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ONE DOLLAR A YEAR,
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A Missionary Grant-in-Aid.

BY REV. J. M. THOBURN, D. D.

At the last session of the General Missionary Committee a somewhat animated discussion took place in reference to the merits or demerits of a so-called grant-in-aid policy, which had for two years been on its trial in India. The discussion brought out some interesting facts, but it also made it evident that the subject was not clearly understood, and that in the absence of more exact information, a hopeful missionary policy was in great danger of being too hastily discarded. The term, grant-in-aid, is borrowed from the educational policy of the Indian Government. With a view to encourage private parties to establish schools the Government of India offers to duplicate any sum given for that purpose. If missionaries or others give a thousand rupees a year toward the support of a school, a like sum is given from the public treasury, and this money is called a grant-in-aid. The policy is called the grant-in-aid policy of the Government, and schools thus aided are called grant-in-aid schools.

For eight years after its organization, the South India Conference refrained from applying to the General Conference for grants of missionary money, for the avowed reason, that it was hoped to develop a large amount of self-support among the English-speaking Christians of the empire, and gradually to extend the same principle to native converts. The success of this experiment was not considered satisfactory by most observers and many parties, both in India and America, urged the Conference to apply to the Missionary Society for aid. This was done for the first time, in 1885; but instead of asking for an unconditional grant, the idea of a grant-in-aid was adapted to the occasion, and the General Committee was asked to give \$10,000 for purely native work, on condition that an equal sum be collected in India. The proposal met with favor, and the grant was made very cheerfully. The only question raised was with reference to the ability of the Conference to collect so large a sum, and an amendment was offered, but not accepted, to reduce the amount to \$5,000, on the ground that it would be oppressive to the Conference to name a higher figure. But the money was collected and paid in, and a year ago the General Committee was asked to give \$12,000, on the same condition. This was not done, but the grant of \$10,000 was renewed. Another year passed, and at the recent meeting of the Committee the Conference, now divided, came forward asking for more than twenty thousand dollars as grant-in-aid, and offering to duplicate the amount by a like sum raised in India and Malaysia. This, however, seemed to be too much of a good thing, and only a little over half the sum was granted. This new policy has thus been on its trial for a short time, and already some think it has been found wanting and should be discarded. The chief objections made to it are:

1. It is said to be oppressive. Our people in India are few and, comparatively speaking, poor. It is cruel to them, to extort so much from them. It is enough to answer that there is no extortion in the case. The money is not all paid by our members. We have a large body of church attendants, who are not enrolled as members, and yet who con-

tribute liberally to all our church interests. Our people also collect as well as pay, and while no better givers can be found in the world it ought to be added that Methodists in America could learn something, from their Indian brethren, about the art of collecting missionary money.

2. It is said to be inadequate. The work to be done is too vast, to be made dependent on a small fund like this. But the work is no longer dependent on this resource alone. The Conference last year broke over its former restrictions with a vigor which created something like a panic in some quarters, and is now willing to accept a million of dollars a year if the Church will give the money.

3. It is intimated that the money is not fairly raised in India. The treasurer at Bombay refuses to pay a dollar to any missionary or mission, until he has received a formal certificate to the effect that a similar sum has been paid in for the specific purpose named. If any departures from the strict rule have taken place, they must have been exceptional and unknown. In one or two cases of doubt the money was held back until the case could be referred to the Board.

4. Other objections are made to the method adopted, but in reply it may be said that there is nothing vital in the method or methods which prevail. If any particular feature of the policy is wrong, let it be amended, or at least let a fair attempt be made to amend it.

As to the value of this policy, I can certify from personal observation that it proved at the very outset a powerful stimulus to the work in India. Where we had been collecting one rupee we at once began to receive two, and the two being duplicated by two more from America, we found our resources quadrupled. Had we asked for the two from America without offering to duplicate them we would have received them, and not a murmur would have been heard. Why, then, should any one murmur because we are twice as well off as we would have been, but for this policy?

It is said that some of our missionaries are tired of the experiment, and wish to give it up. This may be so, and if they learn that their efforts are looked upon with disfavor they can hardly be expected to persevere in a work which adds much to their responsibility. But these brethren probably expressed their preference for direct grants instead of those made conditionally, and have been made to believe that they would get the same amount of money in any case. But will they? If the brethren in India cease to raise half of the \$20,000, will the General Committee give the whole amount? For one, I exceedingly doubt it. As the rule stands, India gains and the Missionary Society does not lose. The policy has been adopted in this country, by the Church Extension Society, and instead of striking it down in India, the Missionary Society might profitably introduce it elsewhere; An American Conference with 30,000 members, who give only \$500 a year to missions, might be warmed into new life and activity by making its grants dependent upon increased contributions. The very poor can gather, if not give money, for the Master's use.

I am in receipt of a recent letter from Singapore, in which the writer begs me to save our work from the effects which

will surely follow an utter abandonment of our past policy. If this grant-in-aid had been a failure every where else its magnificent success at Singapore would have amply justified the experiment made. I venture to say, that nothing like it can be found in missionary history anywhere. It is of course very possible that a reaction will take place, but up to latest dates, the signs all point in the other direction. A Chinese gentleman living in a city where there is no Protestant mission offers to pay half the cost of a new mission if we open one in his town. A hundred others offer to pay half the cost of extensive buildings, for a school which has outgrown its premises. And yet as we hear this, we are too languid even to rub our sleepy eyes, and instead of leaping up to praise God for such a token of the brighter day now dawning in the distant East, we sit down solemnly to discuss the propriety of a rule, which does not happen to be incorporated into the fixed procedure of a society which has hardly yet outgrown its own childhood.—*The Christian Advocate.*

The Governing Factor of Methodism.

It is not the Episcopacy. It is not the General Conference. It is not the Colleges. It is something that presides over and shapes the result of all these. It is the spirit of genuine evangelism. The end of the gospel, and the purpose for which Christ died, and for which the Holy Spirit was poured out, was to save men. This is the end of Methodism. It is the fruit of Scriptural holiness, and the root of it. See how it governs in the election of bishops. Is he eminently a "man of God?" is the *sine qua non* of all qualifications. Apply it to the pastoral term. How will it effect the work of soul-saving, is the supreme question. And we mean by soul saving, all the transforming results of the pulpit. Applied to every change in the Discipline, every act of legislation by General Conference, this great factor has always been, and we trust, always will be, the governing factor. With all the restlessness of tinkers, and zeal of radicals, and obstruction of conservatives, we have no fear, if the trend of Methodism is toward the end for which it was raised up. The spiritual trend governs in ecclesiasticism, as all history shows. No danger from ritualism, till the fires go out. No danger of a settled pastorate until Methodism "settles on its lees." No danger from political methods of office-seeking, except in proportion as holy men are wanting in the councils of the Church. It is the tendency of Churches, to lose sight of the ends of their existence, in the use of the means. A substitution of means for ends is labor in a circle, while the car of salvation goes trundling on. A good epitaph for ritualism and mere ecclesiasticism, if nailed to the door of its cathedral, would be: "Here is the body. The soul goes marching on. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

The safety of Methodism resides in this factor of spiritual power. This is its pillar of fire. This leads General Conference legislation. Its presence or absence effects every issue, that makes legislation important. We believe that the best of all is, God is with us, and his blessing will attend the means of Methodist extension. Our radical orthodoxy would make a giant corpse among dead sects, but so long as revivals predominate and pentecosts prevail, we are not afraid. Let Methodists, who are interested in the questions pending, and who are solicitous on points of Church economy, as they look toward the approaching General Conference session, pray that it may be marked with unusual manifestations of the Divine presence. What an inspiration to those represent-

ing the membership of the Church, to know that the thousands of our Israel, are not only looking on with interest, but are interceding with God for his blessing on the Church as thus represented. No constituency is as powerful as a praying constituency.—*C. F. Creighton, D. D., in Central Advocate.*

Parksley, Va.

DEAR EDITOR.—After leaving Conference, we spent a few days in Philadelphia and Fruitland, and then proceeded to our former happy home, Holland's Island. Arriving at Deal's Island, Monday night, we had to remain till Saturday morning, because of high winds, &c. Having written Bro. T. I. Kent that I expected to fill my pulpit the following Sunday, I took the mail coach for Princess Anne, and the N. Y. P. & N. R. R. for Parksley, which I reached Saturday afternoon, and was kindly received by Bro. Kent, who, I find, is one of our active and influential members, and one of the leading merchants of our pretty and promising town of Parksley, in which are already an attractive hotel, two stores, a black smith shop, a steam saw mill, two handsome modern cottages, beside a number of less pretentious buildings.

Sunday morning found us in our neat, nice looking church edifice, with a good congregation; in the afternoon we proceeded to Crowsontown, where we were greeted with an overflowing congregation. After a fine Sunday-school service, I returned to the home of my former friend and schoolmate, Bro. Kent, who with his kind family, made the next pastor feel happy and comfortable.

Monday morning I started for Holland's Island again, via Salisbury and Deal's Island, and succeeded in crossing the Tangier Sound Wednesday, enjoyed greeting old friends, and was hard to work the following morning, packing, &c.

Saturday morning, with two of my old friends, Capt. Washy McCoy and Capt. John Todd, I left in one of Holland's Island's fleetest bugeyes, called Isaac H. Keeler, the property of Capt. Carroll Todd and father, and arrived at Hunting Creek steamboat wharf, about noon; having weighed anchor about 3.30 a. m. Through courtesy of Capt. Hezzy Fitzgerald, our goods were stowed in warehouse on the wharf, and Bro. Fletcher Justice taking me in charge, kindly entertained me till Sunday morning, when Bro. Lewis Hinman sent his son, to convey me to Parksley church. It was one of the finest horses I have rode behind, in a long time. A postal from presiding elder, Bro. Davis, authorized me to lay out work for him, for Sunday 8th inst. Beside his regular work Saturday afternoon and Sunday morning, he preached at Crowsontown in the afternoon, and at Parksley again at night.

Monday we walked over to see our friend and Bro. Wm. H. Dix, Esq., who had been converted the Saturday before, at the age of 82. His experience is very interesting. He told us, "he felt as light as a feather." He is a pleasant gentleman, and has been a good friend to Parksley M. E. Church. I had the great pleasure of receiving him on probation last Sunday, the 14th inst. Though he is very feeble, and can't get to Church, his good heart prompts him to do more for its Church prosperity. He has told us, he would give us timber to help our new enterprise, which is to build a front to our parsonage, which will make it a nice and comfortable dwelling for the pastor. There will be added also a porch, and other improvements. Bro. Graham and Kent lead in this undertaking, which met with immediate approval by our quarterly conference.

Our spartan band will do nobly; but their members being few, and their means small, they deserve a generous help from those brethren who have enough, and something to spare. We trust some good brothers and sisters will regard their own convictions, and send us aid as they feel able. This being new work, with churches and a parsonage to build, we are sure some people could make themselves much happier by giving our heroic people the assistance they so much need.

Our Crowsontown Church needs enlarging, as it is small for the congregations, and our

Parksley Church needs a second coat of plaster. Through a friend, Mr. Stockum, who is completing an elegant residence for a Mr. Kellam of Newark, N. J. we are receiving books for our Sunday-school.

We have begun to hold Sunday night services in Parksley, as ours is the only church here, and the people need its salutary influence.

Among the few familiar faces I found at Parksley, was the genial countenance of my old friend, Mr. Harvy Bennett, who is greatly interested in the success of the Church, as are also his father, Bro. B. B. Bennett, and family.

The Parksley Land Company, who donated the lots for church and parsonage, we believe will still further help our enterprise. Of course Methodist people are kind and generous; and it gives us pleasure to speak in praise of Baptist brethren, who have encouraged us with maternal help. On all these "friends in need," we invoke the blessings of our Heavenly Father.

We take pleasure in testifying, that we have found Virginians to be a kind and hospitable people; as all who have had the pleasure of living among them, well know. One of the most popular men in this section is, Rev. W. K. Galloway, my genial Christian predecessor.

Yours in the faith,
H. S. DULANEY.

Kenton, Del.

DEAR BRO. THOMAS.—A short note of four lines in your issue of the 14th inst., stated, that the pastor of Kenton circuit and family, had moved into the newly furnished parsonage, and a reception was given them. That is a fact, but, "Behold, the half was not told." On account of needed preparations, we, perhaps, were the last of all the preachers in the Wilmington Conference, to get moved; but we venture to say, not the least, in the warmth of our reception. The preacher and his family, except his "better half," drove over from Ingleside, Wednesday, April 4th; his "better half" coming on the train, from Wilmington. All met at the well-warmed and comfortably furnished parsonage, where we found a host of friends, to extend a hearty welcome; and a royal one it was, just as the people of Kenton circuit know how to give. After kind greetings, we were invited to a bountiful repast. So abundant was the provision, that a supply for weeks to come remained, after all had feasted.

Kenton circuit is a part of Smyrna circuit, which, fifty years ago, we are told, embraced all the churches between Delaware Bay and Cecilton, Md., from Dover to Middletown. It is in a flourishing fruit and general farming district; has three churches, Kenton church, in the town of Kenton; Central, five miles south; and Blackiston, five miles north; the latter was formerly connected with Millington charge. Though scarcely two months old, this charge is not only able to stand alone, but to "walk and not faint;" and we trust, will "run with patience the race that is set before it, and not weary in well-doing." Kenton is an incorporated town, of about three hundred inhabitants, situated on the Delaware and Chesapeake R. R., five miles from Clayton, and ten from the State Capital, with its streets well paved and lighted. It has one church; one school with Mr. Johns as principal, assisted by Miss Shoreless from Wilmington; one phosphate manufactory; one cannery; one Justice of the Peace; four physicians; one drug store; three general stores; and, we are sorry to say, one hotel where intoxicating liquors are sold.

We are on the second round of our circuit, and feel already, that "the lines have fallen unto us in pleasant places." Large and attentive congregations have greeted us at each appointment, and we have felt it "good to be here." On Easter, the Church in Kenton was tastefully decorated; in front of the pulpit was a pyramid of flowers. Sunday-schools are in operation in all the churches. We do hope and pray, that the preacher, though but a youth, with a few smooth stones out of the armory of Divine truth, by the blessing of God, be able to smite the giant of sin "in his forehead, and see him fall upon his face, to the earth, to rise no more. May many enlist under the blood-stained banner of King Immanuel!

W. W. SHARP.

Temperance.

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

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

Ex-Secretary Windom's Arraignment of the Saloon.

The following arraignment of the saloon, by ex-Secretary Windom, is as truthful as it is startling. It deserves to be scattered broadcast over the land. He asks, "By what right does the saloon exist?" and answers the question thus:

"I know of none. Slavery had some excuse for existence, because, wicked as it was, it had a place in the Constitution. The saloon system can plead no constitutional guarantee. Even the absurd and oft repeated claim of "personal liberty," put forth by the liquor drinker, does not apply to the seller. If we admit the right to commit suicide, it does not prove the right to commit murder. If I have a right to destroy my usefulness and my life by strong drink and poisonous drugs, it does not follow that you have the right to sell them to me knowing what use I will make of them. Nor can the saloon system base its right to exist on any claim of usefulness. It is not a legitimate branch of trade, supplying a natural and healthful demand, but as we have already seen, an active, tireless agency in the creation of an unnatural demand for that which is only pernicious in its effects. If its dreary pathway of life be illuminated by one good deed done for the country or humanity, it has not yet been reported. If it has one redeeming virtue to offset against an unbroken monotony of wickedness, it has been most successfully concealed. Its character, purpose, and history declare it to be a proper subject for political outlawry, without title to sympathy, or the right to be. If society has the right of self-protection against unjust taxation, it most assuredly may protect itself against the unequal burden imposed by the liquor traffic. If the right exists to guard the community against crime, corruption, or the spread of a contagious disease, for a much stronger reason it exists against the saloon, which is the known cause of more crime, corruption disease and death than any other agency. The only honest ground on which the saloon system can claim the right to be, is the right of the individual to get money regardless of the consequences to society. And for the same reason that we punish the criminals, who put that principle into practice, we have the right to abolish the saloon.—*Evangelical Messenger.*

At the recent session of the North Georgia Conference, of the Methodist Episcopal Church, South, the committee on temperance, of which Rev. Dr. A. G. Haygood was chairman, submitted a long and able report, which some of our Southern exchanges are wisely copying in full. The report has the right ring about it. Here is a sample of it: "On no ground can we make peace with the liquor-traffic. This war must go on till the end. Great progress has been made—there is greater before us. To our brethren who have succeeded in closing the drink-shops, we tender congratulations; to those who have failed, we say, Be of good cheer; organize for another and better planned battle. We tell them, make no compromises—press the battle to the gates. This other word we say to all our people in this holy war: Be as calm as you are earnest. Use fair means only; you can not fight the devil with fire—he is master in his native element. Our cause needs not the language of passion; maledictions are not arguments. Of all men we can not afford to be bitter in spirit, unfair in argument, or corrupt in the use of means. We must fight a pure battle—

one that we may pray over, and that our Lord may bless. This war will outlast our life-time; be it so. We will fight to the end, and hand down to our children, a cause that can not die."

A Sound And Important Decision.

The decision of the United States Supreme Court in the Kansas liquor cases, published in the *Cleveland Leader*, is of great and far-reaching importance, as it profoundly affects a question of great interest, in most of the States, and involves hundreds of millions of dollars, invested in the liquor traffic. The cases decided are those of Mengler and Ziebold, the one a saloon-keeper, and the other a brewer, who maintained that under the Fourteenth amendment to the Federal Constitution, the State had no right to destroy the value of their property, by a prohibitory enactment, without making compensation for the loss sustained. The Kansas Supreme Court decided against Mengler and Ziebold, the United States District Court, to which the cases were taken on appeal, decided in favor of them, and the Court of last resort has just reversed that decision, and declared that saloon-keepers and brewers have no recourse for damages to their property, when a prohibitory law is adopted.

The logic of the Supreme Court firmly puts aside the false assumption, that a law prohibiting the use of property for purposes injurious to the community, is such an appropriation or destruction of property, as under the fourteenth amendment would require compensation to be made. The State of Kansas, the Court held, has not destroyed the property of the claimants. It has merely prohibited them from using it for purposes injurious to the community. Therefore, the State is not liable for damages. This is sound sense, as well as good law. The Supreme Court has decided, that the traffic is a nuisance, which may be restricted or abated, and public opinion will sustain the verdict.—*Conference News.*

They All Drink.

It is a well known fact, that at certain central agencies a record is kept of the name, position, and standing of nearly every business man in the country. Careful men are employed to collect this information; and it not only includes the amount of property which the parties are worth, but also their standing as regards punctuality, promptness, integrity, temperance, morals, etc. A number of years ago, it is stated, a firm of four men in Boston were rated as "A 1." They were rich, prosperous, young, and prompt. One of them had the curiosity to see how they were rated, and found these facts on the book, and was satisfied; but at the end it was written, "but they all drink." He thought it was a good joke at the time; but to-day two are dead, another is a drunkard, and the fourth is poor and living partly on charity.—*The Watchman.*

Strike a Balance.

This is the way Burdette puts it: "So the Supreme Court decides that a State has a right to destroy a distiller's business, without compensation therefor. Well, maybe this isn't right. As a rabid Prohibitionist, I am personally in favor of paying for every distillery, brewery, and saloon, that is closed up, and forced out of business by prohibition—every dollar of its highest market value at the time its business was good. That is only fair and just and right. Then I am in favor of compelling the distillery, brewery, and saloon, to pay 100 cents on the dollar for every business that they ever closed up and ruined. That is only right and just and fair, too. Let us strike a balance with the distillery, square up the account on both sides, and the fellow who comes out in debt must agree to pay up like a man, no matter what the Supreme Court says. My word for it, the Kansas Prohibitionists are ready and willing to waive the decision, and settle on this basis, if the distillery is. What is sauce for the goose of the pond is sauce for the worm of the still. Walk up to the counter, worm, and settle.—*Northern Christian Advocate.*

Youth's Department.

HOW TO KEEP A SECRET.

"In violet," my mamma says,
A secret should be kept;
I heard her say so to papa
Last night before I slept.
I heard her talking in my room
With papa, soft and low,
'Secrets are kept in violet,'
And I'm so glad I know;
For I've the loveliest secret
I want to talk about,
Of course I can't tell any one,
Lest it should be let out.
But I can tell the violets."—
She darted down the walk,
"You see they're just the very ones,
For violets don't talk."

The violets heard a whisper,
A murmur soft and low,
Then warningly she ended with,
"You mustn't tell, von know."

I knew her small first finger tip,
Was scarred with needle pricks,
And that something was often brought
For dear mamma to fix.
And on my birthday by my plate
A handkerchief I found,
All snowy white, and neatly hemmed
With tiny stitches round.
"Tis yours," she cried, "I was so
'fraid

I could not get it done.
See all the stitches round the edge;
I hemmed them, every one.
It was a secret. Did you guess?

I kept it; no one knew
'Cept mamma and the violets
'Twas being done for you."

"Tis beautiful," I said, and kissed
Her shining curls of gold;
And it was kept inviolate,
For not a violet told.

How Effie Helped.

One day, when she came home from school, Effie found the sitting-room and kitchen occupied by cousins and friends, all very busy and very lively, for they were making preparation for a wedding. One of Effie's sisters was soon to be married, and of course there was a great deal to be done.

Effie thought how nice it would be if she could help to make the cakes and spread on the icing; for it was a country wedding, and much of the "refreshment" part would have to be done at home. It seemed such easy work mixing things together, beating eggs, etc.

So Effie went first to one and then to another, begging that she might be allowed to help.

"No, child, no; what do you know about such things?" a rather impatient old lady said to her.

Another said—
"Oh my! now school's out, we shall have no more peace. Children are always in the way!"

After she had been rebuffed in all her attempts at being useful in the pleasant way she wanted to be, she happened to cast her eyes upon a large work basket in a corner of the sitting room, and she saw that it was filled with stockings and socks waiting to be looked over and repaired.

"Now, if I really want to be useful," thought the little girl, "I might get these stockings out of the way for this busy week. They have been forgotten, I suppose—but I would rather make cakes."

Effie was but eleven years old, but she knew how to darn very nicely, for her mother had taught her, and she had been willing to learn.

Down she sat, therefore, close to the table in the corner, so as to be out of the way, and began her self-denying work.

The merry laughter among the young cousins, as they went in and out to the oven with their delicate cakes and other things, sounded pleasantly to Effie, and she longed to be among them; but she reflected—

"Mother will be so tired by this evening that she will not want to do her darning, and it will be a nice surprise to her when she finds all these socks and stockings have been put in their proper drawers all ready for use."

So she persevered with her quiet task, glancing once in a while toward the busy

group, and admiring their skillful performances.

One of the cousins who had been "cross" to Effie noticed how industrious and steady she seemed at her work in the corner, and after awhile brought over a beautiful iced queen cake and gave it to her.

But that, though nice as it was, gave her not half the pleasure she felt when, toward the close of the afternoon, her mother, tired with her baking and other work, sat down by her work-table, saying—

"I would like to lie down and rest a little, but I must get the week's mending out of the way. But who has been here before me, I wonder?" she added with surprise.

"Your little daughter," said one of the other girls. "I could not but notice her, after she had been refused when she wanted to help with the cakes and sweet things. Not many little girls would have been so thoughtful about doing work that was not attractive."

And when Effie was kissed and thanked by her mother, and had seen her comfortably resting after her labors, she certainly felt much happier than if she had been allowed to help with the icing and other ornamental matters which seemed so tempting to her among her young cousins. She felt sure now that she would only "have made a mess," as they said, for she knew nothing about such doings.

Little girls are sometimes troublesome when they undertake to do things of which they have no knowledge, and are called "officious."

This day's experience was useful to Effie. She had borne patiently the disappointment of not being allowed to help in the way she would have preferred but in the performance of a nearer duty she had proved herself really a valuable assistant; and in after years she learned to know and value, under all circumstances, the wise and practical suggestion, "Perform the duty that lies nearest thee!"—*Selected.*

Filial Honor.

Young people sometimes know so very much more than their elders—at least according to their own estimates of knowledge; they pride themselves on advanced methods of thought and freedom from "old fogy notions," but possibly they find, on reaching middle age, that years do bring their own peculiar teachings, which youth is not yet capable of receiving. Said an overworked mother in a moment of bitterness:

"I am afraid that I don't enjoy my children as much as I did when they were little. Then they were merely clinging, affectionate creatures; they never judged what I did, or doubted but that I was the most remarkable woman in the world; Now they seem so much wiser than I that it appears to be natural for them to find fault with me.

"Nothing I do is considered very praise worthy. In fact I am always in the wrong. If I try to join in their conversation, they evidently think, that mother's ideas ain't worth much; she hasn't had the least advantages.

"It's true I haven't. I've been too busy to become a cultivated woman, but it seems to me, affection, taken by itself ought to count for something in this world."

Yether children did love her; they only omitted to "honor" her daily life. The day after her death, her son stood beside the coffin, looking at the worn, placid face, and said through his tears:

"I could never understand why mother wasn't happier. She had every comfort in her later years, but she always looked worn and discouraged."

Had he been of clearer vision, he need not have sought far for the reason. It is usually our own warmth, or lack of of tenderness which makes the faces about us bright, or gloomy—a truth to be remembered, before it is forever too late.—*Sel.*

BAD PRAYERS.

I do not like to hear him pray
On bended knee about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour.
I'd rather see him go to mill
And buy the luckless brother bread,
And see his children eat their fill
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be,"
Who never seeks her home, to say,
"If want o'ertake you, come to me."

I hate the prayer so loud and long
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with his lips doth feel.

I do not like to hear her pray,
With jeweled ear and silken dress,
Whose washerwoman toils all day,
And then is asked to work for less.

Such pious shavers I despise;
With folded hands and face demure,
They lift to heaven their "angel eyes,"
And steal the earnings of the poor.

I do not like such soul-less prayers;
If wrong, I hope to be forgiven;
No angel wing them upward bears;
They're lost, a million miles from heaven.
—*Hartford Times.*

Missionary Meeting.

The annual meeting of the Woman's Home Missionary Society of the Wilmington Conference will be held in Wilmington, Thursday, April 26th, in Grace M. E. Church, Ninth and West Sts.

The morning session will open at 10.30 Ladies are urged to be present at the opening, and remain through the day. Lunch will be served at the church. The meeting will be of especial interest, as annual reports will be rendered, both by officers of the Executive Board, and by representatives of the Auxiliary Societies.

At the evening meeting Mrs. Mathews, Missionary of Castle Garden, will speak of the new and interesting work at that place. It is earnestly hoped, that all of our churches may be represented at this meeting, and ladies from abroad will find a hearty welcome.

MAGGIE S. HILL, Sec.

The Rev. Kensey J. Hammond, of Trinity Church, Moundsville, West Virginia, has accepted a call to the rectorship of Immanuel Church, Highlands, Wilmington, and will enter upon his duties on Sunday, June 24. Mr. Hammond is a grandson of the late Chancellor Johns of Delaware, and a grand nephew of the late Bishop Johns of Virginia.

Our Book Table.

The April St. Nicholas has for a frontispiece, two toddlers under an umbrella. "An April Day," introducing "What makes it Rain?" by George P. Merrill. There is also a "Rhyme for a Rainy Day" by Julia M. Colton, artistically framed by Katherine Pyle.

Louisa M. Alcott, in "Trudel's Siege," relates the efforts of a brave little Dutchwoman to tide her parents over a time of trial, through patience, courage, and trust in God. There are excellent illustrations, by Edwards. There is a translation from Daudet, by Maria Ellery MacKay, "The Red Partridge Tells His Story," illustrated by Wiles.

"The Tables Turned" is an account of a sheep who chased wolves, illustrated by Monks. There are, also, another of the Child-Sketches from George Elliot—"Silas Marner;" a picture, "Easter Morning" by Elizabeth B. Combs; and the conclusion of "Edward Athoy."

A novelty is "Ham" Estabrook's Cau-Opener," by George P. Whittlesey, which contains an interesting account of every step necessary to secure Letters Patent.

"The Wreck of the 'Lizzie J. Clark,'" by Louie Lyndon, is a story of the freezing in "Drill" is continued; William O. Stoddard tells a story of "Ben's Proxy;" Julius Said.

There is one of the "Aztec Fragments" by J. G. Francis, and poems, or songs by M. Poulsson, and Alice P. Carter; "Handiwork for Girls," wise little "Jack in the pulpit," "The Letter-box," "The Riddle-box," all illustrated, increase attractions.

In the April issue of the Woman, Edward Fawcett's new novel, "A Demoralizing Marriage," is continued. Florence Percival has a lively sketch, entitled "An April Fool," is a love story. "An Island and an Idyl," by H. L. Spencer; the island is Grand Malin, at the mouth of the Bay of Fundy. Laura Clay discusses "The Responsibility of Women to Society." Anna Olcott Comings sketches some women's clubs, including "One Woman's Idea," Eleanor Corbet imparts some excellent notions, relative to useful information in the several departments. The illustrated features of this edition are especially deserving of commendation.

The Sunday School.

LESSON FOR SUNDAY, APRIL 22d, 1888; Matt. 25: 1-13.

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

The Ten Virgins.

GOLDEN TEXT: "And they that were ready went in with Him to the marriage; and the door was shut" (Matt. 25: 10).

1. Then—when the Son of Man shall come in His glory. Kingdom of heaven be likened unto ten virgins—"virgins," because unmarried women were selected for such festive occasions; "ten" because that number was usual in a marriage procession. The symbolism of this parable resembles that of the marriage of the King's Son (chapter 22: 2-11). "Here, as there," says Dean Plumptre, "we have to remember, that while the bride is the Church in her collective unity, the contrasted characters of the members of the Church are represented here by the virgins, as there by the guests who were invited; and for this reason, probably, the bride herself is not introduced as part of the imagery of the parable." The virgins, in short, represent Christians, who all profess to be followers of the Heavenly Bridegroom, who all appear to be equally devoted and loyal, but whose sincerity is finally tested, with most unhappy results in some cases. Which took their lamps—or torches—receptacles for oil or pitch, in which the wick floated, and borne aloft on poles. Went . . . to meet the bridegroom—exulting in the expectation, and all alike professing to love his appearing. Christians enter upon their course with joy and zeal. As to whether the parable depicts the bridegroom, returning with the bride (Trench), or coming forth to meet her in the persons of the ten virgins who collectively stand for the church (Kirsten, Morison), there need be no serious debate, for the matter has no important bearing upon the lessons intended to be taught.

2, 3. Five . . . wise . . . five . . . foolish.—The Revised Version reverses the order: "And five of them were foolish, and five were wise." There were two classes, then, among them, though all appeared to belong to the one class of zealous, loving friends of the bridegroom. Foolish took their lamps . . . no oil with them. —The interpretations are various. Schaff gathers them up as follows: "1. The lamps refer to the outward Christian appearance, the oil to inward spiritual life, the grace of God in the heart. This we prefer. 2. The lamps represent the human heart, supplied with the oil of the Spirit, the vessels being the whole human nature. 3. The lamps mean 'faith,' the oil 'works.' 4. The lamps 'works,' the oil 'faith.' The latter two are far-fetched. It should be remembered that in the old Testament typology, the oil refers always to the Holy Spirit. Endurance to the end may be the underlying lesson (J. F. and B), or lateness caused by going after oil at the critical moment, unreadiness to meet God (Bruce). "You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for the truth. And then, some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and, if you will not do it, how your oil is spilt! How flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life! (Phillips Brooks.)"

4. Wise took oil in their vessels.—Alford's comment is an excellent one: "The wise ones gave all diligence to make their calling and election sure (2 Pet. 1: 10 and 5-8), making their bodies, souls, and spirits (their vessels, 2 Cor. 4: 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others did not this; but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer."

5. While the bridegroom tarried.—The period between the ascension and the second coming is evidently meant. They all slumbered and slept.—Many a sermon has been preached from these words on the sinfulness of spiritual drowsiness; but there seems to be no ground for drawing such an inference from them. The virgins are not blamed for falling asleep. The only blame is, for not being prepared. Dr. Abbott's comment is a judicious one: "Observe the implication: If the Christian has grace in his heart, he is always ready, though asleep; if not, he is unready, though he were wakeful and seemingly watchful. Not what death finds us doing, but how death finds us furnished, is the important question."

6, 7. At midnight—at the hour when no one expected him. From this passage the

early church derived their vigilance. There was a cry made (R. V., "There is a cry")—See 1 Thess. 4: 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God." Behold, the bridegroom cometh (R. V., omits "cometh").—Every eye shall see Him." Go ye out to meet him—R. V., "Come ye forth to meet him." "Lo, this is our Lord, we have waited for Him," will then be the glad welcome. [With these words the famous Alexandrian codex (now in the British Museum), dating from the fifth century, and one of the most valuable manuscripts now in existence, begins. All the foregoing part of Matthew is lost.] All these virgins arose . . . trimmed . . . lamps—broke off the carbonized crust, and replenished the oil vessels. All attempted to do this, but—alas for those who had no supply of oil!

"When life is closing behind, and eternity opening before us, we are all aroused. Every one who has a lamp hastens then to examine its condition, and stimulate its flame; all who have borne Christ's name search themselves to see whether they are ready for His presence. There is no visible distinction at this stage between those who have only a name that they live, and those who have attained also the new nature; all bestir themselves to examine the ground of their hope, and the state of their preparation" (Arnot).

8. Foolish said . . . Give us of your oil.—They recognize their improvidence and fatal neglect now, and the wisdom of the wise. How many, alas, in the last hour make a similar, but vain, appeal to praying friends! Our lamps are gone out (R. V., "going out").—They were nearly ready to meet the bridegroom, but not quite; and so they could not meet him at all.

"What became of those who had lamps without oil? Their lamps had gone out, and their end was darkness. O! let us beware, lest by any sloth and sin, we choke the golden pipes through which there steals into our tiny lamps, the soft flow of that divine oil which alone can keep up the flame. The wick, untrimmed and unfed, may burn for a little while, but it soon chafes and smokes, and goes out at last in foul savor, offensive to God and man. Take care, lest you resist the Holy Spirit of God. Let your loins be girt, and your lamps burning" (A. Maclaren).

9. Not so; lest there be not enough (R. V., "Peradventure there will not be enough").—A leading truth is here taught—that character is untransferable; "that no one can supply grace for another's need." Those who feel comfortable about the future, because they have praying fathers and mothers, may learn a lesson here. Go . . . to them that sell, and buy.—Turn yourselves to the appointed means of grace—prayer, Scriptures, the Holy Spirit. But, alas, it was too late now!

"Oil was plentiful in the town; the five wise virgins, having gone by daylight to the stores with their vessels, had experienced no difficulty in obtaining a supply. This feature of the parable intimates, that those who are found destitute at the coming of the Lord enjoyed their day and their opportunity, but neglected them (Arnot)"

10. While they went . . . bridegroom came while they were trying and making a great bustle, the bridegroom came and went. Their earnestness was too late. "The salvation of the soul depends, not on frightened earnestness in the moment of departure, but on faith's calm closing with Christ, before the moment of departure comes" (Arnot). They . . . ready went in . . . the marriage.—The blessedness of the saved is frequently depicted by this similitude of a marriage feast. The door was shut—to the rigid exclusion of those who had expected to enter, who had been almost saved, but were finally lost. Christ is an open door to those who will enter by Him, during the period of probation. But He himself tells us, in the most solemn manner, that He is a closed door, to those who fail to make their calling and election sure; and those who prate about "eternal hope" will do well to read this parable attentively.

11, 12. Afterward.—If there be an "afterward" for penitent sinners, when judgment has given place to mercy, why does this parable conclude with utter rejection? Lord, Lord, open to us.—Says Whedon: "It is not to be supposed, that there is to be any literal application by the lost at the door of heaven, for admission. But the Saviour here puts in dialogue form, the utter helplessness that would attend such an application, as conceived in thought. It is then too late for prayer." I know you not—not a literal ignorance as to who they were, but simply an assertion, that he knew them not as his followers. "The Lord knoweth them that are His." "He knoweth His own sheep by name."

13. Watch therefore—the lesson of the parable, a lesson that should never be forgotten. Ye know neither the day nor the hour (R. V., omits "wherein the Son of Man cometh")—

the reason for the lesson: Watch, because any day, or any hour may be the day or the hour when the absent Lord will return to you. "Unreadiness upon that day will be without a remedy. The parable teaches that the work, which should be the work of a life, cannot be huddled up into a moment" (Trench).

Letter From Deal's Island.

BRO. THOMAS:—The conference year opens with good prospects for spiritual success. Our church is opened Sabbath evenings, for holding "Christian Temperance Meetings," by which we hope great good will be done. Rev. Bro. Warren continues to preach strong and forcible sermons. Presiding Elder T. O. Ayres, held our first quarterly conference Thursday evening April 5th. This conference decided "the camp meeting question," for this year. Only two votes were recorded for holding one, while quite a number were recorded against it. By this action our people are relieved of a great evil and the Church of Jesus refuses to hold a picnic that tends to Sabbath desecration and intemperance, and brings the church into disrepute.

The Presiding Elder, failed to secure a passage to Holland's until Saturday morning. He preached for us, Sabbath morning, at Dunes-Quarter, in the afternoon, and at night gave us a good temperance speech. Our people enjoyed his visit.

Our good Brother H. S. Dalaney, was with us a few days ago, and told us he was pleased with the people of his new charge, Parksley, Va. His congregations are good, and the prospects favorable.

The Mite Society held its monthly session, last Wednesday evening; the programme was spicy. Miss Addie Bradshaw read a Psalm; Miss Roxie Thomas recited some choice poetry; Mrs. Daniel read a selection; A debate on, "The Lady or the Tiger, which?" was much enjoyed. Rev. B. C. Warren and the writer argued for the Lady, and Rev. J. T. Daniel and Mr. James D. Anderson, for the beast.

Yours,
JOHN D. LECATES.

April 9, 1888.

Net Gain in Ten Years.

It may not be a matter of public interest, that the writer has been for ten years a member of the Wilmington Conference, but to himself it is of deep interest; and it affords a convenient basis from which to write some observations concerning our work as a Church. Ten years make a period, not too long for intimate and personal acquaintance, yet long enough to prevent casual and superficial facts from having more than their proper weight.

At the beginning of this period, there were reported 24,932 full members, and at the end of it, 27,948; an increase of 3016, or a trifle over, twelve and one-third per cent., in ten years. This appears to be a somewhat slow rate of increase, considering that there have been in this period, no exciting discussions, or events calculated to produce divisions; but when this increase is placed side by side, with the annual reports of probationers, very serious thought is roused. In those ten years, beginning with 1878, eleven such reports have been printed, showing an aggregate of 45,156, or an annual average of about 4105. Now the supposition is, that all probationers, reported at each annual session, except a small percentage, will be received into full membership, or otherwise disappear from the list within the year following; so that the next report will mainly represent new accessions. Suppose, then, that we deduct 5000, to represent those that may be carried over. There would then remain 40,156, as the number of accessions reported in these years. Deducting also those reported at our last session, who in most cases cannot pass from the probationers' list until some time during the coming year, we have

remaining 34,954. Deducting also 4,077 deaths occurring during these ten years, we have left, 30,877, of whom, it does not seem by any means easy, to give an account. It may be said, and perhaps it is true, that very many who profess conversion, fall into the second and third classes, named in the parable of the sower, yet make still other efforts; hence in ten years, many names of probationers would be recorded more than once. Let us suppose that, on an average, every name has thus been reported twice, then the actual number added to the church, over and above all losses which can be computed, must have been 15,438. Of course, some few have been expelled, and it is possible that more persons migrate to other sections of the country, than come to us; yet it is doubtful if the net additions can be reduced much lower than 15,000. The actual gain in members, however, has been but a little over 3,000.

Who can account for the 12,000? They are not dead, physically, at least; and they are still dwelling among us. I know that reports of pruning church records have often been made, but upon what principle was the pruning done? Is it true, that in ten years 12,000 fruitless branches had to be lopped off? Or was the trouble at the beginning, something wrong with the reporting of new branches?

I put forth these observations, not as the advance of a solution, that I purpose to offer, but in the hope they may elicit light from others, upon what is to me a dark and difficult question. Neither do I speak thus, in any carping spirit; for in the course of a somewhat widely extended acquaintance with Methodism, in different sections, I have nowhere found it stronger or more spiritual, than here. I do it, because it seems to me, there is possibly a way of purging our work, whereby it may bring forth "more fruit."

The Blind Singer.

Of the well-known hymn-writer, Fanny Crosby, Susan Teall Perry, in the New York Evangelist writes: It was a great privilege a few weeks since, to meet face to face with the sweet singer, Miss Fanny J. Crosby. Most of my readers have seen her named prefixed to many of our most popular hymns—hymns which we have sung over and over again in our homes, in the meetings for praise and prayer, and in the Sunday-school. But how many of you remember when you see that name, that the owner of it is totally blind, and has been so, ever since her babyhood. You would naturally suppose that such a person must be very unhappy and gloomy, but Fanny Crosby is one of the most cheerful, happy persons in the world. When we saw her, she was knitting an intricate piece of lace, which on examination was found not to have a misplaced stitch in it. Her fingers moved busily, while she talked in a modest way of the talents God had given her, and what a comfort it had been to her, that she had been enabled to write words that had helped other souls on to heaven. Her whole face was illuminated with a light reflected from His face (so we thought), as she told us the story of her "Rescue the perishing," and the satisfaction it gave her, to know it had been the means of bringing many wandering ones home to God. In a mission meeting she attended one evening, the hymn was sung, and at its close a young man arose and said that that hymn brought him to Jesus. Then he told of his wanderings, and how he had wasted his time and money in drink, and those other vices that are sure to follow; but passing along the street one night without a cent in his pocket, ragged, cold, and hungry, he heard some voices singing:

"Rescue the perishing,
Care for the dying,
Snatch them in pity
From death and the grave."

He followed the sound of voices, un-

til he came to a building where there was a mission meeting. He went in and sat down in the back seat, and listened to the words of that hymn. "I was just ready to perish that night," he said, "but that hymn, by the grace of God, saved me." Loving hands ministered to him in Jesus' name, after he had told them that he wanted to leave the evil life and become a good man. The workers for Christ "wept o'er the erring one, lifted the fallen, and told him of Jesus, the mighty to save."

When the young man finished his story, he said that he had a great desire to meet the writer of that hymn, and to tell her what it had done for his soul. It was a singular coincidence, that his wish was to be gratified that very night; and what a great joy must have filled the author's heart, when she was led up to the speaker, and could take his hand and say, "I wrote that hymn."

After a day's jostling through the city streets, guided by some loving hand, Miss Crosby returns to her quiet room—it is not strange that she pours forth her soul in song. It was at such times as those, that she wrote, "All the way my Saviour leads me."

"Saviour, more than life to me,
I am clinging close to thee;"

and
"Through this changing world below
Lead me gently as I go."

Miss Crosby says of all the hymns she has written, "Safe in the arms of Jesus" is her favorite. To be

"Safe in the arms of Jesus,
Safe on his gentle breast,"

must be to her, as she tries to feel her way through the darkness and amid danger, a sweet protecting rest, to look forward to. To many a sorrowing soul, whose eye of faith has become dim by the mysterious going away of some loved one, has this hymn brought comfort and life. To feel, that our loved ones are "safe in the arms of Jesus," is indeed a precious thought. Walking through a village cemetery a few months since, I heard some sweet voices singing that hymn. It was beside a baby's new-made grave. Just as the young mother was turning away with tearful eyes from the resting-place of her little one, these sweet words burst upon her ear. Out of her own loving arms, but safe in the arms of Jesus! How many other hearts have found comfort in that assurance, and in the thought, that by and by

"There by his love o'ershadowed
Sweetly my soul shall rest."

How many there are, whose eyes are opened to all the beautiful things in the world, who do not walk in the light of God's countenance. Our blind singer cannot see any of the world's beautiful things, or look into the faces of loved ones, but the Father gives his sightless child a light, that illumines her soul with a radiance that shines not only for herself, but is reflected into the souls of those who sing her sweet hymns.

The Delaware Baptist Union, consisting of Baptists from Delaware, and from Delaware county, Pa., will hold its meeting in Second Baptist Church, Wilmington, Wednesday and Thursday, May 30 and 31. The meeting will be open to the public, and leading men will make addresses on Sunday school, doctrine, and church work.

The Rev. J. Simpson Trotter of Philadelphia, a gentleman of culture, learning and experience, has accepted a call from the vestry of the Reformed Episcopal Church of the Redeemer, Wilmington, and will assume charge about the first of May. This will be quite an acquisition to the religious circles of the city, Mr. Trotter having travelled extensively, preaching the gospel from many pulpits in foreign lands.

The Rev. Dr. Tiffany of New York city will conduct special services in Trinity Chapel, Wilmington, beginning April 22nd, and continuing for eight days. There will be four services daily, beginning with an early celebration of the holy communion; service of intercession with instruction at 10:30 a. m.; meditative service for women and children at 4 p. m., and general mission service at 8 o'clock in the evening.

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.
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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," for \$2, to new subscribers, and to all old subscribers, who renew their subscriptions for 1888; in each case the cash must accompany the order.

Rev. Dr. Fry, editor of the *Central Advocate*, was commended by St. Louis Conference resolution, and request was made for his re-election.—*Michigan Christian Advocate*.

We endorse the action of our St. Louis brethren. Dr. Fry is a credit to the craft, and in his hands the *Central* is one of the best of the excellent *Advocate* family. While it is hardly up to the mark on the status question, it takes advance ground on the rights of the "elect ladies," to equal recognition as delegates to the General Conference, with their lay brothers.

Brother Hopkins' letter will be read with great interest. Shall we not make him and his wife and their work subject of special prayer in our pulpits throughout the Peninsula? No one, we trust, will fail to remember them in private, but it will add to the interest of our public devotions, if we thus remind our people of these laborers in far-off India.

The *Christian Unions* peaks seriously of "the problem of the status of Bishop C. H. Fowler, who is elected, strangely enough, a lay delegate from one of the Western Conferences." This may yet become the historic joke of the General Conference of 1888. The election of Bishop Fowler as a lay delegate was, as our readers know, a bit of nonsense, which even Methodist laymen sometimes indulge in under the guidance of Methodist preachers, and has no significance whatever.—*Central Christian Advocate*.

Bishop Fowler can have his choice; he can't be bishop and lay delegate at the same time. That achievement was possible only to William Taylor, as his Episcopal jurisdiction did not extend over this part of the Church, he was entirely at liberty, as a member of the Church and not a member of an Annual Conference to sit as a lay delegate. Were the General Conference to convene in Africa, either of the regular bishops might exercise this liberty, as being outside their jurisdiction. But here, Bishop Fowler must choose between the duties of presiding and those of representation. He can't do both. If absolutely necessary, in order to prevent his constituents from being without representation in the body, he might relegate his Episcopal duties to his colleagues, and devote himself to his duties as lay delegate. We know of no rule of Discipline, which requires every bishop to preside.

A Methodist of the highest standing and of unquestioned interest in the prosperity of the Methodist Episcopal Church, suggests that one of the western spring Conferences, might do a worthy and honorable thing to elect Dr. Abel Stevens a delegate to the General Conference. The suggestion is worthy of consideration. Methodism has no more honored name, nor one who has rendered the Church at large, a grander or more enduring service. Dr. Stevens was a member of the General Conference of 1856, at which time he was elected editor of the *Christian Advocate and Journal*.—*Central Christian Advocate*.

We regret so wise a suggestion was not made earlier. If our brethren in India showed their wisdom in electing ex-Governor Robert Emory Pattison, as their lay delegate to the General Conference, and those in Mexico have done likewise in electing one of the Book Agents as their lay delegate, why might not the clergy of an Annual Conference have been equally wise in electing the eminent historian of Methodism, to a seat in that august body? There is nothing in the Discipline that contravenes such action; and surely, the presence of Dr. Stevens in the General Conference again, would reflect credit upon those who sent him, and add largely to the prestige of the assembly. Is it not, after all, more properly a question of quality, than locality, that should determine our choice of delegates?

Home Missions.

We hope none of our readers will fail to notice the announcement, made in the last column of the second page of this issue, of an all-day meeting, in behalf of the Home Missionary Society of the Wilmington Conference, to be held in Grace Church, this city, next Thursday, April 26th. Interesting reports will be presented, and Mrs. Mathews, of New York, will speak of her interesting work in Castle Garden. The important interests this Society is seeking to promote, should secure for its annual meeting, next Thursday, a large attendance. Let Grace be crowded. Lunch will be served at the Church.

The State Sunday-school Convention.

The first State Convention of the Sunday-schools of Delaware was held in the Hanover Presbyterian Church, Wilmington, Wednesday and Thursday of last week. Over two hundred delegates from the various evangelical Churches of the three counties, reported their names to the committee on credentials. The delegates were white and colored, and of both sexes, and represented about all the Protestant Churches, except the Protestant Episcopal.

Interesting papers were read, and stirring addresses made, on Sunday-school topics; and frequent interludes of song service, under the direction of Prof. Sweeney, added greatly to the pleasure of the exercises. Joseph Pyle, of St. Paul's M. E. Church, presided.

County organization was effected as follows:

New Castle county, President, W. K. Crosby; first vice-president, Alfred G. Cox, of Middletown; second vice-president, Charles Baird; secretary, W. E. Hawkins; treasurer, Rev. N. M. Browne; executive committee, the officers, and L. P. Bush, Jr., Mrs. W. H. Curry, Rev. R. B. Cook, D. D., Mrs. Joseph Bellah, and H. S. Goldey.

A constitution was been adopted, under the name of "The Sunday-school Association of New Castle County."

Kent county: Chairman, Rev. W. S. Robinson; secretary, George N. Jones; treasurer, W. D. Hoffecker.

Sussex county: S. K. Slemmons, president; Robert F. Wilgur, vice-president; Miss Kate Bingham, secretary; and an executive committee, consisting of the president, secretary, and S. L. Parker.

Among the papers that were received

with marked favor were those of Rev. Harvey W. Ewing, on "the Sunday-school world," and of Rev. Dr. Jacob Todd, on "The Relation of the Sunday-school to the Church." Mr. Walter Harman from Centreville, made a most admirable address on "the Model Superintendent."

Choosing Presiding Elders.

"The Conferences continue the time-honored practice of sending a large representation of presiding elders to the General Conference. And the amusing part of the business is, the assumption on the part of some persons who wish to be delegates and fail, that there is somehow, coercion on the part of the presiding elders, to get the votes. Yet in a Conference that has four presiding elders and one hundred other ministers, two or three presiding elders are sometimes elected. The election is by ballot, in open conference. There can be but one honest opinion in regard to the result—the preachers must elect the men, they wish for the place. These elections are a justification of the general wisdom of the bishops, in their selections for the office of presiding elder."

So writes Dr. Fry in the *Central*; but does our esteemed brother really think, the official position of these sub-bishops, as the elect of the bishops themselves, gives these worthy dignitaries no *coigne of vantage* over their brethren in the pastorate, in the race for General Conference honors?

Other things being equal, what chance has a pastor, in competition with a presiding elder, in whose hands are placed to so large an extent the interests of forty or more pastors and their families, and who has Episcopal backing besides? This is unquestionably the reason, that this class of Church officials has so large representation in the General Conference; and the "other things," must be very unequal indeed, if the pastor out-votes the presiding elder. Nor does it follow, that such elections are "a justification of the general wisdom of the bishops in their selections for the office of presiding elder."

In confirmation of this, we need only state the fact, that in almost every Conference men have been elected delegates, while in the presiding elder's office, who had never been thought of for such responsibilities, before they were chosen as the bishops' lieutenants, and have never again had the ghost of a chance, after descending to the common level of the pastorate.

If, indeed Conference elections attest the wisdom of the bishops' choice, why not let the Conference have the satisfaction of making its own choice. The bishop may know a good man for the office, but the Conference knows all its men; and if a stranger may happen to choose wisely, why may not those who are well acquainted with all the candidates, happen to choose, at least, with equal wisdom? The bishops are chosen by popular vote, why not our sub-bishops?

Sacrament At Scott.

Sunday morning, April 8th, it was the editor's privilege to unite with his friends of Scott M. E. Church in celebrating the Lord's supper. A fine congregation availed itself of the spring like weather, to repair to the sanctuary, and greet their new pastor Rev. V. S. Collins on this first occasion of his administering to them this sacred rite.

After appropriate devotional exercises, including the reading of the gospel narrative of the institution of the supper, Bro. Collins made a few remarks upon the meaning of this service, as a memorial of our Lord's sacrificial death, a pledge on our part of loyalty to Him and his service, and an expression of our joy and gratitude for his great love to us. Rev. David Dodd, father of Rev. Julius Dodd, assisted in the solemn service, and one hundred and thirty six communed.

The Editor of the *Michigan Christian Advocate* has this note in his issue of the 7th inst.

"A letter by Rev. Joseph Wilks will be published next week, written at Pungo Andongo, Africa, under date of Jan. 31, 1888. In a private note he says: "Since I wrote to you last five more missionaries have left the field (three of them got free passage to England from the British consul, under the plea of being distressed British seamen), and before you get this six more will be on their way home. Of the thirty-four missionaries sent out to Angola there will remain a working force of twenty-four. We expect to be in Michigan about the first of July."

This looks squally and yet, if twenty-four stand by their colors, out of thirty-four, after three years desperate effort to obtain a foothold within this realm of barbarism, ignorance and sin, who shall not award them and their intrepid leader, "our missionary bishop" the meed of heartiest commendation? It is to be hoped that none of these returning missionaries have become discouraged and demoralized by reading "the statement with comments," which was so extensively circulated through the *New York Advocate* a few months ago.

Rev. John A. B. Wilson, D. D.

On the first ballot for delegates to the General Conference; at the late session of the Wilmington Conference, Drs. Todd and Wilson were elected, the latter receiving 71 votes, out of 131 cast.

The subject of this sketch was born in Milton, Sussex Co., Del., Sept. 14, 1848. His parents were members of the Methodist Episcopal Church. His father was engaged in the constring trade, and John became a sailor, following the sea for a number of years, and working his way up to the position of second mate. He was about to be placed in command of a vessel, when he turned aside from these secular pursuits, to respond to what he believed to be a Divine call to the Gospel ministry.

He was converted, Feb. 25, 1866, under the ministry of Rev. William B. Walton and was licensed to preach in July 1868. He was at once called out to assist Rev. Samuel Webb, on Sharp-town circuit, under Rev. Vaughan Smith, presiding elder of Snow Hill district.

In March 1869, under the presidency of the late Bishop Matthew Simpson, the Wilmington Conference was organized, and John A. B. Wilson was received on trial, with seven others, making the first class of probationers in this new Conference. Brother Wilson was appointed to Lewes Ct., under the supervision of Rev. George W. Burke, as his colleague; the next year he served Harrington circuit, as junior preacher, with Rev. A. D. Davis. At the Conference of 1871, he was admitted into full connection, ordained deacon by the late Bishop Levi Scott, and appointed to Lincoln circuit as preacher in charge. At the end of two years, he was ordained elder, in 1873, by the same bishop, and appointed to Leipsic and Raymond. His subsequent charges were as follows,—1875-6, Mariners' Bethel, Boston, Mass.; 1876-78, North East, Md.; 1878-80, Asbury, Wilmington, Del.; 1880-82, Fairmount, Md., and 1883-87, presiding elder of Salisbury district. At the end of this term, he was appointed by Bishop H. W. Warren, at the Crisfield Conference of 1887, presiding elder of Dover district; in which charge he is now serving his second year.

In 1884, Brother Wilson was chosen second reserve delegate to the General Conference; and at the last commencement of Dickinson College, he received the honorary degree of Doctor of Divinity, from that venerable institution.

In the office of presiding elder, brother Wilson has developed aggressive qualities of a most effective character, especially in the line of increasing financial contributions from the ministers, and the laity, to the various enterprises

of the Church. With liberal divisings on this line, he confidently expects the Divine blessing upon other lines of Church work; and his annual reports show that his confidence is not misplaced. Dr. Wilson is a man of unbounded energy, untiring industry, and of unflinching purpose to succeed in whatever he deems worthy of his pursuit. He has been an uncompromising adversary to the liquor traffic, and a most zealous advocate of the temperance cause.

Wilmington Preachers' Meeting.

In the absence of the president, Rev. Dr. Jacob Todd, last Monday morning, Rev. A. Stengle was called to the chair; after devotional exercises, and approval of minutes, reports of visiting brethren were called for. Rev. R. K. Stephenson reported very favorably of the opening of his third year in Millington charge, which now includes only two churches, Millington and Holden's. The former is a pleasant town of 700 inhabitants, situated in the midst of a fine agricultural country. Brother Stephenson has adopted the plan of holding an experience meeting, immediately preceding the Communion service, in lieu of an address or sermon, and finds it very helpful to an appreciation of the memorial service to follow.

Rev. J. E. Bryan reported having attended last Saturday, the 14th inst., in Siloam M. E. Church, a few miles north of Wilmington, a grand celebration of the 90th anniversary of the birth of Rev. Samuel Hance, for nearly 70 years a member of the Methodist Episcopal Church, and for more than 50 years a useful and beloved local preacher. His wife, and his venerable brother Andrew only three years his junior, were also present. The presiding elder of the district, Rev. Dr. Swindells; the pastor, Rev. R. McIlwain, Revs. William B. Ridgway, Wm. H. Smith, Geo. Boddis, and Rev. Mr. Patton of the Media Baptist church, participated in the exercises; brother Bryan tendering the congratulations of Brother Hance's Wilmington friends. Devotional exercises, addresses, and an original birthday poem by Bro. Boddis of Elam charge, with the presentation of purses to the aged couple containing about \$200, made up a very pleasant *melange*, which was further varied by a bountiful collation, served in the church lecture room to over two hundred guests. The old gentleman is quite vigorous in mind and body, and highly appreciated this surprise, so admirably executed by his friends.

Rev. J. T. VanBurkalow read a paper on "The Two Babylons," the literal and historic, and the mystic and prophetic; of the former Nebuchadnezzar boasted, "Is not this great Babylon that I have built," of the latter St. John speaks in Revelation, "Babylon is fullen, is fallen!" The paper showed considerable research, and was a strong and interesting advocacy of the theory, that the Church of Rome, as a politico-ecclesiastical system of false doctrine, fulfills the conditions of the typical Babylon. Revs. Hubbard, Grice, Houston, Collins, and Thomas followed the reading, with some criticisms, and Brother VanBurkalow responded. At the meeting, Monday, 9th inst, Dr. Todd read a most admirable paper on the Atonement, and so much to the gratification of his hearers, that a motion was passed, requesting him to publish it in the *Peninsula Methodist*.

Next Monday, Rev. E. L. Hubbard is appointed to preach before the meeting, and, to Rev. J. L. Houston is assigned the duties of critic.

We call attention to the advertisement in our paper of William L. Buck, Gen'l Agent, Manhattan Life Insurance Company. Brother Buck is an official member of Mt. Salem, M. E. Church, this serve those who may favor him in the regard as one of the very best of Life Insurance Companies, reporting a surplus of over \$2,000,000.

Conference News.

Saturday evening, April 14th, the friends of Mrs. Wm. E. Tomkinson, from Silver Brook Methodist Episcopal Church, made her a surprise visit at her home, No. 10 South Clayton street. In behalf of the Sunday-school, in which she has been laboring so faithfully and efficiently, they presented her with a silver butter dish and pickle castor. A very happy presentation speech was made by Mr. Howard Smedley, to which Mrs. Tomkinson responded, in a graceful expression of her surprise and gratitude. The evening was pleasantly spent in song and social converse. Bountiful refreshments were served by the guests, and after prayer by the Rev. Wm. E. Tomkinson, the company dispersed.

Rev. C. B. Fisher, who will graduate at Dickinson College, in June, has been appointed by the Philadelphia Conference, which he recently entered on trial, to St. Lake's, a mission of Arch Street Church. This young brother is a son of our esteemed brother, A. A. Fisher, of the Wilmington Conference, and gives promise of good service in the Church.

Rev. E. W. Burke, who will graduate from our Middletown Wesleyan University, in June, a son of Rev. G. W. Burke of the same Conference, has been assigned work at Western Chapel, a mission of Duke Street Church, in Lancaster, Pa. He will apply for admission into the Philadelphia Conference next Spring.

Dover District is opening up at every point very auspiciously. Dr. Wilson is preaching and holding Quarterly Conferences almost every morning, afternoon, and night in order to get through his first round this month and it is showing on him. An iron constitution cannot endure such a constant and fearful strain. The spirit of work in him is contagious. Every man, and the laity also are doing their best it seems.

The quarterly conference of Milford M. E. Church has increased the pastors' salary to \$12.00 by a unanimous vote.

ST. PAUL'S, WILMINGTON, L. E. Barrett, pastor.—The sickness and death of brother Barrett's mother, have made it necessary for him to be absent two Sundays from his new charge. The 8th inst., he was engaged in the mournful duty of committing her dust to its place of burial, to await "the trump of God." "If we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him."

We are glad to learn Brother Barrett is greeted with large congregations. Sunday night last, there were but few seats on the floor, or in the gallery unoccupied; and we are told, the morning attendance is still larger. The preacher's evening text was Josh. 2-18; "the line of scarlet thread," being used as a symbol of personal deliverance from sin, by the atoning blood of Christ and of the only effectual protection for the home. The speaker closed with an earnest appeal to take hold of this line of salvation, by a living faith in the Crucified.

MT. SALEM, WILMINGTON, W. E. Avery, pastor.—A fine congregation gathered in this beautiful church, last Sunday morning. Brother Avery discoursed most earnestly and impressively upon the theme suggested by the words of Jesus, as he hung upon the cross, and said, "It is finished." Revs. A. T. Scott, a former pastor of the Mt. Salem flock, and Rev. T. Snowden Thomas, editor of the PENINSULA METHODIST, were present at the morning service. Both these brethren enjoyed a morning "constitutional," in the form of a tramp to and from this mountain summit. The people appear well pleased with their new pastor.

"Honor To Whom Honor Is Due."

MR. EDITOR.—The peculiar position of our work during the past year, has resulted in throwing us behind with the salary, (as shown in the minutes). As it is well known by those most concerned, we were without a supply, during the months of July and August; this of course reduced the salary, and accounts for the deficiency. The fact is, our people did nobly, and deserve credit for the way in which they did their work. With only six months to bring up the collections, they stand about where they did the previous year, and were blessed with a sweeping revival. The pastor received all that was due him for this term of service, and is looking forward now to a grand harvest of souls this year.

F. F. CARPENTER.

Bishopville, Md.

Wilmington District.

The itinerant wheel in its last revolution, lifted Rev. V. S. Collins from Felton, and left him at Scott church, Wilmington. One thing remarkable about this is, that it was just what the Quarterly Conference of Scott church requested. They are therefore, happy and very hopeful. Madeley survives the Virginia district scare, and so appreciated the return of Rev. H. W. Ewing, B. D., that they have added one hundred dollars to his salary. Brother Ewing is planning to raise, as soon as possible, the amount apportioned for Conference Academy. He is also trying to retain and instruct the probationers, by lecturing to them once a fortnight on church polity and Christian duty.

In the North East Quarterly Conference, at the suggestion of the pastor, Rev. J. B. Quigg, a committee of three was appointed on ways and means, so that the Conference Academy apportionment might be raised as soon as possible. I hope others on the district may do likewise.

The Quarterly Conference on Elk Neck charge held at Wesley, was full of interest. The pastor's salary was advanced to \$500. Rev. E. H. Miller is not only very happy in his work, but successful as well. The revival spirit continues. At Hart's, the leader claims to have one of the best classes on the district. The pastor, surrounded by farmers, excused the scarcity of money with the remark, that at present, the greater part of the money in this community is in the ground.

Elkton, rejoices that Bishop Foss, honored their request, and sent Rev. Charles Hill to be their pastor. He reports one hundred and seven pastoral visits, the largest number yet reported during this quarter. A beautiful and conveniently located site has been purchased for a parsonage at \$600, on which a brick building will be erected in the near future. The salary was advanced \$100. In Wilmington we are at present especially interested in aiding the Swedish mission, which needs \$350. Rev. Jacob Todd, D. D., to raise the above amount, has promised to give his popular lecture "Jaunting through Ireland," in St. Paul's church, Wilmington, Wednesday evening, April 25.

Captain Alexander Kelly, the committee, has sold up to date, Tuesday, 17th, five hundred and thirty-one of the seven hundred tickets, at fifty cents each. This unprecedented sale shows the popularity of the lecture and the cause. We believe the whole number will be sold.

W. L. S. MURRAY.

Salisbury District Notes.

We opened at St. Peter's, holding quarterly conference at 4 p. m., April 4th, preaching at 7 p. m., and administering the sacrament. The work is in excellent condition. The stewards advanced a hundred dollars on salary; so that they now pay six hundred dollars, and thus show their appreciation of their pastor, and his wife who is truly a "help meet."

April 5th, quarterly conference at Somerset, 10 a. m. Bro. Taylor was on hand, with the kind of a report he always has, good; pastoral visits 170. He has bought communion sets, for both churches. They are silver plated and handsome. He uses unfermented wine, and does right in so doing.

Quarterly conference at Deal's Island, same day at 7 p. m. We found the work in good shape, and Bro. Warren setting his house in order, to excel, this year, his own record. His last year's work was ahead of all the past on the Island. He reports 45 pastoral visits. His good mother and excellent wife were well.

April 6th, walked four miles, looking for a boat that did not come; so had to lie over, a day.

April 7th, went to Holland's Island, and found Bro. and sister Guthrie in the Island parsonage, as snug as two bugs in one rug; preached and held quarterly conference; salary remains the same \$400. The people think they see a new church in the air, and hope to be able to lasso it, and anchor it on the Island. We set sail on "the rolling deep," about knee deep; the wind was light, and the presiding elder was put at the helm, to steer the ship, while the ex-captain and crew nipped the oysters. The water was so clear that the oysters could be seen on the bottom, and were picked up with the nippers.

April 8th, love-feast and sermon on Deal's Island. Afternoon, sermon and sacrament at Dames' Quarter, Somerset charge; 7 1/2 p. m., spoke at "Christian Temperance meeting" on Deal's Island.

Monday 9th, went with Bro. Warren to visit his sick people, and prayed with them. Tuesday we had rain. Wednesday morning, up at 2 a. m., and waited at the wharf two hours for steamer. It came, and took us to Rowing Point. We walked a mile, and banged away on Bro. Waddell's door, until we were admitted. Found all well; held his Quarterly Conference at 10 A. M., April

11; all hands pleased; salary \$700; 3P. M. found us over the river, and in Quarterly Conference with Bro. Hammett. What of him, and of them? Well, all is well there. The people are delighted; salary \$800; and they made him a present of \$90, to enable him to go to Alabama for his five children, who will soon be with him in his work at Mt. Vernon. He reported 60 pastoral visits. 7 P. M. found us at Princess Anne, waiting for the members of the Quarterly Conference to come in. We held Quarterly Conference, and fixed the salary at \$500; pastoral visits 40; and the work in splendid condition. Bro. Compton is alive, and more, he is lively.

April 12th, at home, and into a big pile of letters. We like the letters. Send them in, brethren; I love to write to you. Thursday ended our trip.

T. O. AYRES, P. E.

Virginia District.

BRO. THOMAS.—The prospective for Virginia District is encouraging. The pastors are all at their posts of duty and hard at work; preachers and people mutually pleased with each other, and planning for success this year.

Brother Galloway, at New Church, has consecrated himself anew for God and souls. He is planning for a camp-meeting to commence July 28th.

Parkley charge is delighted with Bro. Dulaney and his excellent wife. They have given them a royal welcome, and have commenced the erection of the main building of the parsonage, with a determination to complete it as speedily as possible, and pay for it. The first Quarterly Meeting occasion last Sabbath week was one long to be remembered. Glorious love feast, large congregations at Parkley morning and night, and at Crowson in the afternoon; and every body happy. Glory to God! The joyful news received that Mr. Wm. H. Dick, the friend who had given us the timber for the frame of Parkley church, had been converted the day before, brought gladness to every heart. Bro. Dulaney and I went out to see him on Monday, and found him rejoicing in the Lord. He not only gave us his name to go on the church record, but gave us timber for the parsonage frame. Bro. Dix is over 63 years of age, a prominent citizen with an abundance of this world's goods; but has been of unbelieving, skeptical turn of mind. Bro. Galloway and myself have been trying to get the "net" around him for the past year. When we visited him the last time, just before Conference, we covenanted together, to pray for him till he was converted. Thank God, he still answers prayer. The conversion of Bro. Dix alone is worth a thousand times more, than all it has cost the missionary, to introduce our work into this Virginia territory.

Last Sabbath I spent at Hallwood, and found the people delighted with Bro. Geo. E. Wood, their new pastor. I found that he had been visiting around among his people, and had thus early in the year found a large place in their hearts. We had a glorious day on Sabbath; three services; large congregations, and the felt presence of the Lord every time. Truly it was a high day in Zion for Hallwood. Our hearts were greatly encouraged. Brethren, pray for Bro. Wood, and his noble little band of workers. His is one of the most difficult fields of labor in our Virginia work; but prejudice is giving way, and the skies are brightening. Brother Wood is planning largely, and we are hopeful. We are financially weak at this point. I am praying God to put it into the hearts of some of his servants in possession of the Lord's money to send this brother substantial aid to help him out. As I advance on my round you will hear from me again.

A. D. DAVIS.

Hallwood, Va., April 17th, 1888.

Letter From Rock Hall.

DEAR BRO. THOMAS.—The conference year has opened auspiciously with us. Sunday, March 18th, a beautiful day, our pastor Rev. Newton McQuay, who had been returned to us, at our earnest request, was in his pulpit; having come back as soon as the results of the blizzard allowed. His text was 2 Cor 12: 14; "Behold the third time I am ready to come unto you &c. Our hearts were stirred, with desire and purpose to work for God along all lines, more earnestly than ever.

The Sunday-school at Rock Hall was organized by the election of Frank Satterfield, superintendent, Mrs. Emma Ayers, treasurer, Miss Mary McKivett, secretary. The following Sunday, Mrs. McQuay, was elected assistant superintendent.

The first anniversary of Bro. and sister McQuay's marriage was Feb. 24th, and the people of Rock Hall, who had given the happy couple so warm a reception on their arrival one year before, met at the parsonage in large numbers, to give a fresh expression of their loving regard, and spend a

pleasant social evening. Numerous gifts were presented, and the larder generously replenished. A number of persons in the Church as well as some outsiders in their desire to have brother McQuay returned, had pledged themselves, to largely increase their contributions, in case their wishes were gratified.

Just before Conference the ladies, wishing to give some special expression of their love for Mrs. McQuay, and their appreciation of her untiring zeal in the temperance cause, as well as in other lines of church work, presented her with a purse of \$20, and sent her on her way to Conference, rejoicing; the brethren doing similarly for their pastor "Noble people. God bless them!" if their pocket books," said these recipients, "were as large as their hearts, what princely giving would we see; nor is their giving less princely in spirit, because their means are not so large as their hearts."

Bro. and sister McQuay attended the Women's International Council, in Washington; the W. C. T. U., paying Mrs. McQuay's expenses, as their representative. I suppose there has never been a more remarkable gathering of distinguished women; nor has our national capital, where statesmen have been gathering so many years, and the highest talent of the country has found eloquent expression, ever witnessed more real eloquence, in so brief a space of time. We hear the tramping of a mighty army that is coming to the front; the beating of two hundred thousand mother-hearts that prompt to resolute and untiring efforts, for the overthrow of intemperance and its attendant evils. They who work with God must win.

Bro. and Sister McQuay, on their return, Saturday, March 31st, were welcomed to a nicely warmed parsonage, and a loaded table by a goodly number of their friends.

An entertainment was given in the church, March 23d, by our local Woman's Christian Temperance Union. Several solos were sung, dialogues, and recitations were given, and music interspersed.

Last Sunday we had the largest audience, we have seen in the church for a long time. The pastor, at the request of the ladies, made his sermon apply to temperance work. His text was Acts 24: 16, "And herein do I exercise myself to have always a conscience void of offense toward God, and toward man." Among other points, he named some of the prevailing evils that pervert conscience, and find a broad side into the relation of politics to the liquor traffic. The old parties are virtually controlled by the saloons, and have too long disregarded the prayers of millions of broken-hearted wives, and mothers, and turned deaf ears to the cries of millions of worse than orphaned children. The entire license system, high, middle, or low, is in direct antagonism to the ten commandments, which are recognized by all distinguished jurists as the foundation of law; and could never be enforced. The responsibility was traced from the saloon to the law upholding it, thence to the legislators that frame the law; and thence to the voters; so that, at the bar of individual conscience, this matter had to be adjudicated, and every citizen who votes to sustain this curse of intemperance, has his hands stained with the blood of these suffering ones; and God will require this at their hands. It is high time, that we had a great awakening of conscience.

Easter Sunday, appropriate services were held all day; the missionary collection was taken, with encouraging results.

Our class meetings were never better; and in all the meetings the spiritual tide is high. The amount apportioned to this charge for the various benevolent collections, appear somewhat out of proportion, to amount paid for pastoral support; but we are glad to report all apportionments met. This result is largely due to the efforts of the pastor, and the faithful co-operation of officials. By reference to Conference Minutes, it will be found that there was a deficiency in amount raised for pastoral support. As Rock Hall has not been behind in her part, the deficiency must lie at the door of the other appointment.

Yours truly,

FIDELITY.

From Milford, Del.

MR. EDITOR: Large congregations have greeted our pastor, Rev. J. H. Willey, since his return. Sunday, April 1st, was devoted to Easter services; appropriate sermons morning and evening, with special music by the choir. The Sunday-school had an interesting programme in the afternoon; singing and recitations by the children, and an address by Rev. J. S. Willis, the choir assisting, with choice music accompanied by organ, violin, and cornet. The Easter offering for missions, from the schools, amounted to fifty dollars.

Sunday, the 8th, several of our converts were baptized, and five were received on probation, making about one hundred and sixty received to date.

Bro. Willey has organized a Society of "Christian Endeavor" among the probationers, which holds a prayer meeting every Sabbath evening, an hour before public service, the society appointing a leader at each meeting, for the next Sunday evening.

At the quarterly conference last evening, it was voted to increase our pastor's salary two hundred dollars.

April 17th, 1888.

MEMBER.

Letter From Rev. G. F. Hopkins.

Cawnpore India, March 13, 1888.

DEAR BRO. THOMAS.—It will afford me great pleasure to write of India, in response to numerous requests, if only I may be useful in so doing. Often do we think of home and friends, and of the brethren of the Wilmington Conference, and wish we could write to each one, and tell of the work of God in this far off heathen land; not all heathen in appearance, for the white man, professedly Christian, has been here a long time. But mere profession is a failure even in India; so much so, indeed, that earnest workers have decided that of all the heathen, the white ones are the very worst. By this term Christian, we mean believers in the Bible, hearers only. I'll try in this letter to give a general impression of the country, not very heathen in some respects; we travel comfortably by rail some 40 miles an hour, past fields of wheat, some green, some ripening; and stop at the stations along the way as usual, to lunch, or, if you have occasion, to send a telegram to your friends at the end of the journey. The stations, however, are not like those at home, but large and airy: keep cool, is the watchword, and don't remain in the sun.

From Bombay to Allahabad, eastward about 800 miles, thence northward about 150 miles to Cawnpore. This was our journey; about 50 hours ride, including stops and one change of cars at Allahabad. Many things seemed strange, barren fields, or vegetation dried up except the fields of wheat, and indigo, and poppy; in many places small ravines cut by the water during the rainy season; natives always clustered together in villages, living in mud huts, mud walls about 8ft. high, covered, sloping or flat, with poles for rafters and tiles, or mud or heavy grass for shingles; in cities the dwellings are crowded together on very narrow streets; often with two stories; the lower one used as a store of some kind. Now imagine a room 8ft. square, or a cube if you please, with front all open, to be covered with a screen or blanket at night, the merchant sitting in the middle of the floor, his wares within reach all around him; family up stairs, I suppose.

In riding through the country our vision is generally unobstructed, no forests of timber, as we have at home; trees low and bushy except the palm tree, and very much scattered, or like the mango tree planted in groves. England is a great blessing to India, and so is India to England; for India needs English enterprise, and England needs just such a field of usefulness. But the greatest need of all is that, which America seems commissioned of Heaven to supply, "Pure and undefiled religion." Pray for us. I have much to say, but I must close. I am just now working for a revival in my church.

Yours,

G. F. H.

At the approaching General Conference, Japan will present a unanimous request to be authorized to form a Japan Methodist church, in conjunction with the Canadian Methodist mission. Dr. Maclay will be present, to represent the Methodists of Japan, and powerfully second their petition. We learn that those most familiar with the conditions of Methodist church work there, warmly advocate this step, and many seem to regard it as all but imperative. The Presbyterian and other churches have already granted this, and the results seem to have demonstrated the wisdom of the action in promoting the spirit of self-help and earnestness in evangelistic lines of activity.—Michigan Christian Advocate.

Marriages.

NEWNAM—NAILOR.—At the M. E. parsonage in Chesapeake City, Md., on Tuesday, April 3d, 1888, by Rev. E. H. Nelson, Nathaniel Newnam and Tempy Ann Nailor.

PIERCE—RHODES.—At Bethel M. E. parsonage, Plover Bridge, Md., April 12th, 1888, by Rev. Asbury Burke, Franklin Pierce of New Castle Co. Del., and Sadie S. Rhodes, of Cecil Co., Md.

Presuing Churches.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del. if

The Washington home for inebriates in Chicago, has just celebrated its twenty-fourth anniversary. The buildings have been greatly enlarged, and now are admirably equipped. The home receives a percentage on all the saloon-license taxes, paid into the city treasury; but since the "high-license" law went into effect, it has received from the city \$20,000 yearly. Excellent as such enterprise is, in view of present conditions, there is something anomalous in a city paying \$20,000 per annum, for the care of a class which the policy of the city directly fosters and perpetuates. The city can do more and better for drunkards by prohibiting the liquor traffic, and thus rendering such institutions unnecessary.—*Methodist Protestant.*

The ladies of Drawer's Presbyterian Church, Odessa, Del., gave an entertainment in the hall, both Tuesday and Wednesday, April 5th and 6th. After the entertainment, supper and refreshments were served in the lower room. The proceeds are supposed to be in the neighborhood of \$200, for the benefit of the Sunday-school.

The one hundredth anniversary of the death of Charles Wesley occurred on the 29th day of March. More of his hymns are sung by the Church, than those of any other hymn writer. How his hymns swell in holy song in all the earth!

Last winter a circus visited the town of Ayr, in Scotland, and to attract spectators, the proprietor offered prizes for the best answer to some conundrums. A liquor seller of the town joined in with the question: "Why his whiskey was like a bridge across the water of Ayr?"

A poor boy handed in this answer, which took the prize: Because it leads to the poor-house, the lunatic asylum, and the cemetery." The answer was quite a boomerang to the liquor man.

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March 28, 1888. Wilmington, Del.

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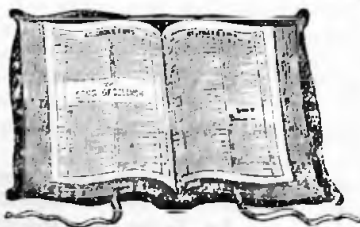
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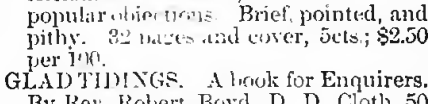
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