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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS. Associate Editor.

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ONE DOLLAR A YEAR SINGLE NOS. 3 Cents.

TO HER PORTRAIT. BY MARK TEAFTON, D. D.

Could I but see in those dear eyes The sparkle of our youthful days, Beaming with love's divinest rays, As sunbeams of the summer skies !

Could there but pass those lips a word Breathing the vow that made thee mine, While love's sweet bonds our hearts en-

And Eden's bliss our spirits stirred !

Could I once more but press that hand, And feel its leaping pulses thrill Through my responsive nerves, until

Heaven seemed to own and bless the band ! Vain wish ! Death's mists now fill that eye,

Once that pure spirit's holy shrine, And cold the heart that throbbed to mine That voice, hushed in that parting sigh.

Gone ! Yet thy presence here I feel; I see that mute appealing gaze, So torturing in those sunless days When suffering made its mute appeal.

That vain appeal—when all of life, Its cherished hopes, its hoards of pelf,

Ambitious ends, yea, life itself, Were naught, to end that mortal strife. So near, O love—so far away— Why are those lips in silence sealed?

Is not love there, though unrevealed, Some secret thon dost long to say?

In yon bright ream where all of hope Expands in its undying bloom, Doth memory still survive the tomb,

And thought find there unbounded scope?

We may not, nay, we would not know The secrets of that state concealed ; Wait, heart of mine, until revealed, When death life's secret all may show. - Pittsburg Christian Advocate

Great Revivals the Need of the Church.

BISHOP JOHN F. HURST.

The demonstrations of the Spirit's power, as seen in great revivals, are the measure of spiritual liberation in our times. We always cherish truth and spirit according to the apostolic criterion. What we find warrant for in the genetic period, we hold doubly dear. Church government, for example, is a capricious thing, and takes form from the times, the temper of the generation, the needs of the hour, and the anticipations of growth. Episcopacy, as an order, arose long centuries after the aged John fell asleep in Ephesus. The only apostolic succession, worth having is the succession to the apostolic virtues. We must possess the evangelistic and revival spirit which the Apostles and all other good ministers of later ages possessed. As an office the bishop existed as presbyter, or elder, and was of identically the same meaning. That we have the office, and never did claim the order, is based on the exigencies of the Church of which we form a part. But there are other things, to which we must go to the apostolic age for example and precedent. One of these is the labor for, and expectation of, and firm belief in, multitudinous ingatherings of the unregenerate into the fold of God. Pentecost has many meanings, and has solved many doubts. One of these was the conversion, in one day, from the labors of the 120 people who constituted the Church, of three thousand souls. When the apostles dispersed into different countries, the same generous out pourings of the Spirit of God were made manifest. These sudden ingatherings must have produced an astounding effect on the pagan world. To-day a blank, to-morrow, a new society ! That was the law. In periods of coldness and indifference, in all the later ages, there have been pauses in evangelistic fervor. But in all times of reform, there follow, John Dickens having the first has been a wonderful quickening of the popular mind. Is there any reason why ten are admitted into full connection;

common spiritual impulse as easily as by any thing else? The firing of the first gun at Sumter was the first heartthrob of a newly cemented nation. Wycliffe in England, Huss in Bohemia, Luther in Germany, and the Wesleys and Whitefield in the last century in the Anglo-Saxon lands, preached with such fervor, that powerful awakenings followed their appeals. The religious history of our country is measured by outpourings of the same spirit. All the evangelical churches were born in these gracious demonstrations. Our own church had just such a wonderful awakening. At the close of the last century, there was such a revival in all our churches that on the last Thursday of October, 1796, there were special thanksgiving services throughout Virginia and Maryland. I doubt if any such denominational recognition has ever been made by us from that time to the present because of large ingatherings into the fold of God.

Now are we not permitting the growth of a settled membership to obscure our sense of the need of great revivals? Is not the attention paid to the edifying sermon leading us to depend less largely on the appeal for immediate action by the unconverted ? Careful estimates indicate that there are in the United States 76,960 Protestant preachers; that there are 126,100 congregations; and that there are 10,561,648 communicants. Now if each Church member represents two adherents, the Protestant population of this country amounts to 31,684,944, or about three-fifths of our entire population. Suppose, now, there was a revival of the Spirit permeating this vast mass of active and unactive Christians, not only would the ministry be aroused to new diligence, but the entire body of believers would be vital with a new impulse. Were there a universal looking to God for spiritual manifestation, what would we see to day? Not a few evangelists going through the country, and receiving abundant criticisms, but every church moving forward with an impulse simply irresistible.-Baltimore Methodist.

Notes of Past Conferences.

Cooper being one of them; three desist from traveling, one is laid aside, and two have died, Caleb B. Pedicord and George Mair. In stationing the preachers, the name of the Elder on each district takes precedence. The sum of £45, 16s was collected towards the proposed Cokesbury College; the statistics were, members 18,000, preachers 104; the Minute of 1784 about slave-holding was to be held in abeyance for further consideration, but the Conference in a N. B., recorded its "deepest abhorrence of the practice of slavery, and resolve to seek its destruction." The enlargement of the body made it necessary to hold several annual Conferences, and in 1785 three such were ordered; one each in Maryland, Virginia, and North Carolina. These sufficed until 1788, when they were increased to six; in 1789 to eleven; and in 1700 to fourteen. The presiding bishop made out the appointments of the preachers for the ensuing year, usually in a crowded house, and amid breathless silence; few having any previous knowledge of their location, and very few revolted from the choice made for them. That was usually the closing business of each session, after which no hastening home was required; they hasted from choice. The elders were only 24 out of 104 preachers; they had to administer the sacraments; subsequently, they were placed in charge of districts, including several circuits; hence arose presiding elders, not only to give the sacraments, but having many other executive functions as described in the Discipline. The precise functions of the bishops, elders, and ministers, or assistants, are all defined in the Discipline.

THE ANNUAL CONFERENCES FOR 1786. The Church having been fully organized on an Episcopal basis, it had only to work out on an established programme the duties of each circuit, to sustain the work in territory, and as much as probible to extend the work to the regions beyond. The same superintendents still held their places; the elders remained at 24; the deacons had increased to six; while the assistants had come down

preachers; and the out-look in all direcinfluences to mar the work. It is wonderful what good results were gained with so little remuneration, scarcely any of the preachers received as much as \$100 per annum.

The Prayer-Meeting

Our attention has just been called afresh, to the duty and privilege of regular attendance upon the prayer-meeting, by reading the annual report, recently issued in the Manual of the church clerk of the First Church of Christ of New Haven, Conn. This is the paragraph, in which reference is made to the subject:

"In the prayer meeting we have opportunity to meet the Master, he having promised, that where two or three are met together in his name, there will he Those who have been faithful atbe. tendants upon these meetings, have found them of large help to Christian living. Such meetings are a comfort, a joy, an inspiration. A very successful pastor has said, that 'no church ever prospered spiritually, without its prayer meeting, and that few, if any, Christians prosper spiritually unless they love the prayer meetings and make effort to attend! Prayer meetings, when a prayerful spirit pervades them, are a wonderful means of grace. We need that sacred hour of social worship, and the church needs us there. Let us cease our indifference to the prayer meeting, and refuse the invitations, and neglect the occupations which would prevent our attendance upon it. Let us attend upon it for our own sake, for the church's sake, for the world's sake, and for Christ's sake.'

That, just as it stands, is a fine and touching plea for the prayer-meeting. But the chief significance of it lies in the fact of the man who wrote it. Who is he? It is Dr. Leonard J. Sanford. Who, again; is he? He is a professor in the Medical College of Yale University. He is a regular lecturer on health matters, to the students in the academic department. He is a physician of large practice in New Haven and vicinity, and is frequently called away long distances on consultations. He is a deacon, and has been, for more than a quarter of a century in the First Church of Christ. For a good many years, too, he has been the clerk of the church. It would be difficult to find a busier man, or a man who might bring forward more valid excuses for not attending the prayer-meetings of the church. Yet during the years of our own connection with that venerable church, whoever was absent, in nineteen times out of twenty Dr. Sanford was present. His prayers linger like benedictions in our heart and on our life. It seems almost as though we were listening to him now, as in low and gentle tones he opened the way for us into the presence of the loving Master, and led us up till our feet were on the threshold and the light of Heaven was all about us. Surely such a man has the right to plead for attendance upon the prayer-meeting; and the pleading of such a man might well be expected to have weight with other men. With such an example in mind, is it any wonder we sometimes think that doctors, and others, as well as other busy people, might easily arrange, if they would give the matter a little earnest consideration, to be present during that forts The increase of members during "one hour" when the church is in com- vocate.

er, to his glory and to their own spiritner life is beyond estimate. No man can so little afford to loose it, as the man who is pushed by his work, and constantly oppressed with a burden of responsibility and care.

Sweet hour of prayer, sweet hour of prayer; That calls me from a world of care, And bids me at my Father's throne Make all my wants and wishes known. In seasons of distress and grief, My soul has often found relief; And oft escaped the tempter's snare, By thy return, sweet hour of prayer -The Advance.

The Organization of the General Conference.

We notice with regret, a disposition ou the part of those who intend to resist the will of the lay electoral conferences. which have chosen women as their delegates to the General Conference, to resort to extraordinary and extra-judicial methods, to exclude the women who have been so elected. There is evidently a determination to refuse them any recognition whatever, and the practical question before them is: How can we make up a roll of the next General Conference, which shall not contain their names? The Northwestern proposes a method that it is thought will meet the case-"a committee on credentials," that shall undertake to say, who have, and who have not a presumptive right to a seat in the General Conference. These persons must consider their position in imminent danger, to make such a proposition; for nothing could be thought of more untenable. Not only does the uniform practice of the past clearly point out the manner of organizing the General Conference, but the Discipline gives specific instructions in regard to it. In connection with the section on the General Conference, we find the following instructions:

"The Secretaries of the several Annual Electoral Conferences, shall send to the Secretary of the last General Conference, a certified copy of the election of Delegates and Reserves to the next General Conference, in the order of their election, as soon after their election as practicable, so that a roll of Members and Reserves may be prepared for the opening of the next General Conference.

This settles the matter. An attempt to appoint a committee on credentials, in the face of these instructions, would be a revolutionary proceeding, and we suspect would be short lived and receive universal condemnation. The Secretary of the last General Conference can exercise no judgment whatever in carrying out these instructions, his duty is simply clerical. The presiding officer, one of the Bishops, has only a parliamentary relation to the General Conference which makes its own rules of procedure and decides all law questions which are proposed. Whether after the roll has been called, or during the calling of it, any member may challenge or enter a pro-test against any name called, as not entitled to a place on the roll, is another question, and a very serious one, for it involves half a dozen other questions of the highest importance which only the General Conference itself can settle. But we are not proposing their consideration at this time-sufficient unto the day is the evil thereof. There is no difficulty in deciding upon the membership of the next General Conference. Whether the General Con-ference shall consider it wise to make new and more specific rules in regard to membership is not now before the Church It certainly has the power to determine the qualifications of its members, and to instruct the annual and electoral conferences in regard to their elections. No rule or law of the Church has been violated by the lay electoral conferences in electing women as delegates to the General Conference.-Central Christian Ad-

are admitted on trial, the name of Ezekiel | the past year was nearly 2700, with 117 | munion with Christ and with each othtions was cheering. There was much | ual profit? The value of this season of to encourage, and but few disturbing | prayer and conference to one's own in-

ethodist.

BY GEORGE J. STEVENSON, M. A.

OF THE ANNUAL CONFERENCES FOR 1785.

The Minutes for 1785 commence with a copy of Mr. Wesley's letter of the previous year, in which he gave his reasons for sending Dr. Coke to ordain Mr. Asbury, and to establish an Episcopacy for his Societies in America. The first Minutes refers to the Christmas Conference as follows: "Therefore at this Conference we formed ourselves into an independent Church; and following the counsel of Mr. John Wesley, who recommended the Episcopal form of Church government, we thought it best to become an Episcopal Church, making the Episcopal office elective, and the elected Superintendents of Bishops amenable to the body of ministers and preachers."

The Minutes open with the same questions as previously. Thomas Coke and Francis Asbury are entered as Superintendents ; then come the names of twenty elders, Whatcoat, Vasey, and Garrettson having the precedence, four deacons place; then come thirty-one assistants : moments on trial and twenty two

to 28, eleven were admitted on trial, including a second Asbury, named David, but no relation of the bishop. Four had desisted from travelling, and two had died during the year; Jeremiah Lambert, an elder, six years in the work, and James Thomas, a young man of good gifts. The list of circuits was gradually increasing; and this year's minutes give the membership of each circuit in two columns, the white and colored members being separated; the numbers being, white members 18,791, colored 1890, total 20,681. £180 were collected to supply deficiencies in preachers' salaries. The preachers' and widows' fund realized £38, out of which Mr. Lambert's fuueral expenses were paid; £54 had been collected and expended for missionaries; and £800 were collected for Cokesbury college on which the sum of £1618 had been expended, the balance due being £818. The next conferences were appointed to be held in the same districts as before, in the months of May, June and July respectively. The long more of our professional men, lawyers. war was over, the Church as newly organized was taking deep root; the preachers worked with a will, and seeing good prosperity following their ef-

Temperance.

2

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

The Suicide Of A Name. REV. ENOCH STUBBS.

What are you signing? A petition to sell strong drink? Place your name to such a document ! Surely you forget its sacredness, the company into which you introduce it, and how certainly you will thus profane it ! At this contaminating touch its glory will wither; it will be blasted with moral and social mildew. And so it ought; but spare this suicide of your good name.

"Who gave you that name?" This question, from a certain well-known church catechism, may call up many a tender association. Your name was given by those, whom love remembers. They have passed, perhaps, where terrestrial names give place to the "new, new names" of a higher and holier sphere. Your name was their selection. It was not chosen at random. How they thought, questioned, and debated -tried this name, now that ! Selected again and again, only to try another still. They were making for you a choice for life, and hoped to find a name euphonious to the ear, easy to the pen, pleasant to the eye, and free from unfortunate suggestion-a name for every good place, and for every good cause. They searched the lists of "proper names," and ran through the circle of relatives and friends, but scarcely any name seemed good enough for their little son. Whether at length the name was borrowed from warrior, statesman, philosopher, or philanthropist, from names historic, apostolic, or inspired, we need not now inquire. The selection was made at last, and with solemn sprinkling with water, in the name of the Holy Trinity, by the reverent hands of the minister of God, amid tears, prayers, and smiles, the name was given. It is written upon church and family records, nestless between the "Testaments" of the old Bible, and you have answered to it ever since. Your friends are not ashamed of it. You have given it to your son, and it is passing down to posterity. It is music in the family; a talisman in business life. It has nailed many a document fast to the bulletin of history ; has been honored at home and abroad; given value to many a paper, that would be worthless without it. It is an open sesame at the bank ; an inspiration in the social circle; it is a tower of strength in the church of God; and were it placed in the pillory of contempt, neighbors and brethren would rush to it as the masses of the other sex ! Would its rescue. Your name is a "good name, | not the ravages of the traffic be doubled rather to be chosen than great riches. But what is this we hear? It is whispered with bated breath and with sad surprise, that you are lending your fair name to the liquor dealer's petition. Your friends are astonished. The vampires of the groggery chuckle and demons rejoice, for your name is paraded before the world in the interest of crime, pauperism and shame. Think of it ! This name, found on the fly leaf of the Bible and church hymnal, used to foster debauchery, to fan the fires of passion, and to stimulate murder, suicide, and vices worse than death? He, who thus uses his name, is an enemy to his race. But perhaps, the whisper against you is not true-the aspersion of an enemy. Sign the liquor petition ! Why it might prove the death warrant of your own son, and consign your own daughter to infamy. For aught you know, you are refusing a license for the sale of liquor making your will, in favor of the devil in the Academy of Music, and also one, -signing an order for poverty, shame disgrace, and death, to be served upon yourself, and those you love-giving sentiment will be stronger than ever in yourself over to the tormentors.

lend your name to the powers of evil. Cast the pen from your fingers. But if you are determined, and will do it, make your pen from the quill of a demon's wing. Use for ink the blood of rum-made victims. For the signing. choose the murkiest night, and let not your eye see the deed your hand is doing. As the peu moves, shut your eyes, that you see not the faintest trace of the foul murder of your sacred name. Write amid the howling of a storm, that the crying of starving children, the wails of wretched wives, the sighs of rum-made widows, and the curses of blasted manhood be not heard. Then, like Cain, with God's mark upon your brow, go and hide from man, for you have used your name, as he used his club-to kill your brother !- Michigan Christian Ad-

If you are not mad, you will not thus

The worst consequences of the liquor traffic, fall upon the women and child-

vocale.

ren. Intemperance is the most cowardly of all crimes. I say all crimes: for it must be admitted that if, so long as the effects of self-poisoning by the use of intoxicating beverages are confined to drunkards, the practice is only a vice, yet the moment that he is led by it, to violate his duty to others, and trespass upon their rights, he becomes a criminal. Although there is much intemperance among women, and it is to be feared that the babit is increasing, especially among the fast and wealthy few, still the gentler sex is comparatively free from the dreadful practice which is so common among men. Some of the reasons for this fact, may be that the woman nature, if not the better, is less inclined to the indulgence of coarse animal tendencies, like gluttony and drunkenness, that women have fewer temptations, and when there is opportunity, are more readily reclaimed. Then, again, woman is the supreme being in the family, and instinctively perseveres longest against temptation, adversity, and unfortunate environment, in the effort to sustain and preserve the family bark from wreck on the sea of dissipation. All the intense feelings and forces of wifehood and motherhood are rallied for the great struggle against the drink demon, who invades her sacred citadel. Whoever surrenders to him,-and sometimes he captures all, and spares neither sex,-as a rule, the woman who is a wife and mother, yields last.

Intemperance is not a natural passion It is an acquired appetite; and woman, warned of its special horrors reserved for herself, is the greatest barrier to its general prevalence among men. Imagine for a moment the influence of woman withdrawn from the warfare against alcohol; or even that she were as indifferent and inactive in her opposition to

Railroad town on the "N. Y. P. & N." road. True to a true policy, we have seized this center, and put up our forti-fications in the form of a church and parsonage, with a stationed pastor, Bro. J. F. Anderson, who not only had a local our Conference, and appointed to Westover, and is moving on splendidly with his work. He had made ten pastoral movement of a married preacher and a parsonage.

(short) and the sacrament of the Lord's Supper.

April 14th, 3 P. M., at Fairmount, the official members were present, and full of hearers Sunday morning, and water. He is in the hearts of the people, and the people are in his heart. His Sunday-school bids fair to grow big enough, to push the end out of the two classes up stairs.

Monday 16th, in quarterly conference at Quindocqua, Annamessex circuit es.) The building lot for the new church has been bought, and a church will be built at Marion.

Tuesday 17th, at Berlin, Quarterly of Rock Fossils. Conference at 3 P. M., a good turnout; out-look splendid. Preached at night, Lord's Supper.

The people here are happy over their new pastor, Bro. C. T. Wyatt, who has just moved into the parsonage, and taken charge of the circuit. District meeting at Pocomoke City, Md., April 30th, and May 1st and 2nd. Dr. McCauly will visit us.

T. O. Ayres, P. E.

Pastoral Visits.

SALISBURY DISTRICT, FIRST QUARTER. Berlin-C. T. Wyatt, 25; Deals Island-B. C. Warren, 45; Fairmount-170; Westover-J. F. Anderson, 10. List to continue.

Address, J. Miller Thomas, Wilmington

\$1.25; Rest or Unrest, a story of the admitted on trial at the late session of Parisian Sabbath in America, by Sarah J. Jones, author of Words and Ways, 260 pages, price 90 cts.; Father Fervent by Rev. John Bumford, author of Elias Power of Ease-in-Zion, and John Convisits. The membership is divided into four classes. The stewards estimated cis.; Man, a Revelation of God, uy Rev. \$400 salary, and took to the advance G. E. Ackerman, A. M., M. D., D. D. author of Researches in Philosophy. 396 Imges, price \$1.50; Principles of Church Government, with special application to We held services, Sunday evening, Episcopal Methodism, by the late Wilwhich consisted of a love feast, a sermon liam H. Perrine, D. D edited by James H. Potts, D. D., of the Michigan Christian Advocate, who adds a Life Story of the author, and a review of the Lay Delegate Movement in the M. E. Church held quarterly conference. Most all of 313 pages, price \$1.25; The Book of Job, according to the version of 1885, with made written reports. Eight out of an expository and practical commentary enriched with illustrations from some of the ten leaders reported. This charge the most eminent modern expositers, and has made an advance departure on the a critical introduction, by the late Daniel plan of finance, which is working Curry, D. D., L. L. D., author of a re-well. We were greeted by a house vised edition of Clark's Commentaries, 302 pages, price \$2.00: The Student's Handbook of Christian Theology, by Rev. Prettyman's reception is like a sponge with extensive additions by Rev. John full of water; in which case the water is C. Symonds of the Australasian Conferin the sponge, and the sponge is in the ence, with an introduction by Rev. Luke Tyerman, 339 pages, price \$1.00; Young folks' Nature Studies, by Virginia C. Phebus, 258 pages price \$1.00; Christianity The appointment is as happy as it was in the United States, from its first settlelucky, and was as lucky as it is happy. ment to the present time, by Daniel Dorchester, D. D., large octavo. 795 pages, price \$4.50 We have no hesitation in heartily commending every one of these church. The lecture room and one books, as affording in their respective lines class-room are full, with an overflow of of thought entertaining and instructive two classes up stairs. The seven story-books are interesting without being harmfully sen-sational, and embody lessons of practical wisdom; Rest and Unrest illustrates (If a circuit can be made of two church- the dangers threatening our Christian Sabbath, and in Young Folks' Nature Studies Mrs. Pheebus writes of Solomon's little people the ants, and gives us the history of a lump of coal, and tells us

Man, a revelation of God, Field's Handbook, and Dr. Curry's Job, are and administered the sacrament of the theological works of great value. In Dr. Perrine's Church Government, we have the author's plan for reorganizing the General Conference into two separate and concurrent Houses.

Dr. Dorchester's Christianity is full of facts and figures, with maps, charts, and diagrams illustrating the subject, in its history in the United States from the first discoveries and settlements. It gives a comprehensive and almost exhaustive survey of the planting and development of the Christian forces in this country and concludes with interesting prognostications of the future.

We have also from the same Publishing House, The Law and Limitation of our Lord's Miracles, a semi-centennial discourse, delivered before the Central C. W. Prettyman, 35; Mt. Vernon-C. New York Conference, by Daniel David J. Hammet, 60; Princess Anne-W. P. Buck, D. D. and published by request Compton, 40; Somerset-John Tylers of the Conference, 76 pages, price 12 cts. in paper cover, and 20 cts., in cloth; Days and Nights on the Sea, a souvenir for an Ocean voyage, compiled from Scripture and best authors by Jesse Bowman Young, D. D., 43 pages, price 25 cis in paper cover and 40 cts in cloth : The Relation of the Episcopacy to the Gen eral Conference, by the late Bishop W. L. Harvis, D. D., LL. D., 96 pages, price 35 cts. in cloth cover, and 20 cts. in paper. The substance of this little book was given some years ago by Bishop Harris in a course of lectures before the Faculty and students of Drew Theological Seminary, Madison N. J. Tracts, published by Philips and Hunt 805 Broadway N. Y., furnished from Methodist Book Store, J. Miller Thomas Methodist Book Store, J. Simer Thomas Wilhington, Del., (our own church ser-ies, nos. 10, 11, 12) The Story of Mark, Harry and Ethel, and The Story of a Revival, all by J. H. Vincent, D. D., 4 cts. per copy, 5 cts. by mail; (new series 10 tracts on Rome in Rome, 5 cts a set or focts by mail; Rum and the Republic by Rev. John Lee, and Tracts and How to use them, new series nos. 214 and 215; price ten copies for 8 ets., 6 ets by mail : pocket series nos. 143 and 144, Words pocket scries nos. 145 and 144, Words and Deeds by Rev. R. H. Howard, and Poor Aleck, by B. F. Crary, D. D., 10 copies for 5 cts, or 6 cts by mail: The Kit Tracts, in package of 15 for 10 cts, 11 cts by mail. These are specimens sentiment will be stronger than ever in lowest prices, with, or without the renn- if the styles of Tracts we are specimens favor of the new law.—Morning News. sula Methodist, as purchasers may prefer. of the styles of Tracts we are publishing

their circulation can but do good. Send us your orders, brethren; a large proportion of your tract collections may be portion of your in these little missives

of gospel truth. Minutes of the Fall Conferences, 1887. Minutes of the Fatt Conferences, 1887, Phillips and Hunt, 805 Broadway, N. Y. J. Miller Thomas, Wilmington, Del., a stout octavo of 538 pages, price \$1. Herein are the statistics of 76 of our Herein are the statistics of 76 of our 124 Annual Conferences including mis-124 Annual Content of the year 1887, 12,554 sions, showing for the year 1887, 12,554 travelling and 14,032 local preachers; 2,283,628 in Sunday-schools; 2,093,935 2,205,020 m building 50000, 2,005,035 church members (106,559 more than last church members (100,550 harte than last year); 20,755 houses of worship estimat-ed at \$80,812,792, and 7,532 parsonages estimated at \$11.908,047; collections for missions, including Parent Society, Woman's Foreign and Woman's Home. Societies, \$1,139,663, and for the other six henevolent enterprises of the Church \$493,613; total for ministerial support \$8,517,180. Besides the list of appointmentsin all the Conferences and Missions, these Minutes have obituary sketches of the itinerant preachers who have died during the year. Every pastor and many laymen will find these Minutes valuable for reference.

A TWENTY ONE YEAR'S PASTORATE. -Rev. Dr. Charles F. Deems estublish. ed a church in New York city, soon after the close of our late civil war, and called it the Church of the strangers. Oct. 3, 1887, he completed twenty one years of pastoral service in that church. The occasion was thought worthy of commemoration, and the Doctor's friends arranged for, and executed an admirable programme. A neat little pamphlet comes to our table giving a report of the addresses and letters that were drawn out by the happy event, and advertising the Doctor's history of the church. This work is highly commended. It is published by Wilbur B. Ketcham, 71 Bible House, N. Y., and may be had of J. Miller Thomas, Wilmington, Dela-ware, bound in cloth, 256 pages, price \$1.25

Dr. Deems graduated from Dickinson College in 1839, and for many years was a prominent educator in North Caroli-ກຄ.

The April number of The American Magazine is rich in topics of the season. The peculiar ceremonies with which the Moravians of Salem. N. C., celebrate Easter are described by Edward A. Oldham. The "boom, boom, boom" of the prairie-cock-a harbinger of spring -gives Hamlin Garland a theme for the third of his sketches of a farmer-boy's life in the West. Ernest E. Thompson presents in musical annotation, the song of the meadow-lark of Manitoba, and claims for that vocalist, the highest order of merit. Equally appropriate are the stanzas "Mistress April" by Helen Chase, "My Pansies" by Nellie M. Garabrant, and "The Resurrection" by Margaret H. Lawless.

A new serial story, "Two Coronets," by Mary Agues Tincker, promises to be one of the most interesting novels its well-known author has yet produced.

Arthur H. Noll, in an illustrated article, begins the task of doing justice to the emperor Maximilian of Mexico, and the unhappy Carlota.

Charlotte Adams describes some of the ladies of old Philadelphia, in an illustrated article. In The American Pulpit department, Alvan F. Sanborn discusses "Beautiful Churches," and H. Ryan, "The gates of Heaven." Henry T. Datter the gates of Heaven." Henry J. Philpott writes in "Timely Topics on the chain-snake; "Household Art" contains an illustrated article on "The Lamp," by Jenny June; Dr. W. F. Hutchinson tells how to preserve health in the month of showers ; "The Portfolio" has four comic pictures by Frank Bellew.

in five years?

Men alone would seldom lose a day or a dollar, in temperance crusades. The war for abstinence is a war, for woman and for home. It is woman's war. Man may help her, but she fights it, if it be fought, and she wins it, if it be won. It is her kingdom which is at stake, and upon her success depend all the great interests of society .- Henry H. Blair, in the Temperance Movement.

The License Court of Philadelphia made another sweeping reduction last Monday in the number of saloons. Out of 548 applications in five wards, only 212 licenses were granted. The work in twelve wards shows 561 licenses granted, to 687 refused.

The impartial nature of the court's decisions may be understood by their for the largest and most fashionable saloon in the city. The court has dealt justly with all classes, and the public O. Ayres, P. E.

Banner Classes.

SALISBURY DISTRICT, FIRST QUARTER. Berlin-Peter Furbush; members, 42; average attendance, 16. Fairmount-I. D. W. Miles; members, 9; average attendance, 5. 2 P. J. Miles; members, 21; average attendance, 11.

Holland's Island-One class, members, 62; average, 35.

Pocomoke City-S. T. Lankford. Members, 70; average attendance, 14. Westover-E. A. Stooks ; members, 41; average attendance, 18. List to continue.

T. O. AYRES, P. E.

Our Book Table,

The following recent issues from our Book Concern, 805 Broadway New York have been received at our office. We shall be glad to fill orders for them at lowest prices, with, or without the Penin-

WIDE AWAKE for April overflows with beautiful pictures, delightful stories and poems.

Mrs. Sherwood's serial, "Those Cousins of Mabel's," enforces the usages of good society by the experiences of the hero-

The frontispiece, "Easter Lilies," is a charming illustration.

Lieut. Fremont's Indian story for boys, a paper on "Old Ballads of London Bridge," an article on Landseer, the famous animal painter, beautifully illustrated, are all entertaining, though written with a serious purpose.

A tale of two children and a lion, illustrated by Sandham, gives the excit-ing element this month.

Gregory meets with an unpleasant surprise in "My Uncle Florimond." Your newsdealer has this issue for 20 cents, or it will be mailed by the publishers, D. Lothrop Company, Bostou. A sample back number of any of the Lothrop magazines costs but 5 cents.

The Sunday School.

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LESSON FOR SUNDAY, APBIL 29th. 1888; Matt. 25: 14-30.

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

The Talents.

GOLDEN TEXT: "Be thon faithful unto death, and I will give thee a crown of life" (Rev. 2: 10).

14. For the kingdon of heaven is as a man R. V., "For it is as when a man")-intro-Jucing a parable which fitly supplements that of the Virgins, teaching not mere watchulness, but also that there is work to be done in the period of waiting; that watchfulness must not be confounded with idleness; and that he who has the smallest opportunity or ability is responsible. Travelling into a far country (R. V., "going into another country")-depicting the departure of Christ from the earth. Called his own servants .--This seems to restrict the area of the parable to the household of the proprietor; but "the field is the world," when our Lord's proprietorship is considered. Disciples are certainly meant; and also non-disciples. Delivered unto them his goods-entrusted to them his property, to be used as capital in trading. Spiritually, the "goods" refer to all gifts, graces, blessings, or opportunities with which believers or non-believers are endowed. As we are not our own; as we are, or should be, the slaves of Christ, all that we have is His, and He rightly requires that we use all in His service.

"The day of Pentecost was, no doubt, the time when the "goods," that is, spiritual powers and capacities, were by Him most manifestly communicated to His servants, that they might profit withal. From that day forth, He has been evermore delivering His goods to each successive generation of His servants" (Trench).

15. Unto one . . . five talents another two ... one. - The value of the Hebrew silver talent is variously estimated at from \$1.500 to \$2.500; the value of the gold talent at \$55,000. This parable has given a new meaning to the word "talents," which in modern language has come to mean a man's energies, gifts, capacities, etc. "The talents." says Chrysostom, "are each person's ability, whether in money, or in teaching, or in what thing soever." In the parable of the Pounds (Luke 19) each receives a pound, or mina. Here the truth is taught, that abilities and opportunities differ; that whereas all are responsible, "more will be required of the influential and enlightened, than of the ignorant and poor' (Cambridge Bible). To every man according to his several ability .- No one is overburdened, or underburdened. Says Trench: "The natural gifts are as the vessel, which may be large or may be small, and which receives according to its capacity, but which in each case is filled; so that we are not to think of him who received the two talents, as incompletely furnished in comparison with him that had received the five, any more than we should affirm a small circle incomplete as compared with a large." Straightway took his journey R. V., "and he went on his journey")-an intentional departure and absence, in order that his servants might be tested. The present period, until the second coming, is

the period of probation. 16, 17. Then (R. V., "straightway")without losing time. He that . . . received five traded with the same .-- He was "not slothful in business;" he was "fervent in spirit." His thoughts, plans, activities, were single-eyed-how to make the most out of what had been entrusted to him. Made other five-the reward of fidelity. So we ire required to use the peculiar gifts and opportunities which God has entrusted to us individually, to upbuild His church, to increase the happiness of our fellow-men, and to make our own characters stronger and more useful. By so doing, we are "trading" for our absent Lord and adding substantially o His wealth and dominion. He that recired two gained other two-increasng cent for cent; doubling what he received Evidently this second servant was equally as aithful as the first. 18. He that had received one . . . digged . . . hid his lord's money .- He simply did not use t. What he might have done, he did not lo; the spiritual development he might have reached, he did not reach. He buried the alent, he ought to have used. The spiritally indifferent and slothful, whose days pass and leave no mark or impression for good, who excuse themselves from obvious luty, are evidently depicted here. 19. After a long time-an extended period of probation, both for individuals and the Church. After these repeated intimations, t is strange that the disciples should have ooked for the speedy second coming of Christ. The Lord cometh ... reckoneth (R. V., therefore disloyal and full of excuse and ac-

"maketh a reckoning").-Says Arnot: "To saints and sinners, whether they long for His presence, or loathe it, He certainly will come, at length."

20. He that . . . received five brought other five-the result of his fidelity. Thou deliveredst .. I have gained .- Both sides come out in this statement-the lord's and the servant's. The latter could not have gained, unless the talents had been entrusted. "Thy pound hath gained ten pounds" (Luke). Says Dr. Abbott: "All gain in spiritual things is both ours and God's; whether in personal experience (1 Cor. 15: 10) or in Christian work (John 15: 5), we are co-laborers with God. His talents makes a gain; yet we also make it; but always upon His talents, that is, by their means."

21. Well done-condensed but warm commendation. Good-in thesense of "devoted," "single-hearted." Faithful-complementing, or filling out, the significance of "good." Single-heartedness and faithfulness go to gether. Note, that it is not what he acquired that was commended, but his fidelity. Will make thee ruler over (R. V., "will set thee over") many things .- A larger sphere of activity is the reward of faithfulness. "The privileges of heaven shall be in proportion to the services wrought on earth." (Cambridge Bible). Into the joy of thy Lord -become partaker of the festivities which celebrate my return. The spiritual application is almost too rich to be put into language. Says Archbishop Leighton: "Here some drops of joy enter into us; there we shall enter into joy, as vessels put into a sea of happiness."

"So far as the parable brings before us prominently either the final judgment, or that which follows upon each man's death, we see that the reward of faithful work lies not in rest only, but in enlarged activity. The world to come is thus connected by a law of continuity with that in which we live; and those who have so used their "talents" as to turn many to righteousness, may find new spheres of action, beyond all our dreams, in that world, in which the ties of brotherhood that have been formed on earth are not extinguished, but, so we may reverently believe, multiplied and strengthened" (Plumptre).

22. I have gained two other (R. V., "other two") talents-the same fidelity, though not the same profit; but it is the former, not the latter, to which the Master looks, Says Prof. Bruce: "For keen and sharp as He seems to be, in looking after His interest, He does not value men merely by the amount of money they bring in He has regard to the diligence and devotion displayed, whether the results be great or small; and He will pronounce the encomium "good and faithful" on many, whom the world has regarded as comparative failures. How blessed to serve a Master, who is utterly superior to the vulgar worship of success and quantity !

24. Lord, I knew thee a hard, manaustere, close-fisted, avaricious, exacting; an utterly unreasonable and false charge. So now-a-days, men who do not wish to serve God, call Him rigorous, selfish, unjust. Reaping where thou hast not sown (R. V., "didst not sow"). -What a picture he draws of a commercial 'screw,' of an unscrupulous miser!" (Morison.) Gathering where thou hast not strewed-"gathering into the garner from another's threshing-floor, where thou hast not winnowed" (Meyer); hence, a cheat. "Neglect of loyal service leads to disloyal thoughts" (Plumptre).

"Very few men excuse their own sin, without blaming God as a bard master. His religion is severe; He lays down too stern a morality; He exposes us to powerful temptation; He has established a humbling plan of salvation; He has not made the evidence of Christianity sufficiently clear; and, in fine, He expects too much of men, in the circumstances in which He has placed them' (Whedon). 25. I was afraid .- If there were any real cowardice in this case, it only showed that he belonged to that class of "the fearful," who share with "the unbelieving" the lake that burneth with fire and brimstone (Rev. 21: 8). Hid thy talent in the earth-fearing lest I might misuse, I determined to disuse. How many, alas, are following in the same course, neglecting the gifts that are in them, lest they should make some mistake, do more harm than good, etc. No doubt the servant thought he was taking a highly prudent course. Lo, there thou hast that is thine (R. V., "Lo, thou hast thine own") .-- I do not propose to defraud you, I give back what belongs to you. We are even now. Ah, he forgot that the disused gift wastes by disuse, and that could he have restored it intact, there was still due with it, all that it might have become. 26. Thou wicked--"wicked," because false, and calumnious, and worthless. And slothful servant .- That epithet "slothful" touches to the very quick the hidden evil. He was 'slothful,' and therefore 'unfaithful,' and

gather,-Out of his own mouth, he judges him. He accepts the man's atterly false estimate of himself, and draws from that the sentence of condemnation. Many editors put this in the interrogative form: "Knewest thou?" etc.

27. Thou oughtest therefore .--- If you really thought as you say, on that very account you ought, etc. Put my money to the exchangers (R. V., "bankers")-the mensarii, or those who sat at tables, as the world implies, and who did a sort of banking business, paying interest on deposits and loaning at a higher rate of interest. The Phœnicians introduced the system, and it was in use at this time throughout the Roman world. Should have rcceived mine own with usury (R. V., "interest")-This using our talents by proxy is usually applied to money or other aid, given to the machinery of religious and charitable societies. When a man simply 'pays the bills' in any righteous cause, and does nothing himself, he may be said to be putting his money "to the exchangers."

28. Take therefore (R. V., "take ye away therefore") the talent from him.-The necessities of the parable make this an arbitrary and judicial act of deprivation, but the real deprivation had long before been effected by guilty non-use. Give it unto him which hath ten talents .- Dean Plumptre explains as follows: "The abilities themselves cannot be thus transferred; the opportunities can, and often are, even in the approximate working out of the law of retribution, which we observe on earth . . . One form of the penalty of the slothful will be to see work, which might have been theirs to do, done by those who have been faithful on earth."

29 Unto every one that hath shall be given -a law written deeply in human history. The post of duty, the bright opportunity, which one neglects and loses, another reaches forward to and gains. From him that hath not shall be taken, etc.-No spiritual gift lasts that is not used.

30. Cast . . . unprofitable servant into outer darkness-simply for being "unprofitable." His eternal lot is with "hypocrites and work ers of iniquity," simply because he was slothful.

" 'Darkness' where no ray of God's countenance ever penetrates: 'darkuess' unrelieved, unmitigated, and eternal; 'outer darkness,' away from the abode of God, and of the holy; 'outer darkness,' made more miserable by the wailing of those, who now unavailingly upbraid themselves for their folly and their selfisnness. And this is to be the end, of burying our talent by neglecting our opportunities" (Taylor).

"That Committee On Credentials," Again.

In the purturbation excited in some quarters, by the fact that certain "elect ladies" hold certificates of their election to seats in our next General Conference, some of our wise men are in danger of losing their heads. The brilliant editor of The Christian Advocate, notwithstanding his appreciative deference to the fair sex, attempts a three-fold argument, to prove that women are not eligible as lay delegates; the staid brother, who sits upon the tripod of the Northern, chimes in, and elaborates an argument to the same effect, on constitutional grounds; while to complete the triple alliance, Dr. Edwards, the sprightly editor of the North Western, presents the same side

cusation.-Thou knowest that I reap ... and of the bishops, nor the entire Board, with their missionary brother to aid them, can galvanize life into that corpse.

How do we get another, and who compose it? All parties, who hold certificates of election by their respective electoral colleges, are equally, prima facie members of the body; and as such, the senior bishop calls them to order, and after devotional exercises, directs the secretary of the last Conference, or his assistant, to call the roll according to such certificates, unless objection be made. If objection be made, and a different order be proposed, it is to be determined by the pleasure of those who hold these certificates, irrespective of "age, sex, or previous condition of servitude," under the necessary assumption, that said certificates are all right. There is no more right to question Miss Willard's certificate, than to question Dr. Buckley's. There is no going behind the returns, before organization, whatever there may be afterwards. So that the real question before the General Conference will be, not, "shall the ladies be admitted?" but, "shall they be put out?" They are as truly in, as any other delegate.

There is no General Conference to consider the case, no authority recognized in the Discipline, until the pleasure of the constituent bodies, as expressed in these credentials, is recognized. It follows as certainly and incontestably, as any conclusion ever followed its premise, that all who hold these credentials are equally entitled to seats, until, upon formal organization by such delegates, all questions shall be disposed of, according to the constitutional requirements. "That Committee on credentials" may be raised, after the roll call, and after the lay delegates, ladies included, have had a chance to speak to the question, but not before. The ladies are in, and will wait to know the pleasure of their brethren, before they shall walk out.

The brethren, who argue so conclusively against the eligibility of the major part of our laity to seats in the General Conference, are certainly belated. They should have expended their logical ammunition before the electoral conferences had committed such a breach of the Discipline; or still more effective might their efforts have proved, had they | B. & O. R. R. made the quarterly conferences the point of attack. But now they are at an alarming disadvantage. "Possession is nine points of the law," and the sisters are de facto, as really delegates as their brothers.

If it is thought essential to the existence of the Church, to deny these ladies their prima facie rights, there is one way of relief, that might be tried. Just summon that remarkable body of men, the Book Committee, who not only fix the Bishops' salaries, but also "judge" which of them shall have a chance at the Episcopal crib, and which shall not. We have little doubt of their readiness to assume again, General Conference functions, and to "judge," ex-cathedra, which delegates may enter on their certificates. and which shall stay out. Long live the Book Committee of 1884-8! They are equal to any emergency. They can see at a glance the radical difference, between one "effective bishop," and another "effective bishop." If the General Conference, in giving the Committee its instructions, did not see fit to discriminate between bishops and missionary bishops, of course the Committee felt fully competent to.

Cold Sponge Bath,

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A trained nurse, of excellent judment says that she takes a cold sponge-bath in a warm room, with the best results, using once or twice a week a few-very few-drops of ammonia in the water; once or twice, salt; and, similarly, soap. The cold salt bath is wonderfully refreshing. These baths, taken in connection with a warm evening bath once or twice a week, ought to keep one's skin and circulation in the best possible condition. It is the judgment now of good physicians, that the warm bath, in order to produce the best results, should never last more than five minutes, though many, with comparative safety, may stay in fairly hot water ten, and even fifteen minutes. A warm sponge-bath is much safer, than any form of warm plunge-bath, and, if properly taken, quite as efficacious.

But the strengthening and stimulating power of the morning cold sponge-bath with a brisk rubbing after it, is far too little understood among Americans. Let it be taken in a moderately warm room, and performed thoroughly and rapidly every morning in the year, when one is in usual health, and we doubt if any one who has tried it, will ever willingly give it up.-Congregationalist.

A catalogue of the Christian Endeavor Societies in Illinois has recently been published, from which it appears, that nearly two hundred and fifty Societies are known to exist. These are found for the most part in the Presbyterian, Congregational, Baptist, and Methodist Churches, though in nearly all denominations there are some representatives. These Societies have almost all been formed within a year, and from them come reports of renewed interest, and loyal devotion to the Church, on the part of the young people.

Excursion To California.

Free Sleeping Car excursion to California: Oregon and Colorado points, will leave May 7th, from Delaware Ave. depot, Wilmington, Del., via, B. & O. R. R., at 5.40 P. M., Baltimore, 8.30 P. M., and Washington 9.45 P. M. with only one change of cars at Kansas City (Union Depot). For further information, and reservation of berths, apply to H. A. Miller Pass., and Tkt. Agt. B. & O. R. R., Wilmington, Del., or to D. Bride, Pass. Agt. Central Building Baltimore Md. or to nearest Ticket Agent

Impure Food.

Exceeding caution should be exercised in the purchase of a new article of food. Many recent cases of serious illness have been reported from the use of the new patent foods for infants from untested baking powders and cheap flavoring extracts. The desire for rapid wealth induces unscrupulous manufacturers to place anything before the public that will sell at a large profit, without regard to its usefulness or healthfulness At present there is a great raid upon the baking powder mar-ket, and so many impure and adulterated articles of this kind have been found peddled about the country that the anthorities in several of the states have taken the necessary action to expose them. The report of the Ohio State Food Commission has shown that a large number of the baking powders sold here are made from alum, phosphates, cheap and adulterated cream of tartar. The danger to the public is made still greater by the unblushing effrontery with which the proprietors of these impure powders advertise them as perfect, claiming for them all kinds of false and impossible endorsements. The official report of the Ohio State Food Commission gives the names of a number of these impure powders, and the amount of impurity and inert matter in each as follows :

of the case, from his point of view.

We are not oblivious of the fact, that Dr. Fry of the Central, and some other editorial "curs of high and low degree" are barking on the other side. But to our thinking, all this eloquence, logic, and gallantry are either too late in their manifestation for practical effect; or else, just a little too previous.

Our esteemed confrere of the Pittsburg, in his issue of the 29th ult., commends the proposal of Dr. Edwards, to refer the question of admitting the ladies to their seats, to "a committee on credentials." Will either Dr. Edwards, or Dr. Smith, or any other exponent of that side of the question, enlighten the public upon one simple, yet very important point? By whose authority can any such committee be appointed, antecedently to organization? Every General Conference that has ever been constituted, since that of Dec. 1784, is now defunct. The instant this body adjourns sine die, it dies, beyond the possibility of resurrection: neither one | the globe.

A missionary in South Africa, sent to the Golden Rule a very interesting account of a Society of Christian En-deavor among the Zulus. The organiza-tion is modified necessarily, to meet the needs of the natives, but the main features are the same as in America. The Zulu young people take much delight in their Society, are instructed by the missionaries in Bible truth, and learn to pray and work by actual experience, as do their young brethren on the other side of

NAME.				E CE		
			IMPU	BITI	ES,	ETC.
)r. Price's					12.	66
sterling .					12.	63
levelund's					10.	18
Pearson's .					14.	
Scioto (alum)					18.	
Forest City (alu	m)				24.	
rown (alum)					25.	
Silver Star (alur	<u>, (</u>			•	31.	
De Land's .				•	32.	
Iorsford's (phos	nhat	(a)		•	36.	
Totatoru a (prios	орнал	9	•	•		
Centon (alum)					38.	17
atapsco (alum)).				40.	08
One Spoon (alur	n)				58.	
The impuritie		he po	wder	s abo		

tioned were found to consist of various mat-ters. In Cleveland's and Dr. Price's powders the principle impurities were lime and Rochelle salts, which were found in large quantities. The impurities in Horsford's [Rumford] powder were composed of phosphate of soda, lime, etc. The impurities found in the other powders named, were principally alum and lime.

From the report of the Commission, it is evident that the Royal Baking Powder is of the highest degree of strength and purity.

Beninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, PUBLICHER AND PROPRIETOR, WILMINGTON, DEL.

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lished at any price.

ST 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 PENINSTLA METHODES, 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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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.

The Bishops began their semi-annual meeting in St. Paul's church, New York City, last Tuesday morning. Most of them were reported present at the opening. Two of these chief pastors have died during the closing quadrennium, Bishops Harris and Wiley.

The General Conference will begin its twentieth session, as a delegate body, Tuesday morning next, May 1st, at 9 o'clock, in the Metropolitan Opera House, New York City. We trust our people will make earnest prayer for Divine guidance to be given this great assembly.

Rev. James Porter, D. D. a superannuate of the New England Conference, at one time one of the Agents of the Methodist Book Concern, died in his home in New York City Monday last, April 16th aged 81 years. Dr. Porter was a clear, strong, and interesting writer, and has published a number of valuable books. He was a successful pastor, and in his later years he has done very effective evangelistic work, assisting refiular pastors. He was a good man and an excellent preacher.

Women,-Lay Delegates.

Colorado, Charlotte E. Fisher, first reserve; Dakota, Isabella M. Hartsough, first reserve ; Detroit, Jennie R. Preston, first reserve; Illinois, Clarissa M. Cleaveland, second reserve ; Michigan, Mary, P. Lathrop, first reserve ; Minnesota, Mary C. Nind, first delegate, and Harriet A. Hobert, first reserve; Ne ence, that he has the right to decide upon Conference is the hardest one in the braska, Augie F. Newman, first delegate, the constitutionality of any action Connection to sit down on, as Bishop and Minerva E. Roberts, first reserve; that body may see fit to propose. We Merrill and one of his predecessors have North Nebraska, Henrietta' Hodgetts and Rose S. Harding, reserves ; Pittsburg, Lizzie D. Vankirk, first delegate; Rock River, Francis E. Willard, second delegate; Southern Illinois. Sallie Logan and Sallie L. Needles, reserves ; Wisconsin, Luciuda S. Colman, second reserve; Kansus, Mrs. Amanda C. Rippey, first delegate; South India, Mrs. J. S. Stowe, reserve ; Bengal, Mrs. Anna J. Thoburn, reserve ; South Kansas, Mrs. M. Louisa Potter, first reserve: Arkansus, Ida J. Brooks, reserve. The above list shows five delegates and sixteen reserves from Electoral Conferences in seventeen Conferences. It will be rather interesting, to see what the gentlemen delegates are going to do about it. Their duly constituted consti-

that attracted so much attention more tion is proposed which is contrary to than a year ago, were nothing more the Restrictive Rules, or violative of ves nor less than revival meetings, as we ted rights protected thereby, the bishop bave had them for a hundred years, only a little more formal, and with a different name.

During the present week, a "mission" has been held in Trinity chapel, in this to assume, that the proposed action is city. Rev. Dr. Charles C. Tiffany of husty and inconsiderate, and to force New York, a brother of Rev. Dr. O. H. more careful investigation, and finally Tiffuny of our own Church, was the to protest against it, in the interest of law "Missioner." Four services were held and consistency. daily, with an additional service for men

only, on the two Sundays, at 4 p. m. We heard Dr. Tiffany last Sunday. other one directed to submit the matter His discussion was an carnest and im- to a vote; and, finally, he might be cenpressive setting forth of the whole duty of man, as outlined in the Two Command-

ments. As we came near the chapel, we heard the stirring song, "Stand up, stand up for Jesus," sung with a lusti- such as is not conceivable. Although ness that would have pleased Wesley not a member of the General Conferhimself. We trust these services will ence, the bishop is the lawful president, result in building up the kingdom of our Lord. The Bethany Baptist Church, corner

of Elim & Jackson sts., was dedicated last Sunday. The pulpit and communion table were beautifully decorated curred, and probably will never occur, with flowers. Rev. J. C. Long, D. D., of Crozer Theological Seminary, preached the dedicatory sermon. Total cost in the study of the legal rights and duof the building was \$20.613, of which ties of the parties under the Discipline \$8,153 had been paid. Cash and pledges of the Church. additional, \$3,810; balance of debt \$8,650.

Scott M. E. Church, V. S. Collins, pastor; one conversion, and three accessions on probation, since Conference.

Wesley, W. G. Koons, pastor. After a month's absence, by reason of his as secretary. Bro. E. L. Hubbard demother's illness, brother Koons has resumed his work. Next Sunday, the 29th inst., the Sacrament of the Lord's Supper will be administered, and the rite of say," Luke 6-46. His theme, only such baptism. The list of probationers in disciples as serve him by doing his comthis growing charge, considerably overruns one hundred.

Grace, Jacob Todd, D. D., pastor. Last Sunday Dr. Todd devoted both morning and evening, to an elaborate quent, original, and learned. discussion of the Atonement. The large congregations were deeply interested in his clear logical, and forcible putting of the Scriptural teaching on this vital doctrine.

Mt. Lebanon and Union, Rev. T. N. Given, pastor. We are glad to learn the outlook for this charge is favorable. There have been several conversions since Conference. Presiding Elder Murray is to deliver a lecture in aid of their finances. We hope it will be liberally patronized.

Episcopal Rights. SUBMISSION, OR REVOLUTION.

In Bishop Mrrrill's "Digest of Methodist Law," 1885, pages 72 and 73, the startling claim is made, in behalf of the presiding officer of the General Conferis bound to object thereto, and to use all the power of his office and his personal influence, to preserve the organic law in its integrity. He has the right The bishop thus acting, might be

overruled, and the secretary or some sured or impeached; but still his right to be heard, and his protest entered upon the journal, could not be denied, without the most flagrant departure from justice, with rights superior in that position to a mere acting chairman, and he may not be displaced or deprived of his rights, without formal action deposing him from his office. Such a conflict has never ocand yet it is supposable, and the consideration of its bearing is not improper,

Preachers' Meeting.

Last Monday morning, the Methodist preachers of Wilmington and vicinity, met as usual, Bro. Henry Sanderson in the chair, and Bro. C. A. Grice, serving livered an impressive sermon on the words of Jesus, "Why call ye me Lord, | Lord, and do not the chings which I mandments, have a right to call him Lord, was very forcibly and skillfully elaborated. The appointed critic, Bro.

J. L. Houston, characterized it as elo-Next Monday, Bro. C. A. Grice will read an essay on the License Laws of

That Episode.

Delaware.

Bishop Merrill is consistent in his position towards Bishop Taylor, having expressed decided opposition to Bishop Taylor's election, and after his election, to his "visionary" plans for self supporing missions in Africa. It is not to be wondered at, now that the trend of public sentiment in the Church asks the legal recognition of Bishop Taylor's full episcopal status, that those who have opposed that result should oppose it still. But it is to be wondered at, that any bishop would attempt to prevent action on such a subject by an Annual Conference. The Central Pennsylvania

the potency of the Methodist leaven. a motion, and decline having any part fifth annual session in Dover, Del., "The Missions" in New York City in the transmission of the potencies of the poten "The Missions" in New York City, in the transactions of the body. If ac- Wednesday morning, the 18th inst, Rev. Bishop Cyrus D. Foss, presiding, Rev. D. A. Ridout, secretary. Eighty-eight names were on the roll, and eighty-five pastoral charges. The presiding elders' reports made a good showing as to the progress of the work, with advances in Conference collections.

Friday morning, W. H. Coffey, presiding elder of Philadelphia district, and W. H. Thomas, pastor of the Church in Chestertown, Md., were elected delegates to the General Conference; and presiding elders, I. H. White and W. J. Parker, reserve delegates. The Lay Conference met the same day, and elected as their delegates, B. O. Bird, principal of the Delaware Conference Academy, Princess Anne, Md., and E. L. Bridell, of Berlin, Md.; W. F. Morgan, of Philadelphia, and Emory Nichols, of Centreville, Md., reserves.

Saturday, Prof. B. O. Bird addressed the Conference, in behalf of the Academy at Princess Anne, urging the necessity of an addition to the building, costing not less than \$1,000. He said the property had been originally secured through the efforts of Dr. John A. B. Wilson, then residing in Princess Anne, Md. Rev. Dr. J. F. Goucher, of Baltimore, had donated \$500, and assumed the amount of the present indebtedness of the Academy. Rev. Dr. Frysinger, of the Baltimore Institute, had given \$100; and the principal and his wife had raised \$250.

Bishop Foss said he had not seen any reason for using the word colored in this Conference, and that the business had been done just as well and intelligently, as in the New York East, or any of the other white Conferences he had held. From his earliest childhood, he had always approved of the advancement of the colored race, adding, "when the war came, and the right hand of God struck off the shackles from the limbs of your people, I also saw the necessity of strik: ing off the shackles from their minds. There are tens of thousands of your brothers and sisters in the South, who are in a worse condition than you are. The remedy is religion, industry, and education. The way to command respect, is to go forward on these lines. I have been greatly pleased with this Conference, taking such deep interest in the education and elevation of the people represented." At the close of the Bishop's remarks, \$531 were subscribed for the Delaware Conference Academy, including \$100 by the Bishop.

After memorial service, Saturday, the 'Daughters of Conference" presented the sum of \$400, which had been raised by them, in behalf of the aged preachers, widows, and orphans of the Conference.

We transfer from the Morning News, he following report of Sunday's services.

Yesterday was a big day among the colored people in Dover, and in the county. From daylight until noon, they came into town by the back-load, from every village within a radius of twentyfive miles. The first service was held in the Opera House, Bishop Foss preaching the sermon. The hall was crowded; a large number of white persons being among the audience. "Jesus Lover of My Soul" was sung as the opening hymn. The Bishop led in prayer, and for the sermon took his text from Romans 8-32: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things ;" first, God delivered up his son ; second, his motive for so doing; third, the object attained by the sacrifice. Being possessed of remarkable descriptive powers, a thorough elocutionist, naturalthe generative duy constituted consti-about it. Their duly constituted consti-tuencies have sent them, and who shall turn them out? Wilmington Church Notes. Our staid and dignified Protestant Episcopal brethren give evidence of ly eloquent, and at home with his sub-

Bishop spoke an hour. After the sermon, a collection to defray the expenses of the Conference, was taken up.

In the afternoon the Rev. George H. Riddick of Zoar Church, Philadelphia, preached, and surprised his large congregation, with his eloquence, and Biblic. al knowledge. At Whatcoat Church in the evening, services were held in the main auditorium, and in the basement. and each place was crowded.

The Conference adjourned Monday. Bishop Foss was the guest of Dr. John A. B. Wilson, during its session.

The Bishop of Africa.

Its New York correspondent, Gotham, writes to Zion's Merald, as follows: "Bishop Taylor is coming, Ob, ho, Oh, ho! Woe to all who have thrown mud at the white feathers of his floating plume! Mark ye, when William Taylor gets here, some loud crowers will do well to roost high. He will show himself "every inch a bishop," and there are a good many inches of him, without mitre, crosier, or surplice. When he rises and casts his eagle eye around him. he will awe into silence and drooping of lids, all who have dared to defame him, while he stood amid the plagues and perils of Africa, claiming a continent. for Christ, with a cross in his heart, a crown on his brow, and a hoe in his hand. When the true grandeur of the hero, this ecclesiastical Gordon, breaks in upon the brain and breast of the brethren, and the Greek fire of enthusiasm leaps high and runs with llvid fiame around the gallaries and wreathing the boxes, and the loud, irrepressible huzzah makes the air to roar, oh, it will be pitiful to witness the cowering of crests, the drooping of diminished heads, and to hear the suppressed murmurs pleading for merсу,—

Thou canst not say I did it; never shake Thy gory locks at me."

I have been to several Conferences lately, and everywhere the name of Taylor was mentioned, the applause could only be compared to a volley of artillery.

Mr. Waller, the returned missionary cook, by the aid of his friends, has set up a restaurant near the Book Rooms, where he receives the patronage of a number of preachers, who say he knows how to "keep a hotel." He was called to a work, for which there was no steamer or stove. Had he possessed waiting grace, and stayed until the vessel was affoat and furnished with crew and supplies, doubtless he would have done his duty, "as unto the Lord," and made a good record as the first self-supporting caterer on the Congo. When the steamer is launched, and its range and larder supplied, why should not Waller return to the Congo, in answer to a call, which was only a little too previous?"

Bishop William Taylor arrived safely in New York. Saturday Arpil 21st, by the steamer "Umbria". It is announced that the bishop will deliver an address in St. Paul's church, in that city, Sunday evening next, giving a resume of his experiences and observations in Africa, the last three years.

commend the following deliverance to the thoughtful attention of every intelligent Methodist.

"In presiding in the General Conference, the bishops do not decide questions of law. That body is supreme in its sphere, with only the limitations of its Constitution upon it, and as it enacts the rules and regulations of the Church, it puts its own interpretation upon them. The bishop in the chair decides questions of order, subject, of course, to appeal; but he strenuously refrains from any

ruling that involves a construction of the law; and yet if action were proposed which, in his judgment, involved a violation of the law without a formal modification of it, or a breach of the limita-

found out to their cost - Baltimore Methodist.

> The Michigan Advocate, which takes the common sense view of the admission of women to the General Conference, says: "Is it not something of an ancient ghost, which the Northern Christian Advocale and the Methodist Review, have conjured up in making so much to turn upon the present interpretation of this historical word ? Show us that word (laymen) in the Restrictive Rules, and even though your interpretation be technical, we will concede at once, that no woman can sit as a delegate in the General Conference, until the Restrictive Rule is changed."

Roscoe Conkling, the distinguished lawyer, and ex-United States Senator died in New York City, Wednesday morning April 18th, in the 59th year of his age. His death was the result of exposure during the severe storm of March 12th.

In Mount Olivet, Cemetery, Baltimore County, Md., rest the remains of eighty-three Methodist preachers, some of them very distinguished, among whom are Bishops Asbury, George, Emory and Waugh. It is proposed to erect a church in memory of these famous men.

Conference Rews.

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Rev. Isaac Boston one of the oldest and most respected citizens of Newark, Del., upon rising Wednesday morning, of last week, and taking his seat near the fire, told his wife that he was going to die. She hastily called upon one of the neighbors for assistance, but before he could get to the house, Mr. Boston had breathed his last. The deceased was in the 84th year of his age, and had been a member of the M. E. Church, of this town for 62 years, and his many deeds of charity will long be remembered. He leaves a wife and several children. We assure them of the sympathy of the entire community.-Newark Messenger.

PASTORS OF SALISBURY AND VIRGINIA DISTRICTS, ATTENTION.—We are doing all we can to make our Association a big success this year, and urge that every brother be at his post, readv to take part—his part—in the work assigned him. The good people of Pocomoke City will give us a warm welcome; let us not disappoint them. Be there Monday evening, April 30th.

T. O. AYRES, P. E.

SHARPTOWN, MD.—A hearty welcome was extended to the new pastor, Rev. E. H. Derrickson, and large congregations greeted him, his first Sunday. The Church was beautifully decorated for Easter; and many gave audible demonstrations of their joy, during the services. Sunday, the 15th inst., there were special tokens of the Lord's presence, and a number lingered in the sanctuary to a late hour, praising Him aloud.

The Sunday-school at Spring Grove was organized the 15th, with brother T. W. English, superintendent. Here the people were very attentive to the preaching.

The school in Sharptown is large; over twenty classes, and some of them crowded. To Miss Ella Vincent's class was awarded the banner for the largest collection, the 8th and 15th inst. May 6th, will be Missionary Sunday.

The pastor's wife, we are glad to learn, is stronger than she has been since last January, and hopes to move to Sharptown the first of May.

The reading room of the Elkton W. C. T. U., in the Hurn building, presented an attractive appearance on Tuesday and Wednesday evenings of last week, when the ladies of the Elkton M. E. Church, held an apron bazar, for the benefit of the parsonage lot fund. Many attractive aprons were disposed of at handsome prices, as well as needle-books, pin cushions, and other specimens of the handiwork of the ladies of the church. The refreshment tables were numerous, and liberally patronized. The entire affair was a gratifying success. We learn the ladies already raised \$600, towards this most important church enterprise.

The Conference Board of Church Extension met in Dover, and recommended the Parent Board, to make the following grants: Easton District, \$200 for use of Clayton M. E. Church, now being built; Dover District, \$750; Salisbury District, \$235; Virginia District, \$600.—Ex.

CHESTER CIRCUIT, J. W. Hammersley, pastor,—The 7th inst. about sixty of the members and friends of Bethel Church, made a surprise visit to the parsonage, whose inmates were not looking for any such demonstration. The evening was spent pleasantly in a religious and social way. When the company retired, they famil found themselves in possession of a number of useful and valuable articles, presented by the visitors in token of their appreciation of the pastor and his family. Among these gifts, was a very fine silver cake basket, presented to the pastor's daughter, Miss Florence. this retiring member by the Revs. Taylor, Gayley, Keigwin, and Marks. The Rev. Drs. J. L. Vallindigham of Newark, S. A. Gayley of Nottingham, Md., were elected to serve as commissioners to the General Assembly, with Revs. J. F. Stonecopher, and W. W. Taylor, of Wilmington, as alternates.

A society of Christian Eudeavor has been organized by the young people of the Methodist Episcopal congregation, Harrington, Del., at the instance of their pastor, Rev. S. J. Morris. Books have been ordered, and at the next meeting, study will be commenced, which in due time will fit the students for competent Sunday-school teachers.—Harrington Enterprise.

SALISBURY, MD.—The new M. E. church is rapidly approaching completion. May 20th, has been set as the time for its dedication. Bishop Foster and Chapiain McCabe are to be present on that occasion and officiate. The W. C. T. U., has flung its banner to the breeze and opened a reading-room on Main street in the centre of the city. The windows are decorated with gullt letters: "Welcome, W. C. T. U., Rending Room." An effort is being made to induce the young men to spend their evenings in the readingroom.—Morning News.

Mrs. Mary Barrett, relict of the late John H. Barrett, died at her residence in Cambridge Md., Friday evening, April 6th, after a brief illness, aged 73 years. The deceased leaves three children-a daughter, the wife of Mr. Tyler Wilson, and two sons-Mr. James H C. Barrett, editor and publisher of the ERA, and Rev. Louis E. Barrett, of the Wilmington M. E. Conference. Mrs. Barrett had for many years been a member of the Zion M. E. Church, and her strict observance of religious duties has often been remarked. The funeral took place in that Church on the following Sunday afternoon, and seldom has that edifice been so filled, as on this sad occasion. - Federalsburg Courier.

The young gentlemen members of the Y. W. C. T. U., of Seaford furnished the programme Tuesday evening, April 17th, which was very well rendered. It consisted of singing, essays and readings, interspersed with instrumental music by the Young America Orchestra. Rev. Messrs, Anstine and England made addresses, after which refreshments were served, and the rest of the evening was passed in social conversation.— Seaford Review.

CRISFIELD, MD., F. C. MacSorley, pastor, -Our meeting has closed with twenty accessions, and membership much improved in spirituality. Of these additions eight are heads of families; one of the converts is a mute, the daughter of Rev. J. N. Simonson.

Rev. T. C. Smoot, who graduated at the Wilmington Conference Academy, at Dover, Del., in the class of '86, and who is now a student in Drew Theological Seminary, at Madison, N. J., class of '89, has been appointed pastor of the Methodist Episcopal Church at Finesville, N. J., Newark Conference.

The pastor at Newark, Del., has made arrangements with the following brethren, to supply the pulpit at Newark and Wesley, during the month of May:

during the month of May:
May 6th, Rev. T. Snowden Thomas; May
13th, Rev. Isaac Jewell; May 20th, Rev. H.
Sanderson; May 27th, Rev. Wm. Kershaw.

Farmington, Dei.

Wilmington District.

April 21st and 23rd inclusive were spent at Cherry Hill, Newark and Hockessin. Rev. T. A. H. O'Brien, the pastor at Cherry Hill, reported every apportionment on henevolences for last year met in full and a good prospect for the present year. The seventy probationers are being instructed for full membership by the use of Garrison's Hand Book for Probationers Their ringing testimonies in the Love feast on Sunday Morning gave unmistakable evidence of thorough work. Through the liberality of Wm M. Singerly the Editor of the Philadelphia Record, who owns Providence Paper Mills about three miles above Cherry Hill, who has spent at least \$30,000 in repairing the road between Elkton and his mills, over which his seven six-mule teams are constantly driven, the pastor has the promise of sixty dollars a year to be paid in monthly installments. For this generous act on the part of Mr. Singerly, the Quarterly Conference expressed their appreciation by a vote of thanks. Connected with Cherry Hill Church is a sister Rebecca Seth, who was born, Oct. 9, 1788 in Delaware Co., Pa., a Presbyterian, but because there was no Church of her persuasion in the community, and having the love of God in her heart, she joined the Methodists in 1849. From that time to the present she has been carnestly contending for the faith once delivered unto the saints. Rebecca Seth belongs to a long lived and patriotic family. Her sons and daughters, thirteen in number, take great delight in the fact that their grand-father on their mother's side, George Hyzer, was a drummer in General Washington's army, and the canteen he used in the revolutionary war is now in the possession of a grand daughter. Had George Hyzer lived from June, the month in which he died, until the following Feb. he would have been one hundred years old. His daughter, Rebecca Seth, at present blind, but otherwise remarkably well preserved, beloved by all who know her and tenderly cared for by her sons and daughters, the Lord willing, will reach her one hundredth anniversary, the 9th of next Oct. Her mother died one hundred and four years old. Such extreme old age, has led to the inquiry concerning others through the community (Cherry Hill and Newark) who have passed their three score years and ten. Through Rev. J. F. Williamson I have heard of John Campbell, formerly connected with our church at Newark Del., who died a few years ago in his one hundredth year. Wm. G. Powell and wife, also members of our church at Newark lived to be very aged, the former died in his eighty eighth year, the latter did not pass away until almost ninety. At Ehenezer, not far from Newark, lives a Bro. Harkness, an official member in the Methodist Episcopal Church, whose grandmother died in her one hundred and seventh year. A Mr. Cros, who came to this country from Ireland, whose funeral services were held April 18, 1883 in the Presbyterian church Christiana, Del., died in his ninety-

church Christiana, Del, died in his ninetysixth yeav. Five of the above named persons lived for five hundred and ten years, the aggregate ages of the eight is seven hundred and eighty four years. Nincteen such lives would cover a period of time which would extend back to the birth of Christ, who liveth from the lages to the ages.

After holding love feast and preaching at Cherry Hill, in the morning of April 22d, I preached at the Alms House, not quite one mile from Cherry Hill, where there are forty one inmates. The announcement having been made, that there would be preaching in the afternoon, brought a large audience, which united in a service filled with the presence of Him who said, the poor have the Jospel preached unto them. The efficient superintendent, Daniel Hawk, who took charge in March last, is a member of Ebenezer church on Zion circuit, where he has been Sunday-school superintendent and class leader. Across the county road opposite the Alms House, a new insane asylum has been recently built, which contains at present, fourteen persons unable by reason of mental and physical disability, to take charge of themselves. The overseer, James K. P. Rosine, who served four years in the 5th Md. Reg., in the late "unpleasantness," who was hap pily converted last winter at Cherry Hill, and is at present a probationer in brother O'Briens charge, has by his devotion to duty confirmed the faith of his friends, who reconimended him for this responsible position. At Newark Sunday evening, a large congregation greeted me. The church is delighted with their pastor, and his wife. The parsonage has received the attention of the Ladies Aid and Trustees, which greatly increases the comfort of the pastor's family. Reports in quarterly conference gave a hopeful out look. Rev. J. F. Williamson, who has long been an active and acceptable local preacher, reported that he had, because of ill health, been unable to perform any work during the quarter. Fred. E. McKinsey, devotional exercises.

and S. Edwin Grant were given local preacher's license. The pastor, Rov. N. M. Browne, delegate-elect to the General Conference, has arranged to supply his pulpit during his absence in the month of May.

Hockessin and Ebenezer gave Rev. Julius Dodd a hearty welcome, and have increased his salary fifty dollars. Bro. Dodd has resolved to raise the apportionment for the Ladies Hall at Dover, by requesting fifty five ladies to give him one dollar each. The names to be sent with the contributions. In this and all other benevolences, we begin early that we may be ready when the Roll of Honor is called.

W. L. S. MURRAY. April 24th, 1888.

Virginia District.

BRO. THOMAS,-We held our first quarterly meeting at Cape Charles City, last Saturday and Sunday; and it was an occasion not soon to be forgotten; congregations large, the Sunday-school under the supervision of Bro. A. D. Smith, booming, collections large, the felt presence of the Lord in every service, and the pastor, Bro. W. A. Wise, and his excellent young wife already popular with the people. To add to the interest of the occasion, the pastor's father spent the Sabbath with us. He led the experience meeting, and delivered a most excellent and telling address to the Sunday-school. The brethren here are planning largely, and hope in the near future, to move their church building to a more eligible lot, and erect a parsonage by its side, for the comfort and convenience of their pastor. The prospective for Cape Charles City, Va., and the Methodist Episcopal Church in this enterprising young town, certainly looks bright.

As I passed Parksley ou my way homeward, on Monday, I learned that the improvements to the parsonage building, mentioned in last week's letter, are well under way, and that Bro. Dulaney had made a big strike Sunday, in raising money to enlarge Crowson church. This was the first church we built, on coming to the Virginia work two years ago, but having become too small to accommodate the increasing congregations, it has become necessary to enlarge.

Next Sunday, I expect to spend on Chincoteague, the isle of poules, where we always have a good time, and where the brethren have resolved to "rise up and build" a new church.

We are getting the material in place, and have given out the contract, for the completion of the Read's Wharf church, aud are pushing the battle all along the line.

A. D. DAVIS. April 24th, 1888.

W. F. M. S., First District Meeting.

The first District meeting of the Wilmington and Easton Districts, of the W. F. M. S. of the Wilmington Conference; convened in St. Paul's M. E. Church of this city, April 18th 1888. The meeting was called to order at 10.30 A. M. by Mrs. J. R. Phillips secretary of the Wilmington District, and Mrs. J. F. Keen, corresponding secretary of the Philadelphia Branch of the W. F. M. S. conducted the devotional exercises. After which Mrs. Adam Stengle was elected secretary of the Meeting. A programme for the day had been carefully prepared and printed, which was strictly carried out. Miss Mary Crouch, of this city, welcomed the convention to Wilmington, in a very neat address, which was happily responded to by Mrs. E. B. Stevens of Baltimore.

Interesting "Tidings from Afar." were received by the Convention, from Mrs. Keen who gave an account of the work of Miss Spencer in Tokio; and also from Miss Hart, who gave an account of Miss Everding's work in Nagasaki, Japan.

Foreign Missionary Work-Why we women do it-Encouragements to prosecute the same-How is it to be madesuccessful-were questions that engaged the attention of the meeting, and the discussion was participated in by Mrs. E. B. Stevens, Mrs. W. E. Tomkinson, Miss I. Hart, Mrs. J. F. Keen, Mrs. J. R. Phillips, Miss Emma Hoffecker, Mrs. Mary J. Cox, and Mrs. Adam Stengle.

Mrs. E. B. Stevens, closed the afternoon session with a brief consecration service.

In the evening at 7.30 o'clock Mrs. E. B. Stevens occupied the Chair, and after the usual devotional exercises, Miss Layton, returned missionary from Calcutta India, and Miss Isabel Hart, corresponding secretary of the Baltimore Branch, addressed the Meeting.

A bountiful lunch was served in the Lecture room of the church, not only for all the delegates, but all present were invited to remain, and partake.

Much credit is due to the various committees, who faitbfully made every preparation for the comfort and success of the meeting. The meeting was well attended, and was interesting and profitable throughout; and as it was the first of the kind ever held in this section, we think the outlook for larger things next year is very flattering; as it is contomplated to hold these meetings annually hereafter.

We hope that weaker societies have been strengthened, and that all have received some inspiration to greater earnestness, and devotion to the work, from this meeting. G. E. STENGLE, Sec.

The Law and Order Society of the City of Wilmington has been organized with the following officers:

George W. Bush, president.

J. Taylor Gause, vice-president.

John Massey, secretary. Joseph M. Mather, treasurer.

Executive Committee—George W. Todd, Job H. Jackson, Alfred Gawthrop, Charles S. Howland, Lindsey C. Kent, Alfred D. Warner.

The following letter, signed by the officers will be mailed to all citizens, who are supposed to be interested in the welfare of the city:

"Dear Friend: The efforts for the restriction of the sale of intoxicating liquors, during the last few months, have met the approval of a large majority of our citizeus. They have been attended with much success in reducing the number of saloons in this city, and in leading to a better compliance with the laws on the part of those which now exist.

"Much more work, however, in this direction remains to be done.

"Encouraged by the success of this movement, it has been thought wise to organize a Law and Order society in this city so as to permanently continue the efforts for the decrease of the number of the saloons and their better control, and also to aid in the execution of the laws against gambling, the violation of the Sabbath and offenses against decency and social purity.

"The price of morality, as well as of liberty, is eternal vigilance 'To effect any permanent good these efforts must be continuous and must have the moral and pecuniary support of the law-abiding, moral and religions portions of the community.

"Funds are needed for legal services, and for the employment of agents and executive

The members and friends of the St. Michacls M. P. Church, highly appreciate the appointment of Rev. W. M. Poisal to the pastorate of this charge.—*Comet and Advertiser*.

The Presbytery of New Castle, which began its thirty-sixth semi-annual meeting in Milford, Del., April 17th, elected the Rev. Henry D. Lindsey, pastor of the First Presbyterian Church, Wilmington, moderator, and the Rev. Henry A. McLean of Odessa, aud E. B. Frazer of Wilmington, secretaries. The Rev. J Howard Nixon, of the Central church, Wilmington, requested his release, from the Presbytery owing to poor health. The granting of this request was accompanied with expressions of much regret and of eulogy upon the life and work of this very popular and energetic preacher, who remains to-day one of the three surviving members of the original organization of this Presbytery. Glowing tributes were paid as much more.

DEAR BEO. THOMAS:—Last Wednesday evening about forty persons called at the M. E. parsonage, bringing supplies of groceries and other necessaries, for the pastor, Rev. G. W. Wilcox, and his family.

As they were entertaining some young adies, their friends marched in; one of whom was in the lead trundling a wheel barrow, filled with the heavier articles. Mr. Jas. E. Thomas, our worthy Sunday school Superintendent made a neat presentation speech assuring him of the readiness of his people to co-operate with him, and of their hope that much good may be accomplished this year on this circuit. Rev. Bro. Wilcox responded feelingly, saying he had

already found he was among kind friends, and commending them to the favor of Him who is the giver of every good and perfect gift.

The evening passed delightfully in social converse, interspersed with vocal and instrumental music.

ONE WHO WAS THERE. April 23rd, 1888.

A St. Louis conference layman offers to give \$1,350 next year toward Conference Claimants' fund provided pastors will rais⁴ as much more. The roll of the Auxiliaries, in the two Districts named, was called; and nearly all reported, giving an epitome of their history together with their present condition; the majority reporting a very gratifying increase of interest in the work of the Society.

The Presiding Elder of the Wilmington District, Rev. W. L. S. Murray being present, in compliance with the request of Mrs. E. B. Stevens made a brief speech, in which he complimented the Society on the work done, and bade them God-speed, and expressed the hope that an Auxiliary may be organized in every appointment of his District. Mrs. N. M. Browne secretary of the Easton District, occupied the chair, in the afternoon, and Mrs. W. E. Tompkinson conducted the devotional exercises.

officers of the society.

"We appeal to you not only to become a member of the society, but to contribute to its support according to your ability, and to the importance of the objects to be gained.

"The annual fee of membership is \$1. Any subscription beyond this will be thankfully received by the treasurer, and, appropriated to the legitimate objects of the society."

Marriages.

MAGEE-GARVIN.-At the residence o the bride, Sharou Hill, Pa., April, the 18th 1888, by Rev. W. T. Magee, assisted by Rev Thos. K. Peterson, Rev. Le Roy Willis Magee, of the Philadelphia Conference, and Miss Mary E. Garvin.

FRESCOING CHURCHES.

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

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FOR RENT.

A new frame tenement on the Phil'n, Wil, and Balt Bailroad, five minutes walk from the North East Sta-tion, and about the same distance from the village. It has seven rooms, and cellar, with a pump in the kitcheo, and a gardet. Bent \$8 per meath. Apply on the premises, or to key. T. showled Thomas. March 28, 1885. Wimisgron, Del.

FOR RENT.

"This is so good a book that we wish we could give a copy to every young minis-ter."-C. H. Spurgeon. ter."—C. H. Spurgeon. "A very suggestive book."—Sunday School Times. THUS SAITH THE LORD, by Major D. W. Whittle. A handbook for Christian workers. 134 pages, flexible cloth, 50 'A manual of Scripture texts arranged WILMINGTON, DEL. "A manual of Scripture texts arranged to present the leading subjects met with in dealing with enquirers. SECRET POWER; or, the Secret of Success in Christian Life and Work, by D. L. Moody. 116 pages, 12mo, cloth, 60 cts., paper, 30 cts. "Every page is full of stimulating thought."—Christian Commonwealth. *#Sent by mail, postpaid, on receipt of price. FOR RENT.
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Our Distant Cousins,

J. MILLER THOMAS. 4th & Shipley Sts., Wilmington, Del.

Christian Endeavor Items. Rev. A. J. Gordon, D. D., pastor of the Clarendon St. church, of Boston. in a recent meeting of the Boston Union held in his church, said in his address. that he regarded the Society as a most valuable tool for the Church to use. As the telescope is but the lengthening of the human eye, and the telegraph but the stretching out of the human finger, so as to write a message a thousand miles away, and the bicycle but the lengthening of the human step, so as to pace ten feet instead of two or three, so the Society of Christian Eudeavor is but the lengthening of the arms of the Church, so that it can take all the young people within its loving grasp.

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An important conference of Christian Band Secretaries recently held in London, recommended "the summoning of a conference of ministers, to take into consideration the formation of Young People's Societies of Christian Eudeavor, in connection with their churches." The feature of the movement, which especially commends it to the English clergymen, is the close and vital relation of the Society to the church, in this respect differing from any other young people's organization established there.



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Potter's Land'g 26 28 Concord 7 F 9	ing of the nations."-R. v. xxii: 2.	PA-FALL TERM OTENS SEPTEM-		And that the stall to surger the
Denton, 25 28 D. 10 I hur. 3	Crupplain McCabe, D.D., says "A most	BER 15. Three Four-Year Courses: The	HADDV VEDCED	A Book of Incalculable Value as well as
Preaching before every Quarterly Confer-	excelent book; very helpful; very suggest	Classical, the Latin-Scientine a d the Mod-	HARRY YERGER,	
ence, when practicable. District Stewards meet at Chapel, in Dover.	iv; good to start the mind on gospel things."	ern Language. Facilities in all respects	419 Shipley St., Wil, Del.,	Interest to all who have passed
11 A. M., Tuesday, April 17. A full attend-	John A B. Wilson, D. D. : "I hope you	improved New buildings, enlarged faculty, increased resources, well equipped Gymna-	Is the Best and C eapest place in the State	the Meridian of Life.
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ance desired. JOHN A. B. WILSON, P. E.	For T F Martind, le . "I commend it to the people	sium_Tuition, by scholarship, 86-25 a year; to sons of ministers, free. Cost of living ex-		Compiled by Rev. S. G. Lathrop.
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Bishopville, 28 3 29 10	book, that one in the interims of study and business	destred information andress	REAM BAIM	
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