed to meet, and he wanted to be with them just once more. He could start for the world as well on Tuesday as Monday. One more visit to that place of meeting, one more time of prayer, and then—. The services of the Sabbath had given him no encouragement, and he expected none from that prayer meeting; only he longed to attend just one more. It would be a fitting farewell to his Christian life. The meeting was conducted as usual; the prayers, the hymns, and even the remarks, were about the same as he had heard for years in that place. None of them gave him comfort or encouragement. If others had so many temptations, and found it so difficult to live aright, how could he expect to succeed?

Near the close of the meeting an old woman spoke. Her few words had no eloquence in them; she told no startling truth—nothing perhaps, that struck others with any force; she merely said that she too had many temptations and trials, that she was weak and sinful, but that for forty-two years, she had tried to serve the Lord, and during those forty-two years he had kept her from falling; so she meant to go on struggling and trusting in the Lord. She would trust in him who is able to keep all from falling. The words reached the young man's heart. "Able to keep her from falling for forty-two years!" said he to himself. "Then he is able to keep me. If he will keep her so long—and all know that she has been kept—why will not the Lord keep me? I will try again." He did try again, and started that night. He learned to trust in the Lord, rather than in himself, and though fifty years have passed since that decision, he has stood firm and faithful. Soon after that decision, he began to prepare for the ministry, and for more than forty years has he preached the Gospel faithfully. Should his name be mentioned, he would be recognized as one of the prominent and successful ministers of the day. His mistake was that he thought more of his temptations and weakness, than he did of Christ. He looked to self and became discouraged; had not that old lady turned his thoughts to the Saviour, who can tell what might have been the result to the man? Who can tell, too, how much of his faithfulness and success is owing to the few humble words that aged Christian spoke that Monday night, as she presented Jesus as the strength and hope of her soul. Young Christian, amid troubles and temptations, do not look at them nor yet at your own weakness, but look to Jesus. He says through the prophet Isaiah, "Look" —not "unto your sins," nor yet "unto your dangers," but "unto me, and be ye saved, all ye ends of the earth."—*Forward.*

The *Methodist Pulpit and Pew* has introduced a new feature. In every number it gives extended selections from the editorials of our Church papers. In the number for June and July, somewhat delayed in its issue, its selections were from ZION'S HERALD, to which it pays a high compliment (for which, thanks!) and from the *Western Christian Advocate*. This work is published monthly by the Methodist Centennial Co., 46 Harrison St., Fort Wayne, Ind. Its leading editor is Rev. Dr. W. O. Pierce. He is assisted by Drs. C. G. Hudson, George L. Curtiss, M. V. B. Knox, J. H. Patterson, and Mrs. L. B. McClain. It is full of suggestive material for our pastors. \$1.50 per annum.—*Zion's Herald.*

A PERSON who wakes suddenly, shakes himself, and jumps out of bed as if he were struck by lightning, will certainly injure his own brain, if he continues that habit for a sufficient length of time. The sudden filling of its blood vessels by too sharp activity after waking will in time produce relaxation, or possibly rupture, in the walls of the cerebral vessels. A person should waken himself slowly, and should rest a short time after waking, indulging in some light, general, mental operation; just enough to stimulate normal activity in the brain forces, before he rises from the recumbent position.

Quarterly Conference Appointments.

Table with columns: Charge, Q. Conf., Preaching, MARCH, APRIL. Rows include Chesapeake City, Bethel, Claymont, Edge Moor, Chester.

W. L. S. MURRAY, P. E.

SALISBURY DISTRICT—FIRST QUARTER

Table with columns: Charge, Q. Conf., Preaching, MARCH, APRIL. Rows include Asbury, Crisfield, Annamessex, Pocomoke City, Pocomoke Ct, St. Peter's, Somerset, Deal's Island, Holland's Island, Nanticoke, Mt. Vernon, Princess Anne, Fairmount, Westover, Berlin, Girdletree, Stockton, Snow Hill, Newark, Roxanna, Frankford, Selbyville, Bishopville.

T. O. AYRES, P. E.

Marriages.

GREENWOOD—HEDRICK.—Oct. 24th, 1887, by Rev. John D. C. Hanna, James T. Greenwood and Elizabeth Hedrick.

GREGG—FLINN.—Feb. 22d, 1888, at the residence of the bride's parents, by Rev. John D. C. Hanna, Harvey E. Gregg and Sarah E. Flinn.

SMITH—HEATH.—Feb. 29th, 1888, by Rev. John D. C. Hanna, George H. Smith and Susan E. Heath.

STEWART—GALLOWAY.—March 14th, 1888, by Rev. John D. C. Hanna, William J. Stewart and Elizabeth J. Galloway.

DIED.

Edna, daughter of Rev. J. H. and Mary Howard, died Wednesday morning, March 21st, aged 1 year 9 months and 16 days.

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The biography of Bishop Hannington gives the following description of the closing scene of his life:

"He hoped the messengers sent to Uganda might return with orders for his release. And when he was led out to an open space outside the village and saw his men once more around him, he doubtless thought the danger was past. But with a hellish yell the warriors fell upon the caravan men, and speared them. The ground was covered with dying and dead. It was plain that his hour had come. His murderers closed round him. Then the man, the hero, the Christian martyr, shone brighter than ever. Lifting himself to his full height, he calmly surveyed their poised spears, and spoke words which will not soon be forgotten: 'Tell the king, Mwangi, that I die for the Baganda, and purchase the road to Baganda with my life.' Then he pointed to his own gun, which one of them fired at his breast, and there were one more widow and three orphaned children left on earth, and one more martyr added to the roll of martyrs. Dying at thirty-eight, he has completed the circle of that great ring of Christian nations, of which the signet stone is the Victoria Nyanza; and, in joining the two ends, has welded them together with his death.

As his biographer well says: "What if his busy hands and feet, torn from his body, rattle in the wind above the gate-way of some savage town? What if the bleaching skull, wherein once his active brain wrought for the good of all, now hangs like a beacon from the leafless arm of some withered tree? He would have been the first to tell us that no such things could affect his life, for that was hid with Christ in God. His last words to friends in England were: "If this is the last chapter in my earthly history, Then the next will be the first page of the heavenly; No blots and smudges, no incoherence, But sweet converse in the presence of the Lamb."

Colonel Charles Denby, American Minister to China, says: "It is idle for any man to decry the missionaries or their work. I care not about statistics as to how many souls they save and what each soul costs per annum.

"I taught school myself for more than two years in Alabama. The men or the women who put in from 8 o'clock to 4 in teaching Chinese children, on a salary that barely enables one to live, are heroes, or heroines, as truly as Grant or Sheridan, Nelson or Farragut; and all this in a country where a handful of Americans is surrounded by 300,000,000 Asiatics, liable at any moment to break out into mobs and outrages, particularly in view of the tremendous crimes committed against their race at home.

"I am not particularly pro-missionary, these men and women are simply American citizens to me as Minister. But as a man I cannot but admire and respect them. I can tell the real from the false. These men and women are honest, pious, sincere, industrious and trained for their work by the most arduous study. Outside of any religious question, and even if Confucianism or Buddhism is more divine than Christianity, and better for the human race—which no American believes—these people are doing a great work in civilizing, educating, and taking care of helpless thousands. They are the forerunners of Western methods and Western morality. They are preparing the way for white-winged commerce and material progress which are knocking so loudly at the gate of the Chinese wall."

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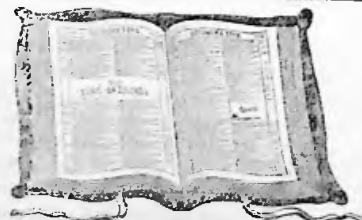
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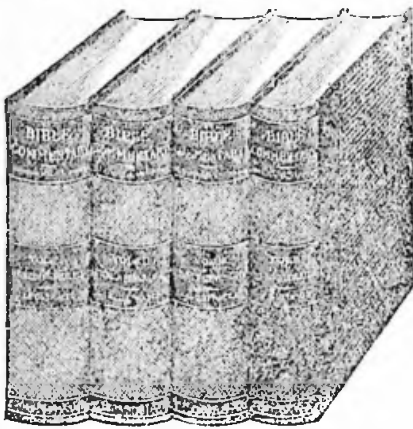
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 French St. }
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 Dupont, 7:21 3:03 5:20 6:50
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 West Chester Stage 7:59 3:38 5:57
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 Reading P & B }
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 Springfield, 6:10 5:00 4:03 6:15
 Waynesburg Jc. 6:22 5:15 4:22
 Coatesville, 7:01 5:50 4:57
 West Chester 7:09 5:49 4:56
 Lenape, 7:47 10:24 5:45
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 Newbridge 6:11
 Wilmington, 6:25 8:45 11:15
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 DAILY EXCEPT SUNDAY.
 9:00 A. M. Accommodation for Hanover, Frederick
 Emmittsburg, Waynesboro, Chambersburg, Shippensburg,
 Hagerstown, Williamsport and intermediate
 stations. Also, points on S. V. R. R. and connec-
 tions.
 9:55 A. M. Accommodation for Union Bridge
 Hanover, Gettysburg, and all points on B. & O.
 Div., (through cars).
 2:25 P. M. Express for Emory Grove.
 2:00 P. M. Express for Arlington, Mt. Hope, Pikes-
 ville, Owings, Mills, St. George's, Glyndon, Glen-
 Falls, Finksburg, Patapsco, Carrollton, Westminster,
 Belvidere, New Windsor, Linwood, Union Bridge and
 stations west, also Hanover, Gettysburg, and stations
 on B. & O. Division, (through cars). Emmittsburg,
 Waynesboro, Chambersburg and Shippensburg.
 5:15 P. M. Accommodation for Emory Grove.
 6:27 P. M. Accommodation for Union Bridge.
 TRAINS ARRIVE AT HILLEN
 Daily—2:40 and 10:40 P. M. Daily except Sunday—
 7:30, 8:30, 11:40 A. M., 3:35, 5:10 and 8:35 P. M.
 Ticket and baggage Office 217 East Baltimore st.
 All trains stop at Union Station, Pennsylvania
 Avenue and Fulton stations.
 J. M. HOOD, General Manager.
 B. H. GRISWOLD, Gen'l. Pass. Ag't.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT NOVEMBER 20, 1887.
 Trains leave Delaware Avenue Depot:

EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m.
 except Sunday
 Philadelphia Accommodation, daily, 7:00 a. m.
 Philadelphia Accommodation, daily, 7:55 a. m.
 Philadelphia Accommodation, daily, 8:40 a. m.
 Philadelphia Accommodation, daily, 9:25 a. m.
 Philadelphia and Chester Express, daily, 11:14 a. m.
 Philadelphia Accommodation, daily, 1:00 p. m.
 Mail Accommodation, daily except Sunday, 2:00 p. m.
 Philadelphia Accommodation, daily, 2:00 p. m.
 Philadelphia and Chester Express, daily, 4:05 p. m.
 except Sunday.
 Philadelphia Accommodation, daily, 5:10 p. m.
 Philadelphia and Chester Express, daily, 5:45 p. m.
 Philadelphia Accommodation, daily, 6:30 p. m.
 Philadelphia Accommodation, daily except Sunday, 7:20 p. m.
 Sunday.
 Philadelphia and Chester Express, daily, 9:13 p. m.
 Philadelphia Accommodation, daily, 8:45 p. m.
WEST BOUND.
 Chicago and Pittsburg Limited, daily, 7:40 a. m.
 Arrive Chicago 11:40 local morning.
 Baltimore Accommodation daily except
 Sunday, 8:15 a. m.
 Cincinnati and St. Louis Limited, daily, 11:10 a. m.
 Arrive Cincinnati 7:40 a. m. St. Louis 6:40 p. m.
 next day.
 Baltimore Accommodation, daily, 2:45 p. m.
 Chicago and St. Louis Express, daily, 5:40 p. m.
 Singly Accommodation, daily, 7:30 p. m.
 Singly Accommodation, daily except Sunday, 12:50 a. m.
 For Lansdowne, 10:50 a. m. and 2:45 p. m. daily
 except Sunday, 3:00 p. m. daily.
 Trains leave Market Street Station:
 For Philadelphia 2:55 p. m. daily except Sunday.
 For Baltimore 2:55 p. m. daily except Sunday. For
 Lansdowne 6:50 (to 8:50) and 2:45 p. m. daily except Sun-
 day, 3:30 p. m. daily.
 The 10:50 a. m. train connects at East Junction
 with Cincinnati and St. Louis through express daily
 except Sunday. The 3:30 p. m. connects with Chicago
 and St. Louis express daily.
 Trains for Wilmington leave Philadelphia 7:00
 8:15, 9:30, 10:30 a. m. 1:45, 3:00, 4:30, 5:50, 6:50,
 8:10, 10:00 p. m.
 Daily except Sunday, 7:15 a. m. 12:00 noon, 4:15,
 11:30 p. m.
 Express Trains.
 For Baltimore 2:55 p. m. daily except Sunday. For
 Lansdowne 6:50 (to 8:50) and 2:45 p. m. daily except Sun-
 day, 3:30 p. m. daily.
 C. K. LEBEL,
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 Wm. M. CLEMENTS,
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The photo-etching of this picture, by the Manhattan Art Co. is a fac-simile of the original picture, and is considered the most perfect re-production ever offered for sale. Remember, it is not a chromo, but a large photo-etching, 28 inches by 20, suitable for framing. The PENINSULA METHODIST for one year sent to two persons and two copies of the photo-etching all for only \$2.00. This large picture will be securely packed in a pasteboard tube, and sent by mail, postpaid. Address,

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