



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

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR SINGLE NOS. 3 Cents

OF KINGS.

BY L. W. BETTS.

Rejoice, the wintry clouds are gone, The flowers come forth anew. The shining sun bedecks the morn
With glittering gems and sparkling dew.
All nature seems to wake a strain, And vie with feathered choirs, While echoes sweet, of glad refrain,

Are swept from heavenly lyres.

Rejoice and sing, all earth rejoice,
Thy King of glory hail;
Let every heart with gladsome voice,
Proclaim from hill to dale,
Our Lord is risen from the dead; Why longer should we weep, The grave becomes a downy bed, And death, repose and sleep.

Rejoice! the tidings are so sweet, That we can safely now, This last of foes triumphant meet, And, conquered, have him bow To serve as transport to the skies, As to our Lord before, To live where ceaseless anthems rise,

And death can come no more.

O rejoice, yes rejoice, for Christ is risen from the dead; Sing praise and glad hosannas! lift up cach

drooping head! He is come, yes he's come, and life he brings to all the earth,

Of all that have slept, he is risen the first; And while the whole creation chants hosannas rising high, And angels welcome to his throne, the King

of earth and sky, Rejoice, again rejoice, for Christ is King of

Snow Hill District, 1861-1865.

No. 80.

BY REV. A. WALLACE, D. D.

I have alluded, incidentally to the singular freak of that pro-slavery mob in Somerset county, representing what used to be "public opinion," when they applied the torch to a number of Churches occupied by the colored people. It was a retaliative measure, actuated by sheer malice, when the emancipation proclamation set the slaves at liberty. My own impression at that time was, that as the blacks were entirely inoffensive and unobtrussve, this vandalism was an emphatic protest against ovr efforts to set the colored societies up in an independent way to control their affairs. I had been organizing them under leaders and preachers of their own color, and the interest they manifested in this arrangement was quite encouraging.

Then it was that successively, the churches at Quantico, Quindocua, Newtown and other places were reduced to smouldering ruins. In some instances the considerate incendaries, removed the Bible and Hymn book from the pulpits, and left them unharmed in some adjacent fence corner.

I could do nothing but turn aside in my long journeys to view with a sick heart the heap of cinders and ashes which marked these several places of worship. There was no use in seeking either protection or redress by local law, and I knew nobody of influence who cared, or probably dared in that period of inflamed prejudice, to stand up for the rights and privileges of these scat-

tered sheep in the wilderness. Full of righteous indignation I went

to my little newspaper office, and wrote some remonstrances, in the same outspoken way I had previously denounced the Orphans Court proceedings, when that body began to practically re-enslave the poor negroes by binding them out to "Tom, Dick or Harry," without recompense for their labor, or even protection, such as the former owners exercised over

REJOICE, FOR CHRIST IS KING I charged home upon the spirit of disloyalty existing in the several neighborhoods, the lawlessness of the mob and in-

> timated that it would serve those people exactly right, who cursed the flag, and gloried in the Confederacy, if they were compelled to build every burned church, and held responsible for the safety of all

> such property in the future. Talk like this "raised Cain" as they say, and brought me some very sharp

> threats. Anonymous letters were placed in my hand saying, if the churches were rebuilt they would be burned again. So I toiled on under sad discouragement,

being too busy with the work elsewhere, to spend much time "crying over spilled milk," in those fated localities.

To whom we were indebted for the notoriety the case assumed through the Somerset Union, in the cities of Baltimore and Washington, I did not know, except a surmise that it might have been Judge Bond, who was one of my correspondents, and a steadfast friend of the colored peeple; but anyhow, our affairs were once alluded to on the floor of Congress, the president and Secretary of war became interested, and the first I knew of the matter, was when I was waited on by military officers who had been sent over with a detachment of Gen. Lockwoods brigade, under orders to make the secessionists rebuild every burned Church.

I was required to give them an estimate of the value of each meeting house, and their orders were to levy the funds on all Southern sympathizers within a radius of three miles from each church destroyed. They proceeded at the point of the bayonet to make the people shell out. There was very little difficulty in determining who to call on, and when we met in a few weeks to settle, they told me they had no trouble whatever in getting all the money they asked, for in every house they called at, some one was fearing arrest, and since it was only a matter of ten, twenty, or in some cases fifty dollars, they handed out the money without a word of remonstrance.

They placed in my hands several thousand dollars, some of it in gold, which was then at a high premium, and this added responsibility to my usual burden of anxiety and care, had to be assumed in obedience to military orders-

I referred to the matter once more in our little paper, inviting those who had threatened to burn the churches again if rebuilt, that we were about to commence the work, and to go ahead, for everybody might see that the government would not be trifled with. The cash I deposited in the Seaford National Bank, and checked it out as the building proceed-

I had to leave before the new churches were completed, but fortunately had in my assistant editor, Rev. T. S. Holson, a judicious friend and agent who saw the last bill paid, secured proper vouchers, and there was a happy round of dedications, the colored brethren themselves doing a good deal of the work, and then preaching the opening sermons with a general hallelujah on the part this spiritual Israel, who had in such a strange way been led through the red sea in

into disgrace from that time forward.

sharp lawyer in Princess Anne became the representative of some of those who had been compelled to subscribe so liberally to the colored churches, and issued warrants, to make me pay back every dollar of the money. I had been removed from the State, and was a pastor in Philadelphia, but when I heard of the writs that had been issued, I took the first opportunity to pay a visit to that town, and presented myself to the aforesaid lawyer in person to explain the case. He urged and begged me to slip away home again, before I should be subjected to arrest. It was Court week, and the town was crowded. I remained as long as I pleased, met a good many old friends, and escaped the fate of some of my illustrious predecessors, who actually on some false pretense were made familiar with the unsavory interior of the jail in that place.

I mentioned previously that I was also indicted on the more serious charge of inveighing against the honorable, the Orphan's Court, when that self-complacent body of our first citizens were sent in a batch to Fort McHenry. I am told that these indictments are still on the Docket, stetted as the legal phrase is, and not "settled" as the printer had the word when I was writing about these difficulties previously.

I may as well say here, that after the funds above referred to were placed in my custody, there came in several complaints from parties, generally widows I think, that they were unjustly taxed, and could ill afford the money. With the concurrence of the officer, and a few impartial citizens called in for consultation, I returned such amounts to those who claimed them. But the Churches were all rebuilt, and in better shape than they were before.

Going to Jesus.

BY THEODORE L. CUYLER, D. D.

"Will ye also go away?" was the sad question, which our Lord addressed to his twelve disciples, on a certain day at Capernaum. Many who had gathered around him for instruction or for healing, had turned their backs upon him and walked no more with him. To our Lord's touching appeal, impetuous Peter makes the quick response: "Lord, to prompt reply of the warm-hearted apostle, a text for a brief, loving talk with the readers of this article.

All of you are either going toward Jesus, or else are drifting away from him. Many of you, I trust, are drawing into closer fellowship with Jesus every day. The nearer you are to him, the stronger, the wiser, the happier, and the holier you will be. Union with Christ is vital Christianity. Blessed be the love that draws, or the storm that drives you closer to the Saviour! But I fear that others who read these lines may be drifting farther from him; and this steady flotation from your only hope of salvation is none the less dangerous, because it is imperceptible.

I use the word drift because it describes accurately your perilous condisafety, with "old Pharaoh's army" all tion. When a vessel has no propelling disorganized and drowned. I think the sail set upon its spars, and no guiding public amusement of church burning fell hand at its helm, and is borne on at the mercy of any current that strikes its

to the distinct determination, to reject the Lord Jesus Christ definitely and forever. Few ever make that horrible decision with calm deliberation; I do not believe that there is one person in a thousand who does not expect, and intend at some future day, to come to Christ and be saved. Such may be your secret intention. Yet you are really farther from Christ than you were a year ago; there are strong currents that are steadily and stealthily carrying you away. That young man, who when he left the Sunday-school was almost a Christian, but who now squanders his Sabbaths over his cigar and his secular newspaper, has drifted. Another has been caught in the eddies of skepticism, and is slowly losing all faith in his mother's Bible; his drift toward the rocks of infidelity is unmistakable. When did that man with the bloated face and the brandy breath, become the slave of the decanter? Not on any one definite day; he has drifted into drunkenness. In the same way you are gradually being carried by social currents, or by worldly influences, or by the trend of your own sinful heart, farther and farther from Christ, and from the only life worth living. Your condition is fearfully dangerous. "Weep ye not for the dead," said the olden prophet, "neither bemoan him; but weep sore for him that goeth away from God." If the angel of death had borne you up into the joys and the glories of the "life everlasting," there would be no occasion for such mourning as there is now; for the currents you are in are carrying you away, every hour, from your one only hope of salvation. There is only one way for a mariner

to stop the perilous drift of his vessel to ward rocks or quicksands; he must arouse himself quickly, grasp the helm, put about ship, and head her away with all the canvas he can crowd on. So with yourself; you can only check your dangerous drift toward perdition, by the prompt and resolute determination to set your helm toward the cross of Christ. What every true Christian now on earth, or in Heaven, has done, you must do. The Christian has never found that the currents of this world would drift him toward holiness, or soul-happiness, or Heaven. He set his face life a flint toward Christ. Repentance is a "tacking whom shall we go?" Let me make this | ship;" and a turning toward Christ with grief and hatred of sin, and a resolute endeavor after new obedience. He went to the atoning Saviour for the pardon of his sins; so must you. He carried his weakness to Christ's strength, his emptiness to Christ's fulness, his guilt to Christ's righteousness, his penitent heart to the loving heart of Jesus; so must you. Saving faith is just this cleaving unto Christ until you become one. "To whom shall I go?" Not to your pastor, or any Christian friend, or into any inquiry meeting-helpful as they might be-but straight to Jesus. His invitation is not-go to the Bible and read, or go to the church and worship, or go to the altar and pray, or go to the font and be baptized-but Come unto Me, and ye shall have life!

And when you have once gone to Jesus, you will wonder that you never came before. The pardon of your sins will give you such a light heart, and the delightful sense of being right, will give With the return of peace, however, keel, it is in danger of drifting on the you such solid satisfaction. Christ's such as the lorder of the disbanding of the military, a rocks. You have probably never come guidance will be so sure, so safe, so in-

fallible, that you can always walk securely. His presence will give life its highest, noblest, richest inspiration. And when sudden temptation assails you, there He is at your side, to help you in your hour of need. Dark hours and tempests may befall you, but His voice breaks through the gloom-"Lo! I am with you; be of good cheer, be not

afraid!" Christianity is a practical thing, to be tested by experience; and a single personal testimony is worth a ton of abstract arguments. This week I received from an entire stranger in a distant state, so pathetic and remarkable a letter that I take the liberty to introduce a few sentences. The writer, when under the shadow of a deep affliction, had met with a small volume of mine entitled "God's Light on Dark Clouds." I sent her some other little books which I had published. She writes: "I am a Southern girl, raised in wealth, with every advantage of society; in all the country side I was the merriest, happiest girl, and never knew a sad hour. I danced away the springtime of my life; I never thought that I was wicked-in fact I didn't think anything. But it is the same old story. I ran away and married, and am now suffering the just penalty of my disobedience. Neglected and ill-treated, broken-hearted, away from home and mother, poor and alone, I came to the Cross, and poured out my sorrows to Him. I told it all to Jesus, and to him only; for no one living can comfort a childish, crushed heart like mine. But oh! Doctor, why did I not give my springtime to Christ? Why did I wait until my spirit was crushed, before I came unto him and offered to his pure hands this wretched soul that the Devil was tired of?

"The reason of my writing you is, that one of your dear books was loaned to me, and it was such a bright "light on the dark cloud" hanging over my young life. I am very poor; but I need such help as your books can give me. I want now the plain writings of one who knows the weakness of human hearts. And when you say such sweet things I can almost see my baby in the arms of Jesus."

To this touching and eloquent leaf of heart history, which suggests more than it says, and which reads like a sequel to the parable of the Prodigal Son, I need not add one syllable. Unto whom shall we go in the soul's dark distresses but to him who is lifting this poor girl out of the billows? But why wait, to be driven to Jesus by hailstorm and tempest? Listen, Oh ye who have drifted the farthest from him; listen to the voice you may not hear much longer-"Come unto me, and I will give you rest." Set your face instantly toward Jesus .- Indepen-

Now that the call is made for a steamer for Bishop Taylor, it may be interesting to know that the mission steamer Peace has done important pioneer work. Of 5,000 miles of navigable waterway accessible from Stanley Pool, the Peace has already traversed 3,400, and in the course of the past Summer Mr. Grenfell has been making fresh voyager into territories and among the people hitherto unknown to civilization. The agents of the Baptist Missionary Society, amid the sad losses which they have recently suffered by death, are cheered by seeing the first fruits of their labors, and have baptized their first Congo convert .- Northern Christian Ad

Temperance.

Wine is a mocker; strong drink is raging and whosever is deceived thereby is not wise.—At the last it biteth like a serpent, and etingeth 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 Bible About the Bottle.

Abstain from all appearance of evil 1 Thess. v., 22.

Be not among winebibbers: among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty. —Prov. xxiii., 20, 21.

Strong drink is raging, and whosoever hath woe? Who hath sorry? Who hath will be sharp, but from the death-grapple contentions? Who bath wounds without truth will arise unbrussed and victorious, cause? Who hath redness of eyes? They that tarry long at the wine; they that written in sunbeams over the portals of go to seek mixed wine.-Prov. xx., 1; a saved nation. All this is to be secured xxiii., 29, 30.

cup, when it moveth itself aright. Prov. xxiii., 31.

At the last it biteth like a serpent, and stingeth like an adder.-Prov. xxiii., 32.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is to-day. The evil against which we would made weak. If any man will come after array the intelligence and conscience of his cross daily, and follow Me.-Romans xiv., 21; Luke ix., 23.

and he planted a vineyard; and he drank of the wine, and 'was drunken; and he was uncovered within his tent. Gen. ix., 20, 21.

Wine is a mocker.—Prov. xx., 1.

We will drink no wine .- Jeremiah xxxv., 6.

Touch not, taste not, handle not .-Col. ii., 21.

Be not drunk with wine .- Eph. v.

Not given to wine.—1 Tim. iii., 3. Do not drink wine not strong drink

Woe unto them that are mighty to drink wine.-Isa. v., 22.

Lev. x., 9.

No drunkard shall inherit the kingdom of God.-1 Cor., vi., 10.

Woe unto him that giveth his neigh bor drink.-Hab. 11., 15. Their wine is the poison of dragous.-

Deut. xxxii., 33. Wee unto them that follow strong drink.--lsa. v., 11.

The Church and Prohibition.

The Christian Church ought to lead in this great reform. It is her peculiar province to do so; but as the liquor traffic belongs to the department of erimes, the strong arm of the law and tables of law, and thunder from its polit- We could hardly have expected it to be ical Sinai, "Thou shalt not!" Now, the otherwise, when prohibition was carried State throws the mantle of respectability by an overwhelming majority, by an alover the rum seller, it legitimatizes his calling, it permits him to walk your streets as the equal of your most respected citizen. He opens his doors upon the public avenue and in open day drives honorable merchant, the butcher and the sance; their time, talents, and money baker. The saloon power has grown des have been treely given in defence of their fiant and contemptuous. It sits su- convictions; and the history of their tell ten lies, in one heap?" preme in the national Congress. It is legal battles with the enemy, can be found a governing power in the courts of just among the archives of our courts; while ed Johnnie "There wouldn't be a credit its lackeys. It silences, alas! too many ance Hall, an ornament, and a monupreachers of the gespel in their pulpits. ment to the cause, as well as to the noble It sits by the editor at his desk and die- heroes who made such sacrifices in the tates what he shall write. It tears the interest of humanity. To these Braves, teachings of hygiene and the evil effects are we largely indebted for the blessings children. It flaunts its contempt in the and generations to come will rise up, are raised all over this land that God may stay the evil.

Grant. It would destroy this Governthe people, and make it a government of the saloon, by the saloon, for the saloon; and then it asks you and me with a sneer. "What are you going to do about it?" Let our answer be full and free, sounding afar, from pulpit and platform, from Church and caucus, from the prayer-meeting, and the ballot-box; that the agitation will not cease until the whole liquor business is outlawed by organic provision ordained by the people, and shall cease to be a factor in our politics and a dishonor to our Christian civilization! Let us fling full in the face of the rum power our defiance of immediate is deceived thereby is not wise. Who and absolute Prohibition. The conflict and the names of her defenders will be by the union of all good forces. Let us Look not thou upon the wine when it | not be ashamed to be the "voice crying is red, when it giveth its color in the in the wilderness!" In the history of American politics there has been but one evil that summoned men to arms for its overthrow, and that evil went crashing speedily down under the aroused conscience of our people. The slave union went down, and the glorious of freedom and equal rights is the blessed union of of arms. The people will express their convictions at the ballot-box, and will Noah began to be an husbandman, do that at an early day .- Gen. Clinton

> Three drinks a day, five cents each, make fifteen cents worth of drinks daily, \$1.05 a week, \$52.60 a year. That would buy Christmas gifts for wife and children, or for neighbor's children. One spends it and loses it. The act is selfish, impious and mean. What a man spends for beer or whiskey, is a clear loss. The workingmen chiefly support the saloons. They are impoverished, corrupted, and ruined by them. We have one saloon to every seventeen voters. General prosperity is impossible with such a drain on us. Crime and pauperism must increase under such circumstances. We are all taxed to support the saloon-keepers. We would make money if we could shut up the saloons and feed their owners at public expense. - California Christian Advocate.

> > Chincoteague. PROHIBITION SUCCESSFUL.

CELEBRATION OF THE ANNIVERSARY OF ITS ADOPTION.

That the local option law on Chincoteague Island, is pretty generally observed, no one who is acquainted with legal force must be combined with moral the facts will deny. The curses of its force for its suppression. The State violation are sporadic, and no more can once," must write in its constitution and on its be said of any law on our statute books. school. most unanimous vote. Saint and sinner, democrat and republican, uniting things. I supposed it was allowed."

For fifteen pears, the advocates of this great movement, in our midst, have his infamous business by the side of the been seeking to suppress the saloon nuiand call them blessed.

ment of the people, by the people, for the churches. The Revs. Robert W. Todd, J. A. B. Wilson, and Alpheus S. Mowbray, of the Wilmington Conference, Messrs. Warner and Snyder, temperance evangelists, of Philadelphia, and others are engaged for the occasion. Refreshments and meals will be served at small cost, and homes will be provided for the visitors, who desire to remain over for Sunday services. The friends of this great cause are invited to participate. Programmes for each day can be had of the executive committee.

The news, of the presentation of a bill in our Legislature, by the represemative from Washington county, to repeal our local option law, was received by both political parties, with mutterings and threats of vengeance. Such a repeal, if enacted, would almost annihilate the two old political parties here, and result in the organization of a prohibition party that would sweep every-

thing before it. As masters of the situation, we demand a government by the people, and for the people. Representing the majority, we propose to drive, and not to be deiven by our servants, whom we have sent to the Legislature. Any party, that dares ignore the temperance element among Virginians, when they demand simple justice, shalt surely die. Already, our people are pouring in let-Me, let him deny himself, and take up the country will go down without force ters and petitions, to the representatives from Accomac, demanding that there be no repeal.

JONODAR.

March 20th, 1887.

Youth's Department.

Little Scotch Granite.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school, they thought him remarkably good. He wasted no time in play when he should have been studying and he advanced finely.

At night before the close of the school the teacher called the roll, and the boys began to answer "ten." When Aleck understood that he was to say ten if he had not whispered during the day, he replied: "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Aleck.

"As many as ten times." "Maybe I have," faltered Aleck.

"Then I shall mark you zero," said the teacher sternly, "and that is a great dis-

grace." "Why, I did not see you whis said Johnny that night after

"Well, I did," said Aleck. "I saw others doing it, and so I asked to borrow a book; then I lent a slate and asked a boy for a knife and did several such

"Oh, we all do it," said Burt reddening. "There isn't any sense in the old rule, and nobody could keep it; nobody does."

"I will, or else I will say I haven't," said Aleck. "Do you suppose I would

among us at night if we were so strict." "What of that if you told the truth?"

laughed Aleck bravely. In a short time the boys all saw how it was with him. He studied hard, of drink from the school-books of our of the prohibition of the rum curse, but according to his account he lost more credits than any of the rest. After her own stockings, too. The first anniversary of our great and "eight" oftener than they used to.

the republic of Washington, Lincoln and day, April 23d, in Temperance Hall, and Grant's mark was even lower than usual good Father had thought wise to bestow said no more of disgrace. Aleck never preached at them or told tales, but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the halfsoiled one, you see, and they felt like cheats and story-tellers. They talked him all over and loved him, if they did so firm about a promise.

> But the very last thing that day was a take such a little princess as I am:" speech by the teacher who told of once seeing a man muffled up in a cloak. He he was told the man was General the great hero.

gold medal to the most faithful boythe one really the most conscientiously 'perfect in his deportment' among you. Who shall have it?'

"Little Scotch Granite!" shouted forty boys at once, for the child whose name was so "low" on the credit list had made truth noble in their eyes .- British Evan-

How the Bridge was Crossed.

"Mother," said a little girl, "what did O God; for in thee do I put my trust?"

the little girl we saw watking with her father in the woods yesterday?"

"Oh, yes, mother. Wasn't she beau-

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when brook ?"

bridge, mother; it makes me giddy. just those two loose planks laid across desirable field of labor. and no railing? If she had stepped a little on either side, she would have fallen in the water."

"Do you remember what she said?" repeated the mother.

"Yes, mamma; she stopped a minute as if afraid to go over, and then looked up into her father's face, and asked him

Well, my child," said the mother, "I power. think David felt just like that little girl, when he wrote these words you have asked me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods; but he had come to some difficult place in his life-there was some trouble before him that made him afraid, and he looked up to God, just as that little girl looked up to her father, and said, Preserve me, O God; for m thee do I put my trust. It is just as if he had said, 'Please take care of me, my kind, heavenly Father; I do not feel afraid when thou art with me, and taking hold of my hand.' "-S. S. Visitor.

Years ago, as story-tellers say, the Princess Charlotte was born in Strelitz. Now, although a princess, she had her daily tasks, and learned to read and write

In fact, it is demanding possession of auspices of the Good Templars, Satur- grown quieter. Sometimes when Aleck make her proud nor vain, of the gift the to catch up.

cess thought dreadful, and her wise little brain pondered its wickedness so long, that one day she set herself to write a letter to a noble prince. She wrote it beautifully, using great care in dotting every i, and crossing all her t's, for she had been taught to do well her task whatever it might be. Her maids said nickname him "Scotch Granite," he was it was a favorable wind that bore it. Some time after this, Princess Charlotte Well, at the end of the term, Aleck's and others were chatting gayly in the name was very low down on the credit Strelitz Garden. In their happy, girlish list. When it was read he had hard talk, some one asked merrily, "Whom, work not to cry, for he was very sensithink you, shall we marry?" and Printive and he had tried hard to be perfect. cess Charlotte laughed, "Guess who'll

The English mail came in just then, and there was a letter for the little maidwas passing him without a look when en. But you'll never think who wrote it. Why, it was George III of England -you have heard of him. What did "The signs of his rank were hidden, he wish? A queen to share his crown and but the hero was there just the same," splendor, and help to make lighter his said the teacher. "And now, boys, you cares. That letter that pleaded "peace, will see what I mean when I give a little is so great a blessing" won for her crown and kingdom. You have read how long and wisely Queen Charlotte reigned. None bore her malice. - The Pansy.

Letter from Mt. Vernon, Md.

DEAR BROTHER; -The members and friends of Asbury M. E. church, arranged to make their pastor and his family a do nation, Tuesday evening, March 3d. Despite the cold, quite a number of the most brave ones put in an appearance, bringing with them many substantial tokens David mean when he said, 'Preserve me, of their love and friendship. Mrs. Harding received a present in cash, and Miss "Do you remember," said her mother, | Florence a pair of pretty mantel vases. The evening passed very pleasantly in conversation interspersed with music. One gentleman, who did not get to the donation, met the preacher on the road, and put into his hand a neatly folded five dollar bill.

We are closing our second year ou they came to the narrow bridge over the this pleasant charge; and though there are some features we don't enjoy, we "I don't like to think about that hope that these will soon be overcome. When this is done, Mt. Vernon will be Don't you think it is very dangerous, not only a very pleasant, but also a very

There is not a place in this district, where rum is licensed to be sold; and we have a strong element among our people, in favor of the total prohibition of the traffic, throughout the country.

We report 51 probationers added this year. Our Sunday-schools and class meetings are well attended. The memto take hold of her hand, and said, You bers of Asbury have adopted the plan will take hold of me, dear father; I of holding prayer and class meetings, don't feel afraid when you have hold of one night in each week, in the family my hand. And her father looked so dwellings of the neighborhood; especiallovingly upon her, and took tight hold ly where there is an aged or afflicted one, of her hand, as if she were very precious who cannot get to church. These meetings are attended with great spiritual

T. H. HARDING.

QUESTIONS.-What Christian duty is that upon which, perhaps, no minister in the Conference ever heard a sermon, or even preached himself? It is not enjoined in the Bible or Discipline in express terms. It was performed by our Saviour; and is attended to by every minister in the Conference, at least once in 24 hours. It makes the true Christian everywhere, though not always the mere professor; and in a R. R. journey of a 1000 miles might, perhaps, prove to be his heaviest cross.

Why does the pulpit pass this very important duty by, without pressing it upon the church?

and spell, and, I have been told, mend editors spend their "leisure hours" in victory is to be celebrated, under the Yet the school-room seemed to have Haydn praised her; but this did not torial sanctums, they find it slower work



The Sunday School.

Joseph Exalted.

LESSON FOR SUNDAY, APRIL 10th, 1887, Gen. 41: 38-48

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

th el.ord; trust also in him; and he shall bring it to pass" Psa. 37: 5).

38. And Pharaoh-known to history by the name of Aphophis, a king of the fifteenth kings. Says Geikie: "He seems to have been the restorer of Tanis, and the king under whom its rows of sphinxes were set up." Said unto his scrvants-his courtiers, at the conclusion of Joseph interpretation of the of the privileged classes among the Egypdreams and subsequent advice. Can we find tians. The king belonged either to it, or the such this in whom the spirit of God is?-We cannot suppose that Pharaoh had our modern conception of the Holy Spirit. Men gifted with more than ordinary insight might have been supposed to be inspired by the deity whom Aphophis worshipped-the god Set (see Geikie's "Hours with the Bible," vol. II., pp. 34, 35),

"This conclusion probably sprung from the remainder of a traditional opinion, that the highest and noblest wisdom was derived from the inspiration of the Spirit of God; and the judgment of Pharaoh concerning Joseph was doubtless formed, not only from the interpretation, as excelling all the skill of the magicians, but also from his proposed mantle. He who trusts in God during adplan, as equally superior to all the sagacity of his counselors (Scott)."

39. Forasmuch as God hath showed thee all this-"hath given thee the extraordinary gift of foreseeing and foretelling things to come, and of giving such sage advice for the | The Nile undoubtedly rose to an unprecefuture" (Pool). None so discrect and wise as thou.-Pharaoh certainly reasoned wisely; but then God was behind it all. "Them fertile loom. Then, too, the people sowed that honor Me, I will honor."

40. Thou shall be over my house-lord high chamberlain; outranking all the court and ministers. According unto thy word shall . . people be ruled-thus making him "grand vizier-an honor which a foreign Shepherd king would be more willing to show to a member of a shepherd tribe than a native burn)." Pharaoh would have been" (Geikie).

"Such sudden mutations of fortunes are not unusual in the East. There the distributions of public honors is not made in the same slow and tedious manner as with us. In consequence of all the power depending on the will of a single individual, the wheel of fortune often revolves with such rapid movement that he who is lowest to-day may be uppermost to-morrow (Bush).'

41. I have set thre over all the land .- He was made the adon over all the land - a title sustenance of the inhabitants. Another fifth corresponding to the Greek epistates, or overseer.

valid his decrees. To give this ring to Joseph was to delegate to him the chief authority. "In the East the seal alone has the The private stores of the Egyptians, and effect which we give to both the seal and the signature" (Kitto). Vestures of fine linenrobes of highest rank and distinction; ac- aries were opened, and Joseph sold the corn, cording to Herodotus, this material-the famous "byssus," or fine linen-was re- then for the land, and finally for the people stricted in his time to the use of the priests | themselves, all of which became the property only. Wilkinson describes it as "comparable to the silk in touch, and not inferior in texture to our finest cambric. Chain of gold -the official badge of the prime mintster, used also as such by the Persians and Babylonians. "Ancient necklaces of such exquisite workmanship have been discovered in Egypt that pattern copied from them are common now at the chief jewelers" (Handy Commentary).

"They that are in king's palaces must wear soft clothing. He that in the morning was dragging his fetters of iron, before night was adorned with a chain of gold (M. Henry)."

43. Made him to ride in the second chariotprobably in some public procession in honor of his elevation. Chariots were used in Egypt. according to Herodotus, both in peace and war. Pictures of them, drawn by horses, are frequently found on the monuments. Bow the knee-literally, abreck! a word of uncertain etymology. Various renderings have been given-"pure prince," "tender father." "rejoice," or, as our version gives it, "bow the knee." Murphy and Alford prefer the

"The chariots were constructed to carry two persons-the rider and his charioteer. On great occasions the horses were decorated with rich trappings of gold, pendent tassels, and feathers, their headdress especially being most imposing. That music attended this procession is highly probably. The Egyptian band consisted of the harp, the single and double pipe, the flute, guitar and tambourine (T. Smith)."

44. Without these shall no man lift up, etc .the formula which conferred upon him adsolute authority. As Conant expresses it; "My will is law, and no one in my kingdom shall do aught without permission from thee."

45 Zaphnath-paancah. - By conferring upon him a new name, he, in a certain scense, naturalizes him, "so for as to render his civil status compatible with his official rank." Its precise meaning is uncertain. Cros GOLDEN TEXT:-"Commit thy way unto by renders it, "the bread of life;" Murphy, "the preserver of life;" Osburn, "he who flies from pollution;" the Vulgate, "the Saviour of the world;" the Coptic, "the revealer of secrets." Brugsch, who has analdynasty, one of the Hyksos or Shepherd yzed the meaning of the name with great care, interprets it: "the governor of the district of the dwelling-place of the Living One." Potipherah-"The devotee of Ra," or the sun. The priesthood was the highest military class. To marry into the priesthood was to introduce Joseph to the highest social relations. On-or Heliopolis, the city of the sun, on the eastern bank of the Nile, a few miles north of Memphis.

46. Stood before Pharaoh-took up his position as the chief minister; entered upon his duties. He had now been thirteen years in Egypt, and had reached the age of thirty -the age for manly service (Num. 4: 3) Went throughout all the land-to survey the country; build granaries, etc.

"He was not intoxicated by his sudden honors, but wore the royal ring as meekly and as faithfully as he had won the slave's versity, is prepared to praise Him in prosperity (Vincent)."

47. Earth brought forth by handfuls.-The harvests were vast and uncommon. Each single grain or stalk produced a handful. dented height in these fruitful years, and overspread the whose country with its rich largely.

"There was not a place in the then known world so well adapted to the production of grain as Egypt. It cannot be doubted that the threefold yearly harvest, which she yields even in her present degradation, was also gathered in the eighteenty dynasty (Os-

48. The food of the field . . , about every city -Granaries was built in the cities, and in these were stored the abundant surplus. Joseph probably bought extensively, and at a cheap rate. Some calculation was at first made, but so enormous was the yield, that numbers and measures failed at last. Corn grains were as plentiful as "the sand of the

"It is probable that a fifth of the present unprecedented yield was sufficient for the was rendered to the government, and the remaining three-fifths were stored up, or sold to 42. Pharaoh took off his ring-his signet the State or the foreign broker at a low price ring, with which he was accustomed to make (Murphy). Then came the period of dearth when the staff of bread failed, and the famine "waxed sore" throughout the land. those of the people of adjacent lands, were quickly exhausted, and then the great granat first for money, and then for cattle, and of the sovereign (W. O. H)."

> For the Peninsula Methodist, IN THEE.

BY E. RICHMOND.

I would be thine, entirely thine, Would trust thee every hour, Would look to thee for all my help, For faith and strength and power.

I would that thou would'st dwell in me, And fill me with thy love, So full that I might live for thee, And dwell with thee above.

I yearn to day for more of thee, O let thy spirit fall, And burning, let me feel thee mine, My Saviour and my all.

And when the hours of darkness come. Or shadows clouds my way, I would in thee confide alone. By night as well as day.

And when the cares of life shall end Its joys and sorrows o'er,
I'll cling to thee through Jordan's stream, And rest on Canaan's shore, With Thee.

Wilmington, Del.

Talmage's Seaside Cottage.

clover-tops to sweeten the briny air into of the poem."

the most delightful tonic. We do not know the geological history of this place, but imagine that the rest of Long Island is the discourse, of which East Hampton is the peroration. There are enough bluffs to relieve the dead level, enough grass to clothe the hills, enough trees to drop the shadow, enough society to keep one from inanity, and enough quietude to soothe twelve months of perturbation. The sea hums us to sleep at night, and fills our dreams with intimations of the land where the harmony is like "the voice of many waters." In smooth weather the billows take a minor key; but when the storm gives them the pitch, they break forth with the clash and uproar of an overture that fills the heavens and makes the beach tremble. Strange that that which rolls perpetually and never rests itself should be a psalm of rest to others! With these sands of the beach we help fill the of hourglass of life. Every moment of the day there comes in over the waves a flotilla of joy and rest and health, and our piazza is the wharf where the stevedores unburden their cargo. We have sunrise with her bannered hosts in cloth of gold, and moonrise with innumberable helmets and shields and swords and ensigns of of sunbeam, all the glories of the sky passing to and fro with airy feet in silent procession.

We have wandered far and wide, but live here forty-eight hours in one day, and in a night get a Rip Van Winkle sleep, waking up without finding our gun rusty or our dog dead.

Glorious place to summer! Darwin and Mill, Huxley and Renan, and Ingersoll have not been through here yet. May they miss the train the day they start for this place! With an Atlantic Ocean in which to wash, and a greathearted, practical, sympathetic Gospel to take care of all the future, who could not be happy in East Hampton?

The strong sea-breezes ruffles the sheet upon which we write, and the "white caps" are tossing up as if in greeting to Him who walks the pavements of emerald and opal:

And you, ye waters, roll, Till, like a sea of glory, It spreads from pole to pole." -T. De Witt Talmage in Brooklyn Mag-

'Waft, waft, ye winds, His story,

For the Peninsula Methodist. KEEP US THROUGH THIS NIGHT, LORD,

MATTIE BONNER.

Far down the west the King of Day has hidden,

Night with its solemn hush is o'er the land, And one by one, the stars as they are bidden, Take, in the vault of Heaven, their watch-

Thickly the shadows lurk o'er spots once bright; Lord, keep us through this night!

Weary of earthly cares and earthly duties, We seek forgetfulness in dreamy sleep; We see the firmament with all its beauties, Nor think we what great dangers round

us sweep; How can we tell what comes before the

Lord, keep us through this night!

Death hovers near, how very near beside us, Grim phantoms eagerly await their prey; Who knows but while Oblivion robes may

bind us, They shall in secret dread their will obey, Oh hear us! God of tenderness and might, Lord, keep us through this night!

Lord keep us through this night! Oh hover o'er us, Watching each peaceful life-breath come

and go; Then, at the dawning of the morn restore us To labor once again for Thee below; Keep from us harm, and all that can af-Lord, keep us through this nightl

An editor intimates: "Persons send-Our summer-house is a cottage at East ing us poems will please to write on Hampton, Long Island, overlooking the only on one side of the sheet, and use sea. Seventeen vessels in sight, schooners, white paper, so that if the article is not clippers, hermaphrodite brigs, steamers, accepted, we may use the opposite side great craft and small. Just enough of the paper, and thus good may come

Our Bishop Foss who traveled in server, wrote to the Central.

"In passing from city to city I see women performing the hardest out-door drudgery, digging the tough soil with great hoes, carrying hods of mortar, and breaking stones for the highways. I am beset by a poverty which makes begging respectable and omnipresent.

Beggary in Naples is a fine art, and American and English tourists are its chief victims. You are beset everywhere by its clamorous appeals. Very old men, very haggard women, very young children, cripples and wrecks of humanits, one-legged boys lopping beside your carriage as fast as your horses can trot, and women holding up sick and deformed babes, throng your path. Brazen girls thrust flowers into your button-hole, boys turn somersaults on the stone pavements beside your carriage and then run after you for a sou.

In Southern Italy, begging, dirt, ignorance, superstitution and priesteraft, do most abound. A recent tour of missionary observation and inquiry to Taranto, Bari, and Foggia afforded me ample proof of this. Nowhere else have I seen Church services carried on in a manner silver, the morning and the night being so utterly perfunctory and disgustingly the two buttresses from which are swung | slovenly. Priests and people alike gazed a bridge of cloud suspended on strands | listlessly about with rarely the slightest indication of reverence. In one place the old priest droned over the service at one end of the altar, while an attendant, in hope of a sou or two, thrust tourists found no such place to rest in. We can right upon the altar steps and unveiled a picture "by St. Luke," and discoursed volubly about it.

Law for the Million.

The following every day digest has often been published, and has as often proven a good item.

A note dated on Sunday is void.

A note obtained by fraud or from one intoxicated, cannot be collected.

If a note be lost or stolen it does not release the maker; he must pay it. A note by a minor is void.

Principles are responsible for their

Each individual in partnership is responsible for the whole amount of the

debt of the firm. Ignorance of the law excuses no one. It is a fraud to conceal a fraud.

The law compels no one to do impos-

An agreement without consideration is void.

Signatures in lead pencils are good in

A receipt for money is not legally conclusive.

The acts of one partner bind all the

Christian Self-Denial.

To practice self-denial, a man need not wear an iron girdle or garments of sackcloth, like the ascetic, nor practice any penance. He can humble himself and chasten himself sufficiently by denying every desire of flesh and spirit that would lead to sin.

1. The appetite for food and drink must be so controlled and checked and denied, that no injurious quantity or quality of food or drink shall be willingly taken. The same is true of other appetites pertaining to the body. Blind impulse must not take the place of reason, conscience and the Holy Spirit.

2. The desire of possession (or acquisitiveness) must be denied whenever such self-denial is necessary to the highest good of the soul, and of others. In other words, whenever the desire of possession impels to money-making, while conscience and Christ impel in another direction, then the desire must be denied, whatever the consequences.

3. The desire of power (or ambition) when pointing toward and reaching after the forbidden, must be denied, whatever the cost, whatever the cross.

4. The desire of knowledge—in itself Italy last summer, and is a shrewd over- innocent-may become a mare that may hinder the soul. When duty comes into competition with knowledge, duty must be chosen first. "If any man will do (wills to do) the will of God, he shall know." When the desire of knowledge becomes prying curiosity, where there ought to be adoring trust, this desire must be denied for the time, with the assurance that what we know not now, we "shall know hereafter."

5. The desire of society (or sociability) must be denied when it hinders the soul's welfare. Solitude is sometimes selfdenial, and often a duty. The love of society may ruin us.

6. The desire of esteem forms another field for self-denial. This desire in itself is right, and is even appealed to in the Bible as a motive. But to right sometimes is to be the object of the uplifted finger of scorn, or the tongue of cold criticism. This is self-denial!

7. The desire of imitation (or imitativeness) furnishes a vast field for selfdenial. We naturally desire to be like others. Hence the wondrous power of fashion. But Christian self-denial requires that a man dare to be Angular," one of the "peculiar people." To conquer that mystic, mighty thing we call fushion, calls sometimes for the stuff that heroes and martyrs are made of!

8. Self-love must be controlled by a self-denial that imitates the divine unselfishness of our Lord, who "pleased not

8. Even the emotions of joy, sorrow, beauty, sublimity, etc., need to be schooled, pruned and chastened by Christian self denial.

10. Even the benevolent affections need the restraining hand of an intelligent and holy self-denial. Love to father, mother, child or friend may easily become a snare-may easily draw a soul from stern duty.

Thus even the highest and fairest affections of our nature must be governed and mastered and duly denied by the enlightened conscience and the almighty Christ.

The duty, then, is plain. Self denial lies at the threshold of the Christian life -and is an ever present duty. As in the natural life there is no excellence without self-denial; so in the spiritual life, self-denial, as Wesley says, is the very "quintessence of religion." Without self-denial, our Lord says, a man "can not be my disciple." It costs something to be a Christian. But Christianity denies a man nothing but what ought to be denied. It costs something to plant a field; but it is the only way to obtain a harvest.

Each forbidden joy rejected is like money thrown into an eternal savings bank that yields a compound interest forever and forever! The little forbidden joys denied are the little baits with which you catch mighty joys here and immortal joys hereafter. You barter away a little present enjoyment for a future endless heaven!

Christian self-denial, then, rather than being a life of gloom, is a life of joy here, and leads to a life of glory hereafter .-President Jaques, in Guide to Holiness.

Farm Maxims.

Plant memorial trees on the birthdays, and you will always have a monument. By flowing streams and hills at hand, plant vines and trees to adorn the land.

Improve the farm that is under you, and you will have something to stand on.

Grass and geese, sheep and swine, corn and kine, make farming fine.

It is not he that sows, but he that manures that gets the big crop.

Without manure no good ground, with it no poor ground. A dog is as noisy as a pig, and is not

fit to eat when dead.

Elbow-grease and self denial make the boy a man on trial.

Heninsula Methodist,

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requested to furnish items of interest connected with the work of the Church for insertion. with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Ret. Those designed for any particular number must be in hand, the longer ones by Saurday, and the nesse items not later than Tue-day morning. ness items not later than Tue-day morning.

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Extraordinary Offer.

ALL, For Only \$2.—One year's subscription to the Peninsula Methodist and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

Two Departments—A Word to Everybody.

Every paper, that is a paper, has as least two departments, a business department, and an editorial department. It is very important to all concerned that those who send us communications should bear this in mind, and govern themselves accordingly. Never write on business on the same sheet, on which you write to the editor. Here is what Bro. Pepper of the Christian Standard says on this subject:

"You have not yet learned, that the Editor of this paper has nothing whatever to do with the business of this office. You still mix up what you want to go into the paper with what you want to pay the agent, consequently, both your business and your writings are delayed. and your letter passes backward and forward between the Editor and the Agent, until both heartily wish that you would put business, and writing for the paper, on separate sheets."

Help One Another.

Rev. W. W. Royall, pastor of Grace M. E. Church South in Cambridge, Md., makes an urgent appeal through the Richmond Christian Advocate, for help in his heavy task of relieving his charge of an oppressive debt. He says, "kind friends consented to endorse for us. If we cannot pay, they must. If they are aged. * * * We have a following here, and are needed. * * We cannot retreat from this place with honor or with safety. This church and people are worth saving." As brother Royall has the endorsement of both his Annual and District Conferences, no doubt he will receive substantial help. Our own "Zion" has been similarly burdened; but under the diligent labors of the present pastor, Rev. Alfred Smith, and his predecessor, Rev. James E. Bryan, the load has been partially lifted, and our brothren begin to see daylight. There is one fact, perhaps not generally known, that makes it peculiarly needfal for these Cambridge is an essential prerequisite to becoming churches to appeal for help, to the regions beyond; and that is, the spirit of church-building enterprise, has been so learned, that its treasurers of wisdom largely developed within a few years shall not always stimulate the student to among the people of that beautiful town, larger acquisitions, "to follow on to know that nearly every denomination has re- the Lord;" no more fitting title can be domiciliated itself at large outlay; and given the follower of Christ in any stage thereby an unusual financial pressure of his development, than that of disciple, has been felt. The Protestant Episco- or learner. Whatever be the know-

public, as well.

"All Light Ahead."

tenement of clay, the unworn spirit looks to Christ. toward the completion of its century of Knowledge is power; and the disci-

"It is all light ahead!" future rests impenetrable gloom; whose honest confession avows, "I am taking a Thou art with me; Thy rod and thy not bring us its appreciate benefit. staff, they comfort me."

"His oath, his covenant his blood, Support me in the whelming flood; When all around my soul gives way, He then is all my hope and stay, On Christ the solid rock I stand, All other ground is sinking sand."

The writer's precious mother, at the in the Lord."

"It is not death to die, To leave this weary road, And, 'mid the brotherhood on high To be at home with God." "Jesus thou Prince of life, Thy chosen cannot die! Like thee, they conquer in the strife, To reign with thee on high."

The Disciple's Library. The followers of Christ were called disciples before they were called Christians. This was in the nature of the fitness of things. To learn of Christ Christlike either in character or life. And as this great lesson can never be so

the Baptists have recently completed a the new birth, as he must enter the kingneat frame structure; and the Roman dom of Heaven as a little child, he our colored brethren have not failed to school of Christ, and with docile put in their claims for a share of public spirit seek diligently to learn those patronage. While we fully appreciate lessons of which he has hitherto been the sacrifices our own people have made necessarily ignorant. Hence the imand are still making, to provide for their portance of wise and careful instrucown, we have little doubt it will be tion; of an earnest and persevering found that they have something left with use of all available means for acquiring which to help our Southern brethren, in knowledge in Divine things. Each conthis time of need. This kind of frater vert should have his own copy of the nity is pleasing to our common Master, copy of the Bible, and if possible, a comand tells not only on "him who gives, mentary, or Bible dictionary. While and him who takes," but on the outside scraps of scripture are of inestimable value as aids to intelligent devotion, and a single verse, or a short passage may be all that multitudes can read, as a daily Such was the expressive testimony of practice, yet no effort should be spared a nonogenarian, who had been a disciple to accomplish the consecutive and reof the Lord Jesus for nearly four score peated reading of the entire book with years. It was not volunteered, but was earnest prayer and devout study of given in an experience meeting, if we such helps to its understanding, as may mistake not, on the occasion of a National be within reach. There is little doubt, Thanksgiving, and in response to a per- that ignorance of the Bible is one of the sonal appeal by a friend, for a report of chief reasons why so many Christians the way the Lord had led him these are so poor specimens of what grace can many years, and of the prospect before do for a man, and of so little account in him. With ninety years already past, the great work to which every disciple their weight pressing heavily upon the is called, the work of winning the world

earthly probation, and to the unbounded ple who would be strong in the Lord beyond, and voices its faith, in the words, and in the power of his might, must study "it is all light ahead." Doubtless light as well as pray; "as new born babes deand shadows varied the retrospect, much sire the sincere milk of the word, that ye mercy and many faults; days of sorrow, may grow thereby," or as the Revisers care and self-reproach, and days of joy render it, "long for spiritual milk which and peace, and precious consciousness of is without guile, that ye may grow therethe Divine favor; but now, all this is by unto salvation." Never tie up to past; and as the way-worn pilgrim fixes obscurities, difficulties and "things hard his gaze on the setting sun, and meas to be understood; time enough for them ures the few remaining steps that shall when you have exhausted the treasures bring him to his eternal home, with a of clear, sublime and easily apprehended countenance radiant with the coming truth that like the vital air, are accessiday, he tells us, "it is all light ahead." ble to all. Imitate the sagacity of the "Not by works of righteousness which devout old negro, who vindicated his we have done, but according to his mercy appreciation of the scriptures, notwithhe saved us, by the washing of regener-standing there were so many things in ation and renewing of the Holy Ghost." them he could not understand, by the homely yet effective illustration fur-How great the contrast to him on whose nished in his practice at his daily meals. "When I am hungry, I don't chaw de bones; I eat de meat, and put de bones leap in the dark!" What a tribute to one side." None but the vain and conthe inestimable value of our holy faith, ceited will pretend to understand all that when every other support gives way, mysteries, in the world about us, much its strength is most apparent. "Yea less the mysteries of the spiritual realm. though I walk through the valley of the Our ignorence of some things, is no reashadow of Death, I will fear no evil, for son why our knowledge of others should

> Among uninspired books, perhaps none have been more universally helpful to the young disciple than John Bunyon's Pilgrim's Progress, and Leigh Hunt's Dairyman's Daughter.

An indispensible volumn in every age af eighty-four, after a religious ex- Methodist disciple's library is a copy of perience of more than fifty years, lay our Church Hymnal. Whether able to for weeks, like a babe upon its mother's sing or not, no Methodist young or old forced suddenly to put their property bosom, awaiting in holy calm, the "sleep can well afford to be without this book. profound." Responding to loving in In John and Charles Wesley's hymns, quiries, her testimony was given, "there we have gospel in song, while the other is no darkness here; it is all light-light authors give us their choicest renderings of the same sacred themes. The thoughtful reading of these sacred lays is only less, if indeed it is less profitable than singing theme. Only these other things will we now name, not to complete the Disciples's Library for that will not be done, so long as these are good books which he has yet to secure, but to indicate what we think essential to a right beginning, the church catechism, the church Discipline, and the church paper. If each new convert will furnish himself with these requisites, and make the most out of them, for the illumination of his mind in reference to these experimental and practical godliness, we are confident the result cannot but be most salutary upon his character and life.

While the pastor has a grave responsibility, and the church as well, in caring for the young converts, that responsibility can perhaps be met in no better pal Church, the Methodist Episcopal ledge or wisdom of any one before contake care of themselves. To each disci-Church South, and the Methodist Epis- version, before that radical change of the plc, the apostle Peter says, "Add to agement.

copal Church, have each, a massive and spiritual nature by the power of the your faith virtue: and to virtue knowimposing granite church building; and Holy Ghost, which the scriptures call ledge; and to knowledge temperance; patience godliness; and to godliness Catholics, Methodist Protestants, and must take the position of a pupil in the brotherly kindness; and to brotherly be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ."

> We learn with sorrow of the death, of our brother, and Conference Associate, Rev. Sylvester N. Chew, at his home in Camden, N. J., in the 51st year of his age. At the session of the Philadelphia Conference a year ago, his impaired health obliged him to ask for a super numerary relation, with the full expectation that by the next Conference, he would be ready to resume his loved employ. Most of the year was spent at Ocean Grove. During the summer he visited Colorado Springs, but without benefit to his health. Less than three weeks ago, he had a very severe pulmonary hemorrhage, but rallied again; until last Sabbath afternoon, as he sat in his chair, his spirit vacated the frail tenement of clay; "he was not, for God took him. He leaves a widow, and a daughter.

Brother Chew was a grandson of Jesse Chew for forty years a lay preacher among the Methodists of Jersey. His aged father survives him, in his 91st

THE PHILADELPHIA CONFERENCE.

We had taken some notes of the last session of this body, for the delectation of our readers, but will reserve our report till we get hold of the Annual Minutes. As to the Presidency of Bishop Foster, it seemed as if our venerable chief pastor had grown wonderfully in the graces of patience, meekness, and gentleness since his previous official visit; and the usual complimentary resolutions were voted with unusual heartiness.

Collegiate Institute, Hacketts-TOWN, N. J .- Among the distinguished visitors to the Philadelphia Conference, who were not introduced for want of time, were Rev. George H. Whitney, D. D., the accomplished and efficient head of the above, successful institution, and Rev. M. J. Cramer, D. D., late U. S. Representative to Switzerland, and brother-in-law to the late General Grant.

We are glad to learn that the temporary interruption of the Hackettstown School had no unfavorable effect upon its prosperity; all the students returning after two weeks, and everything resuming its place, and moving on as methodically and satisfactorily as if nothing had happened. A class of thirty one young men and young women are to graduate in June next.

Now that the hurry of Conference is over, we hope our friends who wish to take stock in the Annie Taylor Missionary Steamer will promytly forward their contributions. It is very desirable to complete the \$20,000 Bishop Taylor asked for as soon as possible. Fifteen recruits are on their way to reinforce our heroic Missionary Bishop. Send on your votes, your dollars, and your

Conference Endorsement.

Among the resolutions adopted by the Conference, were the following offered by Rev. J. B. Quigg:

Resolved, That we reiterate our resolution of last Conference, commending the PENINSULA METHODIST to our people. As a church paper, we consider its local adaptation to our needs, all we can desire in character and price.

Resolved, Also that we commend the publishers for their enterprise in opening a Book Store for the patronage of our Wilmington Conference people, and we hope it will find abundant encour-

Our Conference Minutes are out in attractive form cleven days after adjournment. An excellent wood cut likeness of Bishop Warren, with a brief biographic sketch forms an unusual adornment to our Conference year book. Every Methodist family throughout the Peninsula should hasten to secure a copy. Besides the usual statistical exhibit of church work for the year, there are very full reports by the Presiding Elders, items of important Conference action, obituary sketches of five ministers who died during the year, and a memoir of Mrs. J. A. Brindle, and the report of missionary collection from every charge.

Sent by mail on receipt of sixteen cents. Send orders to J. Miller Thomas, 4th & Shipley Sts., Wilmington, Del.

Bishop Mallalicu and Dr. Hartzell some time since undertook to raise \$100_ 000 for the development of the New Orleans University. It is of greatest importance that this should be done. Already a building that will cost \$50,000 has been commenced, and is now covered in. It will take about \$23,000 to complete it. A good brother in Pennsylvania knowing these facts, has just sent Bishop Mallalieu a draft for \$5000 to help the good work along. Nothing better could be done than to keep on sending similar drafts, larger or smaller according to ability.

We cordially commend this enterprise, and hope there will be many to offer help to our good Bishop, upon whose shoulders rests so heavy a burden. Remittances may be made to this office, or direct to Bishop W. F. Mallalieu, 1428 St. Charles Avenue, New Orleans, La.

Bishop Taylor is now at work in Liberia, where he is to remain until May. when he will leave in time to meet the company of nine recruits from America, and accompany them to their fields of labor in the Free State of the Congo.

Good News From Chicago.

In the election for Mayor and Aldernen in that city last Tuessday, the social disorganizers, under the name of the United Labor Party, and carrying the red flag, polled less than 23,000 out of 74,000 votes that were cast. Even Chicage is not ready yet to put on the yoke of foreign anarchists. The true Christian is the only one, who honestly holds his property subject to the just demands of his brother's need. All other communism, whatever form it may assume, is a cheat and a snare, designed to rob the industrious and thrifty in order to gratify the idle and the profligate.

The sixty-second Annual Commencement of Jefferson Medical College, was held last Tuesday in the Academy of Music, Phila., and 187 young doctors received their degree. How many of them will think of the grand field they might occupy, as medical missionaries?

A Copy for a Needy Brother.

Though our paper costs but a single dollar, there are, we doubt not, some families, who may need such a weekly visitor more than many others, and yet really have not that much to spare from their scant earnings. A brother has given us a dollar, with a request that we send the Peninsula Methodist for one year to some good, needy brother. Who will do likewise? How can one dollar be invested, to yield better interest, to one whose treasurers are not all laid up on earth? If our friends who are so minded, will send us their money and the addresses of their beneficiaries, we shall be glad to carry out their wishes; and the recipients need never know their bene-

When Rev. John Wesley was on his voyage to Georgia with General Oglethorpe, the general threatened revenge upon any offending servant, saying, "I never forgive." Then I hope, sir," said. Mr. Wesley, "you never sin."



Conference Rews.

The members and congregation of the M. E. church, Milsboro, gave a surprise greeting to their pastor, Rev. Robert Roe, and his family, on his return from Conference. Having been invited out, they returned to the parsonage, to find it in the possession temporarily of a committee, who after a season of social cheer, departed, leaving behind them many token of their good will.-Sus-

At the close of the Sunday-school of the M. E. church, New Castle, Del., Sunday afternoon, March 27, James M. Wise, Jr., in behalf of the members of Mrs. Terry's class, presented her with a gold headed umbrella. -New Castle Star.

The ladies of the M. E. church, Church Hill, Md., assisted by Messrs. Frank Johns and Robert Massey, gave Rev. J. A. Arters a very pleasant reception on his arrival Wednesday, the 30th ult.—Centreville Record.

A temperance meeting in the interest of a "constitutional amendment," was held in the hall at Hurlock, Md., Tuesday night, March 29th. After singing, Rev. G. F. Hopkins led in prayer. Mr. F. C. Heifron, of the Courier, was elected secretary, after which day evening a Cristmas temperance prothe chairman, Mr. Jabez Wright, introduced Rev. Alfred Smith, of Cambridge. After his speech, a "Constitutional Amendment | D. D., of the M. P. church. Wednesday Association" was formed, of twenty members; officers elected were: Pres., Jahez Wright; vice-pres., Jas. M. Andrews; sec., B. F. Johnson; treas., Albert Collins. Jabez Wright and Rev. G. F. Hopkins were elected delegates to the State Temperance Alliance. F. C. HEFFRON, Sec. per G. F. H.

The members and friends of Rising Sun M. E. church, gave their pastor, Rev. I. Jewell and his wife, a hearty welcome on Friday evening, April 1st, on their return from a visit to their friends after Conference. After supper, the evening was spent in pleasant social intercourse. The pastor was presented with a note containing well wishes and a nice sum in greenbacks.

Mt. Salein Quarterly Conference was held on Monday the 4th, being the first on Wilmington District. Report of the pastor, Rev. R. C. Jones showed the church to be in good condition spiritually and financially. After paying all claims for the past year, the treasurer reported money in hand to begin the new year. The pastor's salary was increased \$100, and the Presiding Elder paid in full for the first Quarter.

Rev. W. H. Henderson a local preacher who has served two years, has been appointed to supply Mt. Lebanon for a third year.

NORTH EAST, Mo.-A beautiful springlike day, and bright moonlight evening. Large congregations greeted Bro. Quigg. An impressive address on the monumental evidence, to the fact of our Saviour's sacrificial death, furnished in the celebration of the Lord's supper for twenty centuries, and as a substitute for the Passover that had prefigured the same event for as many centuries before, preceded the sacramental service, which proved to be a gracious season. Two young women joined on probation, and one hundred and eleven persons partook of the sacred emblems.

Bro. Quigg and family arrived in town, Thursday evening of last week, and were welcomed to the parsonage by a large company of ladies and gentlemen, who had prepared an abundant repast for all present, with a good margin of table supplies for the new comers to begin house-keeping with. A pleasant social evening contributed not a little to make the new pastor and his family feel at home, among his parishoners.

Letter from Rock Hall, Md.

To the credit of the Rock Hall church, I can report every dollar of their apportionment on ministerial support, has been paid, though the pastor's salary was advanced fifty dollars at the first quarterly conference; and what adds to this credit, is the fact. that no irregular means were resorted to; such as suppers, fairs, festivals, concerts, lectures, &c.; but every dollar was raised on assessment; some paying more than their quota, and one, at least, doubling his assessment. Thus the church has not been demoralized, and the pastor has been honor-

Early in the year, Piney Neck lost its leading financier, brother John Scott, who died in great peace, after a lingering illness. By this mysterious providence, the appointment was paralized in its financial work, and for this reason, a deficiency is shown, in the published report.

The Sunday-school at Rock Hall, under efficient management, raised \$74 for missions; of which only \$8 was required for expeuses. I doubt, if any school in the Conference has made a better record on this line. Last Children's Day, this school gave the largest collection ever raised in it for the cause of education. The school in Piney Neck also did nobly in this cause; indeed, in view of all the discouragements at that particular time, the record made is remarka-

As a new feature, introduced into Rock Hall school by its wide awake superintendent, a Sabbath was set apart as pastor's day; and the subject of their pastor's support was laid on the warm hearts of the scholars. When the day came, and the envelopes were gathered in, it was found that a surprising response had been made by the children. This school has been thoroughly drilled in catechism; several of the scholars passing a perfect examination at the close of the year; and a number of others making an average of seventy-five per cent. and upward. To each of them, was given a neat certificate in gilt frame, presented by the superintendent.

Christmas Sunday evening was devoted to missionary anniversary exercises, consisting of a beautiful programme, and the presentation of a neatly printed certificate to each contributer to the missionary cause. Mongramme was rendered, and addresses were made by Rev. Mr. Lewis, and D. W. Bates, evening, the regular Christmas entertainment was given. At the close of the programme, Santa Claus made his annual visit, and despensad his gifts.

During the winter, God visited Rock Hall with a great revival, in which not only were sixty-five souls converted, from the Sundayschool scholars of ten years, to the veteran sinner of seventy; but also in breaking down down barriers of prejudice in the church, bringing many to the front, in earnest consecration for work who before this, showed little interest in the progress of Christ's kingdom; in the establishment of religious habits, the family altar is being set up in many homes. In one case, the wife, the only church member, erected a family altar, and has kept its fires blazing. In another, an aged widow lady, with several irreligious sous, established an altar. An aged sinner of seventy years, as soon as converted, took up the cross; as also a number of other converts. And yet with all this blessed fruiting, there was none of the wanting which characterized the years when the "gingerbread" of the old altar was kicked out. The classes are largely attended, and very spiritual.

Many evidences have been given to the pastor, and his family, that they have a place in the hearts of the people. Valuable gifts at different times; two donation visits by the people of Rock Hall; a magnificent reception, when we returned from our wedding tour; hearty co-operation in the work of the church, a cordial greeting everywhere, voice the kindly sentiments of our people.

> Fraternally yours, N. McQuay,

Letter From Kansas.

Dear Brother: I find much of interest in the columns of the PENINSULA METHO-DIST; many reminders of scenes of the long ago. The names of the preachers of the Wilmington Conference are nearly all strange to me. I miss those of Flannery, Houston, Townsend, Ruth, and many others who were on the roll of the old Philadelphia Conference, when I left Delaware thirty-two years ago. me of them. I know, have passed over the rim, and the rest I suppose are on the worn out list.

The past year has been a prosperous one in this part of our state. Crops were fair and business interests good, The older towns on the lines of our railways are having a boom; and new ones are springing up along the lines of the roads that are making so generally, all over the state.

In Little River and vicinity we have especial cause for gratifude and rejoicing, on account of the gracious outpouring of God's spirit upon the church and people. The altar of our new church was for weeks crowded with penitent seekers of religion; of these some sixty or seventy professed to find Christ, most of them uniting with the M. E. Church. To God be all the glory.

You have doubtless noticed the new tensperance law passed by our legislature last winter. The people of this commonwealth are in earnest about prohibition, and mean it shall prohibit.

With sincere wishes for your success, and earnest prayers for a blessed reunion in heaven with you and the many loved ones already there, I am with kindest Christian

Yours respectfully, S. T. MEETEER. Little Ricer, Price Co., Kan.

Important Notice.

The Maryland State Temperance Alliance under whose auspicious as a non-partisan movement, so much has been accomplished for the progress of prohibition in about half the counties of the state, will hold its annual session in Baltimore, beginning Wednesday the 27th inst. We hope the friends of temperance and the legal prohibition of the iniquitous drink traffic will see to it that full delegations are sent up from every part of the state.

The Minutes.

The Minutes are being shipped this week. They are sent to the nearest express office, as given in pastor's reports to Conference. All bills payable to J. Miller Thomas.

The fifty-ninth session of the Maryland Annual Conference of the Methodist Protestant Church, assembled in Easton, Md., Wednesday, April 6th. The conference includes the whole of the State of Maryland, the District of Columbia, and a section of Delaware and Virginia bordering. It consists of 110 ministers, and a like number of lay delegates. The membership represented is about 16,000 and church property aggregating threequarters of a million; not including the college property at Westminster, Md., and its superannuated fund of senty-five thousand dollars. The increase of members for the year is about 3,000, or nearly 20 per cent. There has also been a large accretion of churches and parsonages. The conference will be presided over by Rev. W. S. Hammond, president. This church has now no restrictive rule as to pastoral term. Every appointment is made for one year only, but may be renewed at the option of the conference and churches interested. Under this regulation the changes are about as frequent as under the restrictive rule, but provides for exceptional cases .- Centreville Record.

From Bishop Taylor.

STEAMSHIP BENIN, EN ROUTE TO) LIBERIA, Jan. 14, 1887.

Rev. Marshall W. Taylor, D. D .-MY DEAR BROTHER: Immediately after the session of the Liberia Conference, I will devote my time to founding self-supporting missions among the neglected aboriginal tribes of that coast. On the 8th of May, (D. V.) I will join S. S. Nubia at Cape Palmas, and proceed in her, with twelve or fifteen missionaries and our steamer stuff, to the Congo. Brother Boyd, who offered for Liberia, wrote me that his wife was sickly. So "that palaver finish." My Committee on Credentials in New York, has not succeeded in finding any suitable candidates for Liberia. I have with me, a Canadian for that field, Dr. Dan Williams, and can get others from England, when I get fields open for them and order them. Our American people seem to have an idea, that Liberia is the vestibule of hades, and are apparently afraid to enter the vestibule, lest the door might close behind them, and they might be obliged to go in. All who are afraid, like Gideon's timid soldiers, had better go home and stay there. Afraid to go with Jesus to any part of this world, or any other world? Happy the soul who receives his invitation to accompany him wheresoever he may go! If by possibility he should lead an expedition to the regions of perdition, and invite me to go with him, I should feel that he conferred great honor upon me, and step into line at once. It is saie to go anywhere with Jesus, and none can safely stay at home, unless willing to go anywhere else, at his immediate call. I wish the Liberians were able to subscribe for your paper. It and one from Nashville, Tenn., were the only ones that reached me at Stanley Pool. The Liberians have plenty to eat and wear, but no money, or but little. Good-bye. God bless you!

WM. TAYLOR. -Southwestern Christian Advocate.

The distinguished poet-preacher, Rev. Dr. Ray Palmer, author of the beautiful hymn, "My faith looks up to Thee, Thou Lamb of Calvary," died last Tuesday, in the 79th year of his age.

Saved by a Hymn.

A party of Northern tourists formed part of a large company, gathered on the deck of an excursion steamer, that was moving slowly down the historic Potomac one beautiful evening, in the summer of 1881. A gentleman had been delighting the party, with his happy rendering of many familiar hymns, the last being the sweet petition, so dear to every Christian heart, "Jesus, lover of my soul."

The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners, that was not broken, for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with-

"Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered, courteously; "I fought under General Grant."

"Well," the first speaker continued, with something like a sigh, "I did my fighting on the other side, and think, indeed, am quite sure, I was very near you one bright night, eighteen years ago this very month. It was much such a night as this. If I am not mistaken, you were on guard duty, We of the South, had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand-the shadows hid me. Your beat led you into the clear light.

"As you paced back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work, because I was a sure shot. Then, out upon the night floated the words-

Cover my defenseless head, With the shadow of thy wing."

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. I felt sure, when I heard you sing this evening, that you were the man, whose life I was spared from taking."

The singer grasped the hand of the Southerner, and said, with much emotion, "I remember the night very well, and distinctly, the feeling of depression and loneliness with which I -went forth to my duty. I knew my post was one of great danger, and I was more dejected, than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that he has created, came to me with peculiar force. If he so cares for a sparrow, how much more for man, created in his own image; and I sang the prayer of my heart, and ceased to feel alone.

How the prayer was answered, I never knew until this evening. My heavenly Father thought best to keep the knowledge from nie for eighteen years. How much of his goodness to us, we shall be ignorant of, until it is revealed by the light of eternity! 'Jesus lover of my soul' has been a favorite hymn; now it will be inexpressibly dear.'

This incident was related to the writer by a tady, who was one of the party on the steamer.—Friendly Greetings.

Quarterly Conference Appointments.

WILMINGTON DISTRICT-FIRST QUARTER. Chesapeake City April 9 10 71
Bethel & Glasgow 11 0 10 10 Bethel & Glasgow 9 10 103 · 15 17 75 Claymout, Mt. Pleasant &) 75 · 17 17 10½ Edgemoor, Chester, Elk Neck, " 23 24 10 1 " 25 26 7½ 3 5 7 2 7 2 7 11 Elkton, Cherry Hill, 29 71 Hockessin May 1 May, 2 1 101 7 8 75 9 8 25 Newark, North East, Zion, Charlestown, " 7 8 101 " 13 14 7

" 14 15 10 " 21 22 10

" 23 22 74

 $2\frac{1}{2}$

Port Deposit,

Rising Sun, Rowlandville & \

Mt. Pleasant

Hopewell.

Union,	" 24		10}	74
Scott,	14	26		74
Grace,	" 25	20	71	74
Epworth,	June 2			74
Newport,	64	4		7) 3
Wesley,	16 1	5	103	74
Madely,	" 7		10%	74
Swedish Missson		8		71
Asbury,	" " 11	12	73	7
St. Paul's,	" 13	12	10%	74
St. Georges,	44 18			71 3 9
Delaware City,	" 20			9
New Castle,	" 27			72
Christiana.	" 25	20	21	iõ
Red Lion,	" 25	20	101	21/2
rea mon,	24)	20	102	~7

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

EASTON DISTRIC	rest is a	QUARTI	CR.	
Millington,		Apr	9	10
Crumpton,		ü	9	10
Galena,		44	10	11
Marydel,		44	16	17
Sudlersville,		16	16	17
Ingleside.		46		18
Still Pond,		16		24
Chestertown,		64		29
	lay 1	14		30
Rock Hall,	•	May	1	2
Church Hill,		"	7	8
Centreville,		"	8	9
Queenstown,		£1	14	15
Kent Island,		2.46	14	15
Wye,		44	15	
Hillsboro,		4.6	21	22
Greensboro,		4.6	22	
Easton,		11	27	
King's Creek,		4.6	28	
Oxford,		June	4	5
Royal Oak,		4.4		5
Trappe,		6.6	5	6
St. Michaels,		11	10	12
Talbot,		66	11	12
Bayside & Tilghman	s.	4.6	11	12
Townsend,	-,	44	18	
Odessa,		61	18	19
Middletown,		66	19	
······································	JOHNE	RANCE,		
	0011,1			•

DOVER DISTRICT-FIRST QUARTER.

	Gharge	Date		Sabl	r for	Hour for Quarterly
:	** **			Serv		Conf.
	Felton,	April	. 3	25	10	W 3
١.	Frederica,	"	•	4	7	M 9
ιl	Magnolia,	44	_3	4	3	M 1
	Harrington,		10	11	10	M 1
١.	Houston,		9	10	3	M 1 S 2
-	Milford,	44	10	11	7	M 9
	Elliott's Isl.	6.4		14		T 7
Ч	Crapo,	4.4	16	17	10	8 3 M 9
П	Church Creck.		17	48	7	
1	Dorchester,	41		15		F 7
ч	Beckwith's,	6.4	23	24	10	\mathbf{S} 3
П	Cambridge,	4.4	22	24	7	F 7
	Vienna, Mar 3	0 May	1		10	S 3
١,	E. N. Market,	"	1	2	7	M 9
;	Hurlock,	4.4	1	2	3	М 3
1	Federalsburg,	4.6	7	8	10	S 3
J	n	44	7	8	3	S 9
١	Potter's Landi	inσ	8	9	7	M 9
	Burrsville,	-61		15	10	F 7 3 7 3 9 3 3 9 9 3 3 9 9 3
	Denton,	44		15	3	M 9
١,	Dover,	"		22	10	Th 7
	Ellendale,	11		29	10	S 10
:	Lincoln.	* 6	29:		3	M 10
-	Milton,	64		30	7	M 7
3	Nassau, J	une,	4	5	3	S 10
.	Lewes,		$\hat{3}$	5	10	F 7
•	Millsboro,	4.4		$1\overset{\circ}{2}$	10	S 10
١	Georgetown,	14		$\tilde{12}$	7	F 7
- 1	Farmington,	6.6	18		10	F 7
3	Greenwood,	6.6		19	3	S 10
-	Bridgeville,	4.6		19	7	F 7
	Cannon's	44		26	3	F 7 S 9
,	Seaford,	"		26 26	7	F 7
1	Galestown,	14		26 26	10	\$ 3
-	Charestown,		٠ (بئے	40	10	20 3

J. A. B. WILSON, P. E.

SALISBURY DISTRICT- Charge Date			Hour for Sabbath	Hour for Quarterly	
				Service	Conf.
Princess Anne,	Apr	10	11	7	M 7
Mt. Vernon,	4 4	10	11	3	M 10
Tyaskin,		9	10	10	S 10
Pocomoke City	r, 11	15	17		F 7
Pocomoke Cir.		16	17	3	S 10
Holland's Isl.	4.4	23	24	10	S 7
Deal's Isl. May			30	10	8 3
Somerset, "	1 **		30	3	S 9
St. Peter's	May	1	2	7	M 9
Christield,	"	6	8	10	F 7
Annamessex,	6.4	7	8	3	S 10
Asbury	44	~	-8	7	S 7
Fairmount,	4.4	14	15	10	S 3
Westover,	4.4	14	15	7	S 9
Klej Grange,		21	22	10	S 7
Stockton,	4.6	22	23	7	M 9
Snow Hill,	4.6	27	29	10	F 7
Girdletree,	4.4	28	29	2	8 7
Newark,		29	30	7	M 7
Roxanna,	June	5	6	- 10	S 9
Frankford,	4.6	5	G	10	S 3
Bishopville,		6	7	3	M 2
Selbyville,		6	7	7	M 2 M 9
Berlin,	4.4	11	12	10	S 9
Powellville,		12	13	3	M 7
Gumboro,	+ 6	18	19	10	8 3
Shortley,		18	19	2	S 9
Parsonsburg,	6.	19	20		M 9
Laurel,	• •	24			F 7
Bethel,	4.4	25	26	3	8 9
Delmar,	July	2	3		S 10
Sharptown,	11	;;	-1	7	M 9
Quantico,	1.6	9	10	10	S 10
Fruitland,	4.6	10	11	3	M 2
Salisbury,	- 4	10	11	7	M 9
-,					es, P. E.

Marriages.

REED-CHAMBERS.-On March 24th, 1887, at Chesapeake City by the Rev. T. A. H. O'Brien, James W. Reed and Kate Chambers, both of Cecil Co., Md.

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

Missionary

A Million for Missions. FOR 1887.

BY COLLECTIONS ONLY.

A missionary, writing from Africa to the Weslevans of England, makes this touching appeal: "What is it that our people want to stir them to come forward to the "help of the Lord against the mighty?' Are not Englishmen the heart in the cause of the liberation of the slave, or when Plimsoll roused the sympathy of all, by his record of dangerously unseaworthy vessels? I feel that the answer is 'Yes!' Well, then, let me, in the name of Christ and dying humanity, plead for Africa and her Missions. Here are slaves by thousands, not merely family slaves, but in bitter, crushing, cruel bondage; here are wars yearly waged with no other object than the slavery of its captives, and beyond this, they are bound down by slavery of Meathenism, and only Christ can subdue these fierce hearts, and break these powerful shackles. Here are unseaworthy barges-indeed, whole ship's companies -sinking forever. Shall we not send out the life-boat of salvation to save these?"

Wherever the people are idolaters they the degraded. It is impossible to worship any one else besides Jehovah without loss of character. Wherever the first commandment is broken, all the others are sure to be. The Sabbath is lost to man; violence, murder, theft, deceit, uncleanness are followed greedily, and man becomes more and more of an animal.

IDOLATRY CLOSES HEAVEN.-There are those who seem to think it does not matter whether a man is a worshiper of the true God or not; such either do not helieve the Bible, or are ignorant of its teachings.

"Without are dogs, and sorcerers, and whoremongers, and murderers, and IDOLATERS." "Murderers, and whoremongers, and sorcerers, and IDOLATERS, and all liars, shall have their part in the lake which burneth with fire and hrimestone."

Shall we not do more to send the Gospel to those nations that are given to idolatry? "How shall they hear without a preacher, and how shall they preach except they be sent?"-Rec. Thos. Champuess.

Mr. Withey, one of Bishop Taylor's missionaries in Africa, has had letters of condolence from America for his selfdenials and sufferings, to which he replies after this mode:

We wish our friends who are losing sleep on our account and giving credence to such erroncous reports of our condition as fill the papers that come to us, could spend a week with us in Nhanguepepo. We are wonderfully located for health, on an eminence overlooking fertile plains, which are surrounded by mountains, which one is never tired of looking at. We have cool breezes most of the day, and comfortable nights, with very few mosquitoes. A half-hour's walk brings us to the beautiful Counzo river, with its scenery. We have a comfortable stone house—the best in the section-have good herds of cattle, good flocks of sheep, goats and hens; tenderloin steak for four cents and a-half a pound; pasturage for thousands of cattle; eggs, six to nine cents a dozen; cornmeal and mandioca flour, three or four cents a pound in time of famine, about onehalf a cent in time of plenty; bananas, in their season, ten for a cent; We are already getting milk from our cows. As to the natives stealing the goats and the firewood, this only shows that they are human, like many in Massachusetts, who are so numerous there that it takes two state prisons to hold them.

To the Friends of Woman's Foreign Missionary Society in Easton District.

Miss Mollie Thompson, Smyrna, Del., has consented to serve as secretary for

Easton District. To her, the auxiliaries will please send their quarterly reports. and the treasurers of societies in the Maryland churches will please remit to Mrs. M. G. Hamilton, 661 W. Fayette St., Baltimore, and the treasurers of Delaware societies to Mrs. J. S. Chahoon, 134 S. Fourth St., Philadelphia.

The St. Louis Advocate says: "We know some preachers who are never well supported, and always complaining same as when Wilberforce stirred every of poverty and hard treatment. Some of them ought to quit preaching and take the plow, or the saw and hammer and make a living by manual labor. Perhaps a tew years of such experience would teach them that in all employments the pay depends upon the amount of work that is done."

Obituaries.

"Blessed are the dead who die in the Lord.

ASLEEP IN JESUS,

The following lines were written in memory of William Joshua Register.
On the morning of March 7th, he bade his family and friends good-bye, telling them he would die at four o'clock; when that hour arrived, with his hand in that of his brother's, from whom he had obtained a promise to meet him in Heaven, he triumphantly passed away to the Home above.

He leaves a mother kind and true, To mourn his loss, as mothers may: He leaves a wife and children too, To battle with earth's cares and prey.

His sisters drop their tears of love, While bending o'er the open tomb; His brothers look with faith above, As they behold their saddened home

But shall our tears and grief remain? Shall we refuse the comfort given? That those who die in Christ may claim Eternal rest, a home in Heaven.

No: by this thought our tears we dry; Our Jesus' words our troubles calm, - "Who trust in me shall never die, For I the resurrection am.

Our brother leaned on Jesus' power, And in that power he met the loc, No storm disturbed life's closing hour, While Jesus' presence banished woe.

His last words buoyed the hearts of those Who sought the cheer that thus was given They felt the angels near, to close His life, and bear him up to Heaven.

With hand in hand the brothers there, To all he gave his last "good-bye," And changed his humble cottage here, For fairer mansions in the sky.

"Good-bye!" at four I'll go," he said:
And when the hour of four had come,
His spirit left its earthly clad.
And found with God, a heavenly home

Lord! let us like the righteous live.
And let us like the righteous die And like the righteous, each receive A happy mansion in the sky.

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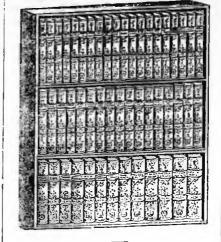
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Our Book Table.

The opening article of the April Century is the beginning of the series of papers on English Cethedrals, the text being by Mrs. M. G. Van Rensselaer, and the illustrations by Joseph Pennell.

Mr. Joel Chandler Harris is the author of

Mr. Joel Chandler Harris is the author of "Little Compton," the scene of which is laid in Georgia, before, during, and at the close of the War. The illustrations, by Mr. A. B. Frost, include a striking view of "Major Jimmy Bass, 'surrounding' the enemy."

The "Life of Lincoln" is this month devoted to "The Territorial Experiment" (that is to say, the Kansas difficulties). The illustrations include portraits of Trumbull, Judd, B. C. Cook, Cassius M. Clay, Benton, Love-

B. C. Cook, Cassius M. Clay, Benton, Love-joy, Eli Thayer, Andrew H. Reeder, and the Rev. Thomas Johnson, and drawings of preemption houses and other buildings of im-portance in the history of the struggle for

Mr. Stockton's "Hundredth Man" characterized by two popular topics, the "boycott" and "love."

Mr. Lathrop contributes an article on "Some Points of Hawthorne," apropos of the photograph by Mayall of London. Mr. Cole's wood-cut of this portrait printed as a frontispiece to the number, is worthy of

Dr. Edward Eggleston continues his series of papers on colonial history, by an article on "Church and Meeting-House before the Revolution," the illustrations of which include a number of the most curious and representative church buildings of that position. The text shows the thoroughness of period. The text shows the thoroughness of research which has been given to the subect by Dr. Eggleston for many years, and his faculty of careful generalization. Many caluable and suggastive facts are brought to light for the first time, and the relations of he church to the society and progress of the ime are clearly indicated.

ime are clearly indicated.

In a paper on the "Veda," Professor W.
D. Whitney, of Yale, defines 2the place of his work in the sum of men's literary proluctions.

Edward Atkinson, Esq., has a paper on The Margin of Profits.

Mark Twain appears as a humorous critic of the methods of popular education, in an article entitled "English as She is Taught."

The paper contributed by General D. H.
Hill, deals with "Chickamauga,—the Great
Battle of the West." It is fully illustrated
with maps and with portraits.

In "Memoranda on the Civil War." are

In "Memoranda on the Civil War," are thort communications from Gen. J. S. Fulleron on "The Reserve Corps at Chickamauga,"

and from Dr. W. M. Polk on General Polk's THE RICHEST HUMOROUS BOOK of the AGE is

action in the same battle.

In the editoriol "Topics of the Time" are three articles: "Lincoln and Lowell," "The "Injustice of Socialism," and "English as She is Taught."

lu the "Open Letters" is a collection of opinions in favor of International Copyright on music, from twenty-one American musicians. These opinions are accompanied by comment on the present situation of Copyright legislation, by John R. G. Hassard; and a communication from George H. Wilson, on 'Cantata and American Composers.'

There is also a defense by Gustav Koerner of General Shields against the characterization of him by the authors of "The Life of Lincoln" in the January number.

"The Story of the Merrimac and the Monitor." by General Badeau, is one of the prominent features of the April St. NICHOLAS. Another is a charming article on "Harrow-on-the-Hill," number three of the "Four Great English Schools."

To many readers the most welcome contribution will be "The Children's Crusade," by E. S. Brooks. The music, which is sim-ple and tuneful, is by Frederic Preston. Olive Thorne Miller writes about "Work-

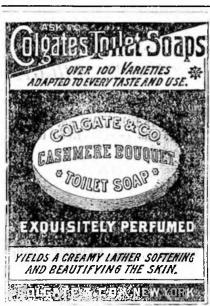
Olive Thorne Miller writes about "Working Monkeys;" A. M. Bagby tells of an adventure with a real king; Frank Dempster Sherman, opens the number with "An April Jester; N. P. Babcock, has a nonsense poem; and Tobe Hodge, Celia Thaxter, Sydney Dayre, Susan Hartley Sweet, Mary E. Bradley, and others, make their contributions.

Joseph Howard's "Life of Beecher."

Joseph Howard, Jr., the widely known journalist and intimate friend of Henry Ward Beecher for the past fifty years, is engaged upon a life the great Preacher and Orator, which will no doubt be the standard work, as Mr. Howard's intimate relations with Mr. Beecher, and his justly won popularity as a writer, are an assurance of a work of peculiar interest and value. We learn the work is to be brought out by Hubbard Bros, at an early day, and will no doubt be sold by subscrip-

"Samantha at Saratoga."

Miss Marietta Holly, the distinguished numorous author known as "Josian Allen" Wife," has just finished her new book "Samantha at Saratoga, in the inimitable mirth-provoking style of "Samantha at the Centennial," "Betsy Bobbitt," etc., and has sold the MSS. for a good round sum to Messrs. Hubbard Bros., of Philadelphia, who are employing the best humorous artists in the country, to illustrate it and propose bringing it out this Spring at a popular price by subscription. Miss Holly spent all last sea-son amid the whirl of fashion at Saratoga, and takes off its follies, flirtations, pug dogs, low neck dressing, etc., etc., in a style that is overflowing with richest humor, and must create a great sensation.





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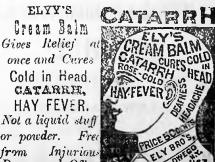
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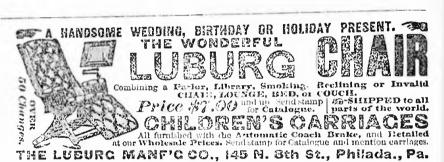
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