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

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FOR CHRIST AND HIS CHURCH.

ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

WILMINGTON, DELAWARE, SATURDAY, MAY 7, 1887.

THE CHURCH FAIR.

BY L. EISENBEIS.

I.

There! I knowed it would be so, spite of all my word and prayer, They've resolved to jine together, for to hold

When I told them my objections, though my

words were few an' mild, They just turned to one another, and they

- looked so queer an' smiled. II.
- Now, I've mingled with them sisters for a score of years or more, And there's none that has worked harder,
- but I wept my eyelids sore,

When I saw them smile and giggle, in the solemn place of prayer, Just because I spoke an' voted 'gin the hold-

ing of a fair. III.

But they 'pinted their committees, and arranged the plaguey thing, Just to suit their crazy notions, for the mon-

y it would bring; As they said, "They needed carpet, and new cushions in the pews,

For the church was out of fashion; nothing in it fit to use."

IV.

"And the choir wants an organ, and the church a chandelier, And the pulpit must be altered, for it looked

so odd an' queer, They had tried to raise the money, by col-

lections in the pew, But they conldn't git no dollars, and of pen-nies but a few."

v.

"Sermons didn't seem to reach 'em, but they loved to drink and eat, So, to save the dyin' people, they must give

them fleshly meat If their souls were worth the savin,' they

Gospel meat was too insipid, for to keep the meetin's up.

VI.

- There was sisters Jane and Sary, and a score of others, too,
- Met together every evenin', for to put the matter through

They would move and reconsider, then resolve and move again.

Till it seemed as if the business never would be voted in.

VII.

Some thought the waiting maidens should be of the "upper ten." 'Cause they said their charms would dazzle,

an' draw in the younger men. ' They must have a poud for fishin', with

some tender little baits, Where the boys could ketch a trille, and the girls could fish for mates.

VIII.

They must have a postal office, and a guessin stand they sayed, And Rebecca at the well, a dispensin' lem-

onade; They must vote a handsome dolly to the

prettiest miss in town, And the spryest lookin' bachelor gits the gaudy dressin' gown. IX.

The sweetest maiden gets the ring, lodged within the massive cake, And for very little money you can learn your

future fate. ed like fairies, must go dens. dre

worth a grain of dust, Stacks and stacks of empty bubbles, which they said would never bust. XIV. Then they had a lively raffie, for a lot of

showy stuff, Which they said was for the winner, if he got but votes enough.

eningula

All they had to do to git it, was to pay a little fec. As it went to help the meetin', there was

not a better plea. XV.

So the thing was kept a movin', crowds we at pourin' in and out, Till the meetin' folks and others, said 'twas

grand without a doubt. They had bought their pockets empty, and had filled their stomicks full,

Till the sisters fairly shouted, they had made so good a pull.

XVL "Now," they said, we've got the money, not

in vain our toil an' search, We'll put in the latest fashions, we will have

a stylish church. will show these fossil fogies, churches We can't be run on air.

Churches fatten more on dollars, than they do on faith and prayer."

XVII. I have been a faithful sister ever since my

youthful days; I have loved the courts of Zion; I have

prized her simple ways; have read my Bible over; I have read it through in prayer; But I've never seen a passage, that enjined a

fancy fair.

-Village Record, West Chester, Pa.

A Conception of the Atonement.

REV. A. J. MERCHANT, D. D.

Numerous and vital errors have obtained, on the one hand, by wholly

To the average reader what is the significance of the following and similar passages: "He was bruised for our iniquities;" "that he should taste death for every man;" "the blood of Jesus Christ his son cleanseth us from all sin?" The idea, the conception, of many, probably, is somewhat vague as respects the terms, "bruised," "taste death" and "blood cleanseth." What is the thought, if any, which is entertained by a promiscuous congregation singing the refrain, "I've been redeemed, I've been redcemed, I've been redcemed by the blood of the Lamb?" Save a few, must answered by some approved leaders of Christian thought, "The atonement is a profound mystery; just what its significance is, just what its essence is, none can understand. We accept the mystery, and look only to Christ as our Atoner." An important question which an indoes one behold in an atonement, or in anything else which is a "profound mystery?" If it be a "profound" mystery, he sees nothing. In imagery he may look upon the literal Gethsemane as pictured for him by modern art. He may have a fanciful mental picture of the tragic scenes of Calvary. He looks to Christ, but what does he see? Through an educated imagination, and perhaps a falsely educated one, he simply beholds

"holy, harmless and undefiled." He ance a spiritual work, faith the free act may think he sees Christ suffering the penalty of violated law; but He never did suffer that, since the penalty is eternal banishment from the presence of God.

The literal garden, the literal cross, and even the literal Christ smitten with physical sufferings, occupy too prominent a place in the perspective of multitudes the church to-day. Gross, carnal conceptions of the atonement and of the Atoner do not stand connected with a fruitage of spiritual gifts and graces in the lives of professed disciples of our Lord. It is scarcely necessary to illustrate this fact by reference to church history. Was the atonement made by anything literal, carnal or material? Did the real blood, the lacerated flesh, the quivering nerves, the bodily death on the cross, one or all of these, make atonement? These questions merit no reply. At most these visible, tangible things were incidental to the great work. They were the indices of the invisible, the actual atonement. In what, then, did this marvelous work consist? What shall be our conception of it as we draw nigh to God in the name of Christ? Are we surrounded with a mystery so profound that the words we utter are understood only by Him to whom we come, while to us they signify nothing clear, nothing definite, nothing comprehensible?

Let us approach the question. God spiritualizing the Scriptures, and on the is a spirit. Here, truly, we are well nigh other, by giving them an entirely literal lost. What spirit is, we have not any interpretation. Undoubtedly portions definite conception. At best we have of the sacred record must be literally only a negative idea-that it is not matconstrained, while certainly other porter, and positively, that it is a being tions can receive only a spiritual signipossessing attributes of intelligence, reafication. son and affection. The government of God over us is spiritual. This we partly comprehend, because we are self-conscious of an immediate relation to an unseen but ever present law engirding us at all times. As to our essential selves, we know that we are not material; we know that our fleshy hearts do not either love or hate; we know that thought and memory are not the product of the material brain; we know that no part of our material frames repents and prays, longs and aspires; we know that we are a somewhat superior to these, a something we call "spirit." Sin, for which atonement is made, is the free act of a it not be answered, nothing definite, spirit in violation of a spiritual law. nothing clear and satisfactory? We are Conviction is the work of the Spirit of God in or upon the spirit of man. Re- recently saved, who is well acquainted pentance is the unrestrained act of a sinner turning away from all sin and in contrition turning to God. Faith is the voluntary act of the soul, or spirit, resting in God through Christ. It is entirely a spiritual act, or process. Pardon of sin is the act of God in behalf quiring mind will profound is, what of a spirit related to a law which is spiritual. Regeneration is the quickening of the human spirit by the Spirit of God. Sanctification is the cleansing of the spirit of man by the Spirit of God. Adoption is the act of the Spirit. The knowledge of salvation is given by the witnessing Spirit. The life of faith here below is a spiritual life: "As many as are led by the Spirit of God, they are the sons of God ;" they are "born of the Spirit;" they "walk not after the flesh, what he has preconceived as the historic but after the Spirit." And, to crown Christ. He may think that he beholds all, the final, glorified state of the re-Christ taking the sinner's place. But deemed in heaven is a spiritual state. the atonement did not consist in that, Since God is a spirit, his government for the sinner is personally guilty, per- spiritual, man a spirit, sin the act of a sonally suffers remorse, while Christ was spirit, conviction by the Spirit, repent- Barrike, King Tie, to spend a week in I will go to his church."-Record.

of a spirit, pardon effected by the Spirit, regeneration wrought by the Spirit, sanctification the work of the Spirit, adoption by the Spirit, knowledge of spiritual, and the immortal life also spiritual, is it not highly suggestive, nay, is it not necessary, that the atonement, which is so completely correlated to the whole, should be entirely, in its essence, spiritual?

ethodist.

Letters from Bishop Taylor.

RICHARD GRANT AND COMMITTEE, -My beloved co-workers with God.-I write to say that I sailed from Liverpool Jan. 8th, and landed in Monrovia on the 26th of the same month. I commenced services at once among Mary Sharp's Kroo people, in Krootown, also preaching each night in our Monrovia Church. We had a number of the Kroo people converted to God, and on the Sabbath, the 30th, I baptized fourteen men and women of them, in the presence of a large congregation, in our church. Our Conference opened in Clay Ashland, Feb. 3rd. and closed the 8th,-good reports from most of the circuits of revivals, and many accessions. On the 9th, I got passage on the bark Cardenas, belonging to Messrs. Porterfield & Yates, of New York, and landed at Grand Bassa, Monday, the 11th. Preached that night in our little church, and Dr. Williams preached the next night very acceptably. On Thursday we went up St. John's River to Hartford, by boat, and thence two and onehalf miles by foot to Rev. Wm. Fair's Mission-Protestant Episcopal. We had was said to be forty miles by foot-path, Fair were so importunate in their entreaties to tarry with them for the night, that we were induced to honor their hospitality. They are a loving, humble, hard-working couple of the Lord's children. Their Mission is not large, but is almost self-supporting on principle No 1. They grow, abundantly, nearly everything needful for subsistence. My party consisted of Bright J. Turner, our young Missionary at Settra Kroo, and two Kroo men from Sister Mary Sharp's work in Monrovia. One is an old man, with the Kroo country and all the chiefs, and is going to help me open Missions among them. His Kroo name is Tom Taylor. I prefer his native name, and the native names of all heathen people when saved and baptized. The other is a boy of sixteen, from Mary Sharp's school, who goes as my interpreter of the noble lad. He was baptized as Chas. Foster. His native name is Saco. He is a fluent interpreter. One of the good results of Mary Sharp's noble work will be in preparing interpreters for Gospel work among the Kroo people. It will take us half-a-dozen years to produce as good interpreters as is Saco, in South Central Africa. CAPE PALMAS March 1, 1886. Dear Brothers,-Bro. Deputie, P. E., is here. We have just closed an inter-

teaching fonetics, preaching through interpreters, secure a Mission farm, and commence the clearing and planting.

Amanda Smith, one of the prophetesses spoken of by Joel, and a few others, will salvation through the Spirit, life here accompany me. On our return we propose (D. V.) to go three days up the Cavalla River on a similar Mission to Tabo-tatika, King Harry, and to Garribo, King Talaty. Afterward open fields on the Kroo coast north of this. This is a beautiful town not drug-store in it, nor a doctor of medicine. Over one hundred emigrants arrived here four months ago; one old man and one old woman and two little children of them have died. The Judgment will reveal a great lot of cowards in regard to Liberia work.

> Yours in haste, WM. TAYLOR. Christian Witness.

The Religious Movement In Chicago.

For many months Mr. Moody's heart has been in Chicago, and he has only waited until the time should appear opportune for him to come and inaugurate the work he has cherished for so many years. When he came, January 1st, there had been but little apparent preparation; in one sense there had been comparatively none; in another there had been great preparation. The initiatory steps for the Evangelization Society had been wisely and carefully made, and there was a readiness to co-operate in his evangelistic work everywhere as soon as it was known what he wanted to do. The progress has surpassed all that started to go to Kie Peter's town, which the evangelist had hoped for, and he said publicly, after two months' work, that and intended going on seven or eight the results, as far as seen, were much miles that afternoon, but Bro. and Sister more satisfactory than those of the great Tabernacle meetings in 1876. From the first, the present revival has kept closely to the churches, and has brought into the churches those who have been won from the non-church-goers. The meetings at the Columbia Rink, in the center of a foreign population, were a marked success, both in the heartiness with which all the Christian ministers entered into it, and the eagerness with which the crowds hung upon Mr. Moody's words and sought the Saviour whom he preached. The spiriturl power of the meetings increased with every day, and the interest awakened among the foreign nonchurch-going people was indeed remark-Nimbly,-he was baptized as Africanus able. The closing services witnessed more inquirers than had been at any other. A single incident from the inquiry-room may illustrate a little of the feeliug: A woman, a Swede, perhaps, whose two sons had been converted in Gospel to the Kroo people. He is a the Rink meetings, came on the last evening to seek Christ. She accepted his salvation, and went home rejoicing in Him. When asked what church she would connect herself with, she replied. "with this meeting." When told that this was the last of "this meeting," she asked "where it was to go." She was then told that it would go back into the churches, and was shown the different ministers who were at work in the inquiry room, as if all were one. She replied : "Is it possible? I never expected esting quarterly conference. I go to- to see such a sight as this. I see the day twelve miles inland by foot-path to minister of my father's church here, so

J. MILLER THOMAS, Associate Editor.

bobbin' here and there, Sellin' little buds and roses, for the girls and boys to wear. So they plan, invent and settle, for to help the thing along, Just as if the Lord had blundered, and had fixed the matter wrong; Just as if the souls of people could be fed on such a hash, And the church was bilt a purpose for to git the people's cash. X1. Then they read it in the meetin' when the thing was comin' off. And although it seemed irreverent, I jist gave a scornful cough; wanted them to know it, even though For I the thing might win, I was down upon sich nonsence, so they need'ut count me in. XII. So when everything was ready for the openin' of the show, With their trinketts and their gewgawsand I tell you 'twasn't slow They were vases, sewing-baskets, needle work and rubber toys, Fancy hoods and gingham aprons-velvet slippers for the boys. XIII. There were fancy smellin' bottles, collars, handkerchies and sich, Stacks and stacks of shinin' nothing', which they said was very rich. There were heaps of little trifles, hardly

Temperance.

2

Wine is a mocker: strong drink is raging and whoseever is deceived thereby is not wise. At the last it biteth like a serpent, and stingeth like an adder.-Scripture.

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

Temperance in Seaford.

Much has been done in Seaford to form a public sentiment against he evils that are inevitable from the traffic in intoxicating liquors. As a result there is a growing disposition to "push the battle to the gate." and plant this great reform more deeply in the public heart. But complete victory will require vigorous. presistent and persevering effort; and the friends of the good cause are determined to stand by it, until there shall be a triumphant issue. The past encourages the belief, that the disadvantages under which they operate, will vanish as the regenerating influences accumulate.

Among the agencies for the promotion of reform, besides the church, are the Y. W. C. T. U., the W. C. T. U., and the Band of Hope. The first ineludes most of the young ladies of the town, and is an enterprising organization. They have rented a hall, and furnished it with carpet, chairs, lamps, organ, &c. In appreciation of their work, they have recently received valuable presents of books and money from Geo. W. Childs, Esq., and others of Philadelphia. If any young men of suitable age and circumstances, desire to duplicate, they will find it to their advantage, to get acquainted with these Seaford ladies. None but industrious and temperance young men, however need apply. They must also be handsome and aniiable.

The W. C. T. U., like the former, holds stated monthly meetings, and is doing a good work. There is perfectly harmonious co-operation between the two societies.

The Band of Hope is perhaps the largest Band in the Conference, south of Wilmington; and is judiciously managed by Mrs. H. M. Rawlins and Miss May Prettyman. They seem to have unusual resources. To perpetuate the interest of the meetings, when they are held every Friday afternoon, requires no slight degree of tact. Last night and the night before, they gave graud entertainments to crowded audiences in Colbourn's Hall, the largest hall in town. They are pronounced by some of the citizens to be the best given in Seaford, within their recollection. All the parts were performed by members of the Band of Hope; except that Miss May Sharp, presided at the organ, and Prof. Thorp assisted in training the children. Mrs. Rawlins and Miss Prettyman returns Steps were taken and committees apthanks to the friends who aided them, pointed, looking to the building of a and in various ways, showed sympathy in their work of reform among the children of the town.

After several days trial, a jury at New Bedford, Muss., under the Civil Damage act, gave John O'Connell a verdict of \$7300, for the sale of liquor to his wife. O'Connell's son and daughter testified to the purchase of liquor for their mother, from May to November 1884. A physician testified that during that time, Mrs. O'Council was at the point of death with delirium tremens. Mrs. O'Connell testified that every day she drank from a pint to a quart of whisky, even during her serious illness. The law permits the recovery of \$100 for every

The whisky men are making a great deal of capital out of the announcement, that "five hundred jugs of whisky were taken to Atlanta the day before Christmas." Men will soon get tired of such as that, and only odd soaks will indulge in jugs. Men of families will not care to take jugs of whisky home to their wives and children. The jug busiuess is a bluff game that won't win, where there is a reasonable amount of intelligence.

sale.

The superintendent of the Reading Railroad, has issued an order announcing that "Drinking of all kinds of intoxicating liquors or beer while on duty, or during office hours, by any of the employes of this company, is strictly prohibited. Heads of the departments will look to the enforcement of the order."

Prohibition Anniversary.

The first anniversary of the adoption of prohibition on Chincoteague Island, commenced Friday night the 23d, and closed Sunday night, April 25. A nusical and literary entertainment was given in Temperance Hall, Friday night, to a good house. The entire days and nights of Saturday and Sunday were put in with lectures, sermons and music by Rev. A. D. Davis, S. V. Grimsley,

R. I. Watkins, of Accomac, and Wm. Warner, Jacob Snyder, wife and child of Camden, N. J. Immeuse audiences greeted the speakers; temperance stock ran high, and the enthusiasm of the people was evinced by their storms of applause. Our people are thoroughly alive on this great moral issue, and with this question in the hands of our voters, where it of right belongs, the doom of the legalized liquor traffic on Chincotengue is forever sealed.

Financially the celebration was a success. No collection taken, and yet more cash raised than was needed to defray expenses.

The general of our Virginia forces, Rev. A. D. Davis, held his first quarterly conference for Chincoteague, Monday morning, the 25th inst. The rank and file took advanced ground financially. new church. With the shackles of the rum power broken, Christianity moves forward. JONADAE. Chincoteague, Va.

Bouth's Department.

Hester's Easter Offering. BY KATE S. GATES.

"Just see, mamma, how nicely all my plants are doing! There are one, two, three, four buds on my rose, and as many as half a dozen pinks will be out by Sunday. I'm sure of two lillies, and I wouldn't wonder a bit if I had three. With my geraniums, I'll have a lovely

houquet, the prettiest in the class, I think. I don't care about the others, but I would like to have a nicer one than Agnes Carter. She felt so grand over hers last Easter, that we all said we would try to take her down a little this year."

"Your flowers will be very beautiful, I think, Hattie," said her mother gravely, "but if you carry them to church for the purpose of humiliating a friend, do you think Jesus will be pleased with your offering? Remember, dear, He sees your heart, and knows your most secret motives. The simplest gift, if given with a loving desire to please Him, is far more acceptable than the choicest treasure in the world given, not for His dear sake, but for selfish motives."

"I wish," thought Hattie, as she bent over her flowers again," "that God couldn't see clear into our hearts. It makes me almost shiver when I think of it. I know ever so many times when folks have praised me for doing things, I've been glad that they didn't know all about it. I suppose it is wicked, but I can't help wishing that God didn't know either.'

"Hattie," said her mother a few days after, "I wish that you would do an errand for me on your way home from school. I do not believe that I can finish your dress alone before Sunday; it her if she can't come to morrow and sew?'

It was a beautiful day, and Hattie did not mind prolonging her walk in the least, certainly not for the purpose of completing her new dress to be worn on Easter Sunday. She was in a very complacent, self-satisfied frame of mind today. Her new dress promised to be very becoming, and was really nicer and handsomer than any of the girls. She was quite sure, also, that none in her class would have as pretty flowers as hers.

It was the custom in their Sundayschool for each scholar that could, to carry an offering of flowers on Easter Sunday, and after the services they were distributed among the sick.

"Nora Grant lives down this way somewhere," thought Hattie, as she of these, ye did it unto Me."" crossed a street. "She hasn't been to

you know. Won't you just look at her. She is so sweet. You never would think but she was just asleep. I wish I had some flowers to put in her hands, she loved them so. 'Pitty posics,' she used to call them. Mother thought we couldn't afford to buy any, and I don't suppose it makes any real difference, but I would like some so much!"

Hattie thought of her flowers instantly; why not tell Nora that she might have some of them? And then it seemed to Hattie that there were two spirits struggling within her.

"I don't see how you can give her any of your flowers," said the bad spirit. "To-morrow is Saturday, and Sunday is Easter. If you cut part of them for Nora, you will not have many left for yourself, and you have been thinking of your Easter flowers all the year. It won't make any real difference, as Nora says, and Agnes Carter will feel so stuck up if she has the prettiest flowers another time."

"Aren't you just ashamed of yourself, Hattie Willis?" said Hattie's better self earnestly. "If you are giving your flowers to Christ, why don't you give them the way that would please Him most? Just think how you will feel if you keep them to take to church just for the sake of having people say that you have the prettiest flowers in your class. They won't know how bad you are, but God will, and you will be ashamed."

All the way home the struggle went on; but when Hattie reached the house, she went directly to her own room, and knelt down by the bedside.

"Dear Jesus," she prayed, "I am just as bad and selfish as I can be. Please help me to overcome it, and to do what is pleasing in Thy sight now and always! Amen!"

Then she went downstairs, and putting on her hat went back to Nora's.

"I just came to tell you that I had takes longer than I thought; so won't some pretty white flowers that I would you go round by Mrs. Mason's, and ask bring you to morrow if you would like," she said. "I thought I would come and tell you to-night for fear you would worry and try to get them some other way."

"Oh, Hattie," sobbed Nora, "I can'i tell you how much I thank you, for I did want them so badly, and could not see any way to get them. I'll pray for you every day of my life that somebody will be as good to you if ever you are in trouble.'

"Where are all your flowers, Hattie?" asked brother Tom on Sunday morning. "I thought that you were going to have a wonderful bouquet this year.'

"I used part of them another way yesterday," answered Hattie quietly and you have no idea how thankful she was that she had done so, when mamma kissed her, and whispered softly: "'Inasmuch as ye did it unto one of the least

"Mamma," she said that night

the part of old contributors, and conse quently, a greater amount of intelligent and practical piety among all, respecting the importance of the causes they are asked to support. It means also a more rapid extension of all the lines of church work, a wider diffusion of gospel light, and the salvation of a larger number of souls, which is the true end of all our labors.

All who have aided in this advance movement, are deserving a grateful recognition. At the last session of our Conference, there was certainly no disposition to be sparing of such recognition, so far as the members of that body were concerned. When a District was called, from which flattering reports were anticipated, the applauders, especially of that District, seemed to get themselves in readiness, and every man, from the hero of the District to the hero of the Ruterdi circuit, received his meed of praise, as nearly as it could be determined by the length and loudness of the applause. These demonstrations were so general, that the session was almost one prolonged ovation. Perhaps it was all the more hearty, because strictly mutual, the members applauding each other in turn. But in the midst of these reciprocal honors, however worthy bestowed or meekly received, no honest recipient of them could resist the feeling, that a certain kind of injustice was being perpetrated on the thousands of humble and patient toilers, who had contributed nearly all these funds, and on whom rests the whole financial burden of all our church enterprises. Preachers are, doubtless, as large contributors in proportion to their means, as anybody else, and on this ground, deserve their share of credit; although it must be confessed that, under the prevailing rules, they have motives for liberality additional to those which prompt the gifts of the laity. And herein lies a fact, which in a measure mitigates the injustice referred to; for if the pastor is to suffer all the reproach, when there is failure, his only compensation is in assuming all the honor, when there is success. It is wrong to assume, that the results reached are always due to the special influence of the pastor; in many cases they are quite independent of it; but even if this be granted, the fact remains that the laity have had the liberality to respond to the pastor's appeals, and that too, without the hope of being individually recognized in the general success. In conversation with a few of our leading laymen, I discovered what is, no doubt, a prevailing feeling among them, namely, that the Conference, and official visitors, while honoring the collectors, have forgotten the contributors. There is some justice in this complaint. For notwithstanding the niggardliness



W. E. ENGLAND. Scaford, Del., April 13th, 1887.

A resident of Dauphin, a town about ten miles from Harrisburg, Pa., which was made a prohibition town by the Judge of the court refusing all applications for license, says that a great change has come over that borough. Instead of men lying around the town drunk, not one such can be seen. The men who used to be loafers and idlers around the taverns, most of the time more or his now furnous speech. Lincoln was less under the influence of liquor, are now daily at work; and their families which were to a great extent, dependent upon the community, are now supported and cared for by the husband and father. A new and better day has dawned for this istence. At Lincoln's death, Bryant place. While license did not control, wrote the noble threnody which is fa- calling 'Sisser.'" prohibition here does prohibit .- Confer- miliar to all readers of American peotry. ence Neurs.

If our annual liquor-bill could be credited to the education of the youth of our land, three million more students | that of any other of the distinguished would be added to our collegiate roll.

Lincoln and the Poets. During the war the relations of Bryant with Lincoln were, perhaps, more important than those of any other of our poets with the President. Bryant had met him first when Lincoln was a Capgirls to come and see me." tain in the Black Hawk war,-and had presided at the Cooper Union meeting | came to the door. where the Western statesman delivered Bryant's choice as a candidate as against | if you were sick." Seward, and in personal interview as well as by letter and editorial, he en-

coln administration throughout its ex-

literary record of Lowell in connection with Lincoln, is more remarkeable than

authors of America."-The Century.

if she is sick. I declare, I believe that is she standing in that window; but, dear me! how dreadfully white and sad she looks. I wonder what the matter is? Perhaps I ought to stop and see her. Maybe she is in trouble, and I could no happiness on earth like that we find help her in some way. I guess they are poor enough. I believe I will just stop, for I like Nora first rate. Besides, if I were sick or in trouble, I should like the

So Hattie stopped, and Nora herself

"I missed you from school," said Hattie, "and thought I would stop and see

"No," said Nora, her eyes filling with tears, "I haven't been sick, but-O Hatcouraged, advised, and criticised the Lin- tie, the baby died last night, and it is so lonesome without her! It just seems to me I must hear her trotting round and

"Poor, dear Nora," said Hattie, her But we think it will be found that the own eyes filling with sympathetic tears, "I am so sorry for you! I wish that I could help you."

"Thank you. It helps me to have you

school for two or three days. I wonder has been the happiest Easter I ever knew. It was not anything, of course, and yet, mamma, I did give my flowers to the baby for His sake, and somehow I've felt so happy ever since."

"It is always so, darling. There is in Christ's service. Won't you give Him yourself, Hattie? Think of His patient, suffering life and death for us, of all His loving kindness to you all your life, and can you help loving and longing to please Him? It is the gift He most denow, this Easter day, and ask Him to make you His child?"

"Yes, mamma," answered Hattie softly .--- Zion's Herald.

"Honor to Whom Honor." W. J. DUHADWAY.

The large and rapid increase in the benevolences, made in recent years in the church at large, and in the Wilmington Conference in particular, is a highly gratifying fact, to all who appreciate its significance. It means a larger number sorry; but no one can bring baby back, of contributors, a greater liberality on Journal and Messenger.

of too many people, the total sum contributed by the laity every year, is some thing to contemplate with gratitude and pleasure. It is their money, which builds our churches and parsonages and educational institutions; supports the ministers, and supplies those numerous streams of benevolence which, running out into so many directions, water the waste places of the earth. But this apparent slight is quite unintentional, and is due to no lack of appreciation by the pastors of the commendable liberality of the church, but to what must be regarded as an excessive appreciation, of the sires-your love. Won't you give it ability to collect money among the preachers themselves. Let the money be collected, if possible, but a little less noise is required both by good taste and good policy.

> It is found, by an examination of the Baptist Year book, that of the 134 ministers recorded as dying within the year, and whose ages are stated or can be ascertained, seventy one were upwards of seventy years of age, and sixty three were under seventy. Of the seventy one forty eight were between seventy and eighty; seventeen between eighty and ninety; five between ninety and one hundred, and one upward of one hundred .---

The Sunday School.

The Child Moses,

ERSSON FOR SUNDAY, MAY 8th, 1887. Exod. 2: 1-10.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.] GOLDEN TEXT :-- "The Lord is thy keep er" (Psalm 121: 5).

1. There went-not in the sense of literal going, but simply of beginning an action or enterprise; a frequent Hebrew idiom. A man. -His name was Amram. A daughter of Levi -Jochebed. It was a case of a nephew marrying an aunt, for which there was not then any law of prohibition. Both were descendants of Levi. Moses was thus "a Hebrew of the Hebrews." The parents appear to have been godly people.

2. Bare a son .- No mention is here made of the births of earlier children-that of Aaron three years, and that of Miriam fourteen years (probably) before. A goodly child -"beautiful before God," as Stephen expresses it (Acts 7: 20); "as if," says Murphy, "he had come directly from the hand of God, without contracting an outward stain from his parents." Hid him three months-concealed his birth from the knowledge of the Egyptians-an act of faith on her part (Heb. 11: 13).

3. An ark of bulrushes-a sort of basket, or boat. Thomson says, "a little coffin to deceive the watchful officers of government with the appearance of a funeral." The bulrush (Papryus Nilotica) was formerly abundant on the Nile, growing to the height of ten or tifteen feet, the root used for fuel, the stem for making boats. and the bark or rind for making sails, shoes, garments, and especially paper. The pith was also utilized for making paper. The paper made from it is that which was used in mummy cases. Daubed it with slime and with pitch .- The "slime" is supposed by some to be the Nile mud, by others bitumen. F. Johnson sup. poses that both the slime and the pitch were words for the same mineral pitch in different states (hard and liquid). The purpose was to make the "ark" water-tiget. Laid it in the flags-a species of papyrus (Alga Nilolica), tall, flowering rushes.

4. Ilis sister stood afar off-Miriam. Says Cumming: "Then the mother set Miriam, the sister of the babe, to watch, as an unwearied sentinel, while she-the motherwent a little distance and watched the sentinel sister, while the great God above stood sentinel over all three; so that not a hair of the head of any of them was injured, because they had faith and confidence in Him."

"She grew up to become a women of great force of character and exalted gifts of song She is called "the prophetess" in Exod. 15 20, and led the Hebrew women in a song of triumph at the Red Sea. Her gifts awakened in her an unholy ambition, which was rebuked by a temporary stroke of leprosy (Num. 12.) She died near the close of the wandering, and was buried in the wilderness (Num. 20: 1) (Vincent)."

5. Daughter of Pharaoh .- Her name was Thermuthis, according to Josephus. If the "Pharaoh" here mentioned was Rameses II, her name was Thouoris, whose name Osburn finds upon the monuments, and who, under her father, ruled over the Delta of the Nile; if, on the other hand, the "Pharaoh" was Amosis, she was the sister of Amenophis, a mild and able sovereign. The princesses of Egypt appear to have had a separate maintenance, and to have been allowed an inde-

made it, is the very impress of the truth itself. If there is a thing too strong for man's laws, it is woman's heart. Witness Autigone burying her brother." Todd suggests; "It we could put any confidence in the tradition that the princess was married, but childless, which, indeed, is not improbable, we might suppose that her religious worship on the bank of the Nile, the recognized source of fruitfulness, was the expression of her desire for offspring; and that, being in this frame of mind, she accepted the child which she had found, as the answer to her prayer."

"The voice of society said, It is but a Hebrew. The mightier voice of nature-no, of God-spake within her, and said, It is a haman being-bone of your bone, and sharing the same life. That moment the princess of Egypt escaped from the trammels of time distinctions and temporary narrowness, and stood upon the rock of the eternal. So long as the feeling lasted, she breathed the spirit of that kingdom in which there is "neither Jew nor Gentile, barbarian, Scythian, bond nor free." So long as the feeling lasted, she breathed the atmosphere of Him who came not to be ministered unto, but to minister (Robertson)."

7. His sister-Miriam. Shall I go?-Possibly she was moved by a divine impulse to make this suggestion; or, it may be, the fearing, but trusting, mother had directed her to do so. Says Murphy: "Whether prompted or no, she was equal to her task. She appeared at the proper time, and puts the fitting question.'

"The manner in which the great Ruler of the world accomplishes His secret purposes, without at all interfering with the free agency of His rational creatures, by imperceptibly leading them, in following their own inclinations and judgments, to such measures as coincide with His plans, is very observable in all these circumstances (Scott) '

8. Go.-The perplexity of the princess was at once relieved by the suggestion of Miriam. Of course a Hebrew foundling must have a Hebrew nurse. Maid-one who had arrived at a marriageable age-in that country reach ed at 12 or 13.

9. Take this child and nurse it for me .-Faith had its reward, even beyond what the mother had dared to hope. Not only was her child safe from this time, under royal protection, but 'the wages of a nurse wer added to the mother's joy, and prospective honors of the highest kind for her child.

It is almost violence, but I hope it is par donable violence, to imagine these words addressed by our Saviour to every Christian mother. That babe which He has given you is to be nursed, not for the world, its vanities, its ambition, its pride, its vain-glory, but take it and "nurse it for Me." Parents are, as they ever ought to be, the noblest sponsors for their babes. Do not despise a child; do not undervalue an infant; there is more in that babe than eternity itself will unfold (Cumming)."

10. Brought him unto Pharaok's daughter. The real mother probably did not retain the child longer than a few years at the most but she doubtless improved her opportunity ty teach him the principles of the Jewish faith and the covenant of Jehovah, and inspire him with a belief in his own coming mission. He became her son-a prince, therefore, and trained thenceforward "in all the wisdom of the Egyptians." Until the age of forty he resided at court, and tradition has been busy which exploits which the sacred annals leave unnoted. Thus, we are told that, as a warrior, he defeated the Ethiopians who made an incursion into Egypt, and menaced the throne of Pharaoh; as a scholar, he learned "arithmetic, geometry, astronomy, medicine and music;" he rid the country of serpents by letting loose baskets full of ibises among them, etc., etc. To these traditions Stephen seems to allude when he speaks of Moses (Acts 7) as "mighty in words and deeds." She called his name Moses .-The word means the same both in Hebrew and in Coptic-"drawn out," or "saved." from the water. "This is all that Moses tells us of his own youth. How easily could he have written lines which would have satisfied the curiosity of ages! but he hastens over years to touch the next link in the providential chain. The sacred writers ever show this bailling, un worldly reticence Thus the youth of Moses' great antiype, Jesus, is almost a blank in history (F. H. Newhall.")

Righteousness shines in our hearts, and is reflected from our faces, and acts all the same to His glory and honor.

There has been the usual amount of sea-sickness amongst the party-all having been more or less sick, except Bro. Laffin and myself. We are expecting to reach Liverpool, England, Sabbath 17th, where Bro. Critchlow and three missionaries are awaiting us, who went on to see the steamer for Bishop Taylor, up, taken down and packed, so as to be able to put her upon the Upper Congo. above the Rapids. Bro. Critchlow will accompany the party to Africa, to see the steamer afloat, and then return home. Praise the Lord for such noble saints as the Taylor Transit and Building Fund Committee, who give their time and means to send the glad tiding to those who sit in darkness; and we pray for the blessing of the Lord on those who assist, with their money and prayers, missionaries who go unto all nations.

Saturday, April 16, 1887.-We are now approaching Queenstown.

All are well, except Sister Waller, and she only ailing a little, which solid footing on land will soon settle. We rejoice in the Lord and give thanks for His providential leading and loving presence with us and the assurance that he will be with us to the end.

Truly, your Brother in Christ, fully saved, filled, and kept for Jesus' sake. ARCHER STEELE.

-Christian Standard.

Plain Diet, in Africa.

One of Bishop Taylor's missionaries thus writes:

"Fancy two bachelors alone in a house without a servant! The place, of course, is neither very clean nor tidy, and does not look much like home. I suppose the above remark will give you some idea of our daily life, as far as domestic economy is concerned. We are our own cooks, our own washer-women, etc. With regard to cooking, the number of dishes is neither large, or subject to much change. For breakfast we only cook tea. This and a loaf keep us alive till mid-day, when we have some rice (cooked in an old tin wash basin), and some compound of flour and water, similar to the paste used for fixing advertisements on walls. This is cooked in a basin similar to the other. We have three hens. Sometimes one of these birds lays an egg, which is used to improve the quality of the flour and water. We are not much troubled with dyspepsia, on the above diet. We often dine out in the evening, either at a house where we give private lessons, or with some of our friends, and this rather counteracts the monotony of our homely food."-Richmond Advocate.

Some Old Sunday Customs.

Dr. Eggleston contributes an illustrated paper on "Church and Meeting.

day house together: sometimes there were two rooms in a Sabbath-day house that the sexes might sit apart-for nothing so agreeable as social converse between boys and girls was permitted during the consecrated time. But some parishes in Massachusetts, and perhaps elsewhere, had a common "noon-house' for all comers to rest in. Fireside assemblages on Sunday, whether in the parsonage or the noon-house, were in danger of proving delightful to those who were prone to enjoy the society of other human beings, and hence the pastors "were put upon their best contrivances," to have most of the interval between the services filled up with the reading aloud of edifying books and other exercises calculated to keep the mind in a becomingly irksome frame."

MEETING.

"The breath of a diviner air Blows down the answer of a prayer. And all our sorrow, pain and doubt A great compassion clasps about, And law and goodness, love and force, Are wedded fast beyond divorce. Then duty leaves to love its task, The beggar Self forgets to ask ; With smile of trust and folded hands The passive soul in waiting stands To feel, as flowers, the sun and dew, The One true Life its own renew

"So, to the calmly gathered thought The innermost of truth is taught, The mystery dimly understood, That love of God is love of good. And, chiefly, its divinest trace In Him of Nazareth's holy face; That to be saved is only this, -Salvation from our selfishness, From more than elemental fire, The soul's unsanctified desire, From sin itself, and not the pain That warns us of its chafing chain : That worships's deeper meaning lies In mercy, and not sacrifice, Not proud humilities of sense But love's unforced obedience ; That Book and Church and Day are given For man, not God,-for earth, not heaven The blessed means to holiest ends, Not masters, but benignant friends ; That the dear Christ dwells not afar, The king of some remoter star, But flames o'er all the thronging host The baptism of the Holy Ghost Heart answers heart, in one desire The blending lines of prayer aspire When, in my name meet two or three,

Our Lord hath said, 'I there will be !' JOHN GREENLIEF WHITTIER.

Well Put.

The differences refer more to the accidents of sanctification than to the thing itself. Any one who will attentively read the Bible and the accepted standards of the Methodist Church on the subject, will find all the light he needs to lead him to its true conception. On the great essential point there can be no dispute. That it is the duty and privilege of believers to be sanctified, or holv, no one will deny. Christ prayed for His disciples, "Sanctify them through thy truth: thy word is thruth." Paul do. prayed for his Thessalonian brethren:

Washington's Mother.

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From his mother, who was a model country woman and housewife for that day-and for all days-Washington derived, doubtless in a large degree, his strong rural tastes, his system, his aptitude for order, and that inexorable method, which if he had been a lesser man, would have made a terrible martinet of him. The mother was full of it; and I cannot but think that Sharpless, in his charming picture (the only authentie painting we have of her), has refined away somewhat of her august severities and screnities of character. She was always queen there, in that Staffordshire home-with son, with bailiff, with dependents all. If things went wrong, she came to quick knowledge of the why. Throughout her long widowhood she clung to all the simplicities, severities, homeliness, and out-of-door avocations of country life as if they had been royal inheritances. And are they not? When, in her later days, Lafayette came to see her and pay obeisance to the mother of his great friend, he found her in sunbonnet working in her garden; and she was not caught at disadvantage by this chance, but wore, with an unshrinking and royal modesty, these tokens of her out-of-door reign.

When Washington, in a spirit of adventure, would have gone seafaring in the British navy-wiled thereto by the preferences of an elder half-brother-the mother put her quick yeto upon it ; but she never vetoed his huntings, his daredevil rides, his wrestlings, his fencings, his leaping bouts; so he grew up, sinewy, firm and daring, and with elements of manly leadership marked all over him. -DONALD G. MITCHELL in American Agriculturist for Dec.

Your Own Individual Work.

"What can we do?" is a question often asked and not always answered. "What can I do?" is a question far more important. The inquiry of the prostrate Saul of Tarsus was not "What shall we do?" but "Lord, what wilt Thou have me to do?" And this is the question which each of us should ask. Not "What shall this man do?" or "What shall that man do?" but "What shall I do?" What will God have me to do to bless mankind, and serve my generation by His will? This is my great concern in this world. If I do what God would have me to do, it will be well. If I spend my time in finding out the duty of other people, I may never learn or accomplish what God would have me

One man wholly devoted to God's "And the very God of peace sanctify you service, can do great things for Him. wholly; and I pray God your whole A hundred men indifferent, and seeking spirit and soul and body be preserved to shirk duty, accomplish very little. blameless unto the coming of our Lord | One Moses with his rod, one Gideon Jesus Christ." Peter exhorts: "But as | with his lamp, one Shamgar with his ox he which hath called you is holy, so goad, one Samson with his jaw-bone, one be ye holy in all manner of conversa- David with his sling, one Luther with hundreds of dawdling, hesitating, shirking cowards, who have a name to live and are dead, and who will at last go with "the fearful and unbelieving," into stone.—Safeguard.

pendence of movement quite unknown among eastern women of later days. To wash hcrself (R. V., "to bathe")-either to bathe mercly, or to perform an act of religious purification, the Nile being held as a sacred stream., an emanation of Osiris.

"The facts recorded in these verses, according to M. Quatremere, suggest a satisfactory answer as to the residence of the daughter of Pharaob, and of the family of Moses. It must have been in the immediate neighborhood of the Nile, and therefore not at On or Heliopolis; it must have been near a branch of the Nile not infested by crocodiles, or the child would not have been exposed, nor would the princess have bathed there; therefore not near Memphis, These and other considerations, agreeing with the traditions recorded by Eutychius, point to Zoan-Tamis, now San, the ancient Avaris, on the Tamitic branch of the river, near the sea, where crocodiles are never found, which was probably the western boundary of the district occupied by the Israelites (Cook)." 6 The babe wopt .- The tears of the child, its beauty and helplessness appealed irresistibly to the woman's heart. At once, though she recognized the lineage of the babe and knew the royal edict, she determined to adopt him. Says Alford: "The fact of the princess disobeying her father's command, o far from being a difficulty, as some have

Outward Bound for Africa. Steamship Germania; Atlantic Ocean,] April 15, 1887.

This is a fine, first-class iron steamer of the White Star Line. We have made but a slow run on account of the head winds: sea has not been very rough, but weather very cloudy, with the exception of the first two and one other day, when

House before the Revolution," to the April CENTURY. From it we quote as as follows: "In Connecticut, perhaps more than anywhere else, Sunday was a sort of popular idol, nor did the rigor of its observance abate perceptibly until long after the revolution. This extreme scrupulosity about Sabbath-keeping was doubtless the moving cause of the building of the "Sabbath-day houses;" these were little shanties standing on the meeting-house green, each intended to accommodate a family during the interval between the two services. Some Sabbath-day houses were built with a stall at one end to shelter the horse, while the family took refuge in the other, where there was a chimney and a meager furniture of rude seats and a table. Here on arrival before the first service, the owners lighted a fire, and deposited their luncheon, and to this camp-like place, they came back to eat their doughnuts, and thaw themselves out after their first long sitting in the arctic climate of the meeting-house. the sun was out bright. But the Sun of | Sometimes two families had a Sabbath- | Recorder.

tion; because it is written, Be ye holy: his Bible, will accomplish more than for I am holy." Paul exhorts: "Follow peace with all men, and holiness, without which no man shall see the Lord." But how is this state of sanctification or holiness to be obtained? Christ answers the lake that burneth with fire and brim this question: "Blessed are they that hunger and thirst after righteousness: for they shall be filled." The soul that shall obtain it. You might as well at-

earnestly desires and seeks after holiness a girl in the seminary at Yokohama. tempt to explain the spiritual process in the regeneration of the soul as the spiritual process in its sanctification. The soul is renewed by the Spirit, and sanctified by the Spirit, and in both there is a lesson which none but the Spirit of God can teach. These points are too plain to admit of controversy, and they are the only really essential points involved. Let us all honestly seek to attain to the fullness of the blessing of the gospel of Christ, and that divine Spirit There is no book like the Bible to make which Christ promised, to lead us into people benevolent and good." all truth, will be given to us to teach us the way of life and holiness.-Methodist

A Christian worker in Japan tells of whose home had been burned, and her father, because of his poverty, felt compelled to call her home from the school. But the other girls, having heard that she was to be taken away agreed among themselves to give part of their spending money for the girl's support, and she remained. This greatly surprised the people of that village; but a Bible having been taken there and read to them, they said, "We do not now wonder, at the kindness of the girls to one in trouble.

George I. Seney has presented the Metro-politan Museum of Art, New York, with twelve beautiful painting valued at \$40,000.



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The Michigan Christian Ad-vocate.

We are glad to welcome as one of our exchanges, this independent "local paper," published by the Methodists of Detroit, which has the distinction of being the only paper in that city, that bore aloft the Prohibition Banner, in the recent desperate battle for Constitutional Amendment, as maintained by the temperance people of Michigan against the saloonists and their allies, while the other papers trailed it in the 22.31. Prof. Sweeney, Chester, Pa., dust, or ran up the pirate flag.

"Faithful found-Among the faithless, faithful only he."

We shall do our readers a favor in tain sound on the great and pressing questions of practical Christianity.

Michigan, have no cause for discourage- noon, by neighboring pastors assisted by and in all fairness earned the guerdon of | inaugurated this movement, by preachvictory. Its award is only delayed, and ing in a hall there Sunday afternoon a the shameless iniquities perpetrated upon week ago. Our Methodist Protestant the sacred rights of American voters by brethren, we understand, have had a the minions of the rum traffic, will inev- church in the place for some twenty itably recoil upon those who are respon- years, and during last year, Rev. W. B. sible for these wrongs. As the diaboli- Gordon of the Protestant Episcopal cal murder of the martyr Haddock in Church held Sunday afternoon services Sioux City, at the hands of hired assassins, because of his manly and faithful efforts to rescue that city from the bondage of the law-defying saloonists, has so roused the public conscience that already nearly every saloon in that place has been closed, so in Michigan, the very means used to defeat the will of the people, will make these outraged voters more resolute than ever, to assert their rights, by "pulverizing the rum traffic." "Truth crushed to earth will rise again; The immortal years of God are bers; While error wounded writhers in pain, And dies amid her worshippers."

of the town for his taking charg heer to the excellent brethren, whose zeal for preach the gospell, and in order of settlinge the Plac in gospell order; which after some short spac came with his wife and family to settel heer."

"The 10th of April he begins with us, n order thereunto 87."

"May the third was the church gathered by the mutual consent and agreement of thos persons mentioned, Major John Walley, Capt. Nath'l Byfield, Capt. Benjamin Church, Nathaniel Reynolds, John Carey, Hugh Woodbury, Goodman Throop, Nath'l Bosworth, whome they elected Deacon."

Appropriate commemorative services were held this week, including an historical discourse, Sunday evening, by the pastor, and interesting anniversary exercises on Tuesday.

The Ocean Grove Programme for the ason of 1887, appears in the Record. Opening services in Auditorium, Sab-

bath July 3; 111th Anniversary of American Independence, Monday, July 4, oration by Rev. Dr. G. W. Miller, formerly of Grace Memorial, Wilming-7-8; Sabbath School Assembly. July 9-19; C. L. S. C. Commencement July 20; African M. E. Church Jubilee, July 21; W. H. M. S., July 22; N. J. Sabbath Union, July 26; Ocean Grove Memorial Day, July 27; National Temperance Society, July 28-31; 18th Anniversary of Ocean Grove, Aug. 1, 8th Annual Re-union of U. S. Sanitary, and Christian Commissions, Army and Navy Chaplains, Good Samaritans of the late war, and Red Cross, White Cross, Franklin and other Christian and Benevolent Societies, Aug. 4-7; Woman's Encouragement Meeting, Aug. 9-12; Bible Readings, Aug. 17-19; W.F. M.S. Anniversary, Aug 20-22; Twilight Meetings, Aug. 21-30, Rev. C. H. Yatman, leader; Annual Camp Meeting, Aug.

musical director. M. E. Church in Clayton, Del.

We learn from the Smyrna Times, making extracts from its ably edited that arrangements have been made by columns, from which proceed no uncer- Presiding Elder France, in consultation with Revs. W. S. Robinson and E. E. White, to have regular preaching in The true friends of temperance in this growing town every Sabbath afterment; they made a magnificent fight; local preachers. Rev. W. S. Robinson there, but has since relinquished them.

> What Becomes of the Probationers? This question is sometimes interjected, as if the results of Methodist revivals were largely superficial. We have no fear of any fair comparison in this matter, with our sister churches. In the Watchman of the 21st ult., we have the following very suggestive statement, in reference to one of the Baptist churches have to do.

converts is so well known, to adopt the plan of their Methodist brethren, and give their raw recruits at least six month's probation, in which to show the fruits of a genuine work of grace, and to satisfy church membership. After all due caution and deliberation, however, in the admission of members, the neglect of proper training will prove fatal, or at least sadly damaging in most cases. The risen Master's thrice repeated commission to Peter, "Feed my sheep," is no less imperative to his ministers to-day, than, it was to the apostle, when it first fell from the lips of his adorable Lord. It is grand indeed, to gather into the visible fold, those who have heard the Shepherd's voice, but grander still, so to "tend" these sheep, that they may be presented to him, a glorious body, "not having spot or wrinkle, or any such thing;" or as St. Paul says, "admonishing every man and teaching every man in all wisdom, that we may present every

man perfect in Christ Jesus."

Our esteemed contributor, Rev. T. M. Griffith, now in charge of our church in Conshohocken. Phila., in last week's Philadelphia Methodist calls attention to the fact that the city of Brotherly Love contains more Methodists, than any city in America, if not more than any city in world. Upon this fact he bases a strong plea that that local Conference organ should have more money and more subscribers, and be made to rival the New York Advocate. He says

"Other papers are planted in our principal cities. Zion's Herald holds a royal sceptre. The Northern in little Syracuse, N. Y., has a more able corps of contributors than the great official sheet, with all its money can command. The Peninsula Methodist is remarkably sprightly and interesting."

Of course we make our best bow for the brother's discriminating compliment; but what will Dr. Buckley have to say, as to the audacious temerity of such utterances in a "local paper?" If the storm raised by that "influential minister of large experience" increases at this rate, it wont be long before the editor of the great official finds himself in the midst of a cyclone. It is to be hoped, the health of the assistant editor will not fail again, during his chief's incumbency.

Maryland State Temperance Alliance.

This most efficient organization for the work of Temperance Reform, met in its 14th annual session in Baltimore, ties and city, besides a number of visit- in perfect health, when the summ the letter following with an impressive address upon the divine power promised to believers, for the great work they in Baltimore: "The Lee Street Church, Rev. Dr. Grammer of the Protestant after being pastorless for nearly two Episcopal Church, made an admirable years, has invited Rev. E. M. Poteat. address of welcome, urging the necessity and advantages of entire prohibition. pastor. This church has been revising Hon. Mr. Devries of Howard county, one of the Vice Presidents, delivered a only 230, so far have been discovered. forcible speech in response, on the same It is feared, that not more than 350 of line. Among the ministers present from the whole number will be found worthy the Peninsula, we noticed Revs. R. W. Todd of Snow Hill, A. Smith of Cambridge, I. Jewell of Rising Sun, J. B. Quigg of North East, J. T. VanBurkalow, of Zion, J. D. Rigg of Sudlersville, E. C. Atkins, of Cecilton, and N. Mc-Quay of Rock Hall. The reports from the counties were encouraging. Cecil's majority last fall of 208 for a more stringand on visit to se the plac, and preach find, by equally careful revision of their one, when the temperance men them- He was the youngest of three sons of corder.

to the peopell. There was a joynt vost other lists. It would be far better for selves were divided, by the alternative hailed as even a greater victory for Prohibition than the large vote for local option as against the old license system, which was equivolent to free rum. Then the temperance forces presented a united front, in the last election, not a few good suming the duties and responsibilities of and true temperance men were induced to vote for the High License law, as a more effective temperance measure than prohibition. And yet despite this division of her temperance forces, Cecil carried the new law a majority of 208.

Large and enthusiastic mass meetings were held Tuesday and Wednesday evenings; the latter evening Col. Bain of Kentucky, delivered one of the finest orations ever made on Temperance. Constitutional amendment was adopted as the live of work for the Alliance henceforward.

Delaware Annual Conference of the M. E. Church, began its 24th session in Chestertown, Md., Thursday April 28th, Bishop John F. Hurst presiding. The Conference embraces all the churches of our colored brethren in Penusylvania east of the Susquehanna river, and in New Jersey, Delaware, and on the Eastern shores of Maryland and Virginia. There are about 200 ministers, with a membership of 18,000. The Chestertown Transcript thus refers to the improvement, made in the church edifice in which the Conference meets:

"During the past year, under the management of the Rev. A. R. Shockley, the Janes M. E. Church has been entirely remodeled. At each corner front a tower has been erected, and a recess has been built back of the pulpit. All the windows are of stained glass in pronounced colors, which shed a light of varied shades upon the interior. The inside of the church has been thoroughly remodeled. The pews are finished in imitation of oak. A handsome polished walnut pulpit stands inside the chancelrail. Back of the pulpit there is a recess which is occupied by the choir. A gallery extends around three sides. The aisles below and all the space within the chancel are handsomely carpeted with brown and red ingrain carpet. The walls and ceiling are highly decorated. The yard surrounding the church has been enclosed by a new picket fence. The colored people in and around Chestertown have been making great preparations looking to the entertaining of conference visitors.'

Two Eminent Ministers Pass on Into the Master's Presence.

Rev. Joseph B. Dobbins, D. D., of the Philadelphia Conference, died sud-Md., Thursday morning, the 26th ult., denly, Friday, the 22nd ult., while wait-Edward Higgins, Esq., presiding. 664 ing for a train at the railroad station, Asdelegates were reported from the coun- bury Park, N. J. Apparently he was ing ministers. Mrs. Baldwin and Mrs. came. He had just passed his 69th James Carey Thomas of the W. C. T. birthday, but seemed as fresh and vigor-Union, conducted the opening devotional ous, as though he were a decade and a exercises; the former reading a selection half younger. He was born in Philafrom Paul's letter to the Ephesians, and delphia, converted at eighteen, and soon after began his life work of calling sinners to repentance. Joining the New Jersey Conference in 1842, he filled important stations within its bounds for thirty two years, being Presiding Elder four years, and a General Conference delegate in 1868 and 1872. In 1874 he was transferred to the Philadelphia Conference, in which he spent the remaining thirteen years of his life, serving prominent churches in Lancaster, Reading. and Philadelphia- To his last charge, 20th St. M. E. Church, Phila., he had been recently reappointed for the third year. Of a devout and gentle spirit, he lovingly and trustfully "walked with God; he was not, for God took him." A widow and two daughters survive him. Monday, the 25th ult. Rev. Tillottson A. Morgan, "one of the widest known, best loved, and most successful ministers of the Baltimore Conference," exchanged

Rev. Gerard Morgan, a prominent member of the Conference many years ago, and was nearly 71 years of age. The three sons proved worthy representatives of their worthy sire, in a long and eminently successful ministry; one of them, Rev. Dr. Littleton F. Morgan. survives "in the maturity of a happy Christian life and ministry." Brother Cornelius from whom we quote, says of him in last week's Methodist, "we doubt if there is now living in the Baltimore Conference, a minister who has led so many souls to Christ as Tillottson A. Morgan didsouls who were saved truly, and remained saved." "He was a flame of light and fire, in every charge he served."

No Woman Need Apply.

In the annual convention of the Protestant Episcopal Church, in the Diocese of Pennsylvania, which convened in Philadelphia, Tuesday May 3, a Miss Addie C. Baker presented herself as a lay delegate from St. Luke's Church, Chadd's Ford. When the secretary called her name, her credentials were on motion referred to a committee, who reported in the afternoon, that to admit Miss Baker would be unconstitutional. This ungallant report was adopted by the committee. Our Methodist sisters in Nebraska had better take warning; as they may not find any more gallantry among their Methodist Episcopal fathers and brethren, than Miss Baker has among her Protestant Episcopal fathers and brethren.

North India.

The secretary of the North India conference, writes that the baptisms in their bounds for the year 1886, foot up 1,700. The whole church ought to sing hallelujah over this. It is far beyond any figure ever reached before-400 beyond the unprecedented total of last year. In 1876 the total number of baptisms was 375. They have been rising grandly through all the decade. The yearly average of baptisms for the first five years of the last ten was 560; for the second five years, 913; and it looks as though the average for the next five years would nearly double again. The rapidity of our advance is becoming startling. Some of the older missions beside us think they do wonders when they succeed in baptizing 100 in a course of a year. Another grand item is that a lakh of rupees (100,000) has been rasied in India for the Conference or mission work. This, at the low rate of 40 cents to a rupee, would amount to considerably more than half as much as was sent from this country. This is a large advance over any previous sum. Let all the churches that are taking their missionary collections see that they make as handsome an advance as will properly correspond with these inspiring



A lady contributor, in its issue of the 23ult., has this bit of sarcasm, in allu- from North Carolina, to become their sion to the recent contest, "even the leperous daily papers speak of intemperance its list; out of a nominal list of 800, as a vice, since the election."

An Interesting Anniversary.

Tuesday the 3rd inst., the First Conof retention. This is a sad proof of the gregational Church of Bristol, Rhodeevil of hasty professions, careless ad-Island, completed the second century of missions, and neglect of training." its history as an organization. From A shrinkage of almost 60 per cent.! the Phoenix of the 30th ult., we learn This is deplorable indeed; and shows that the following is a transcript, "verthat even the "liquid grave" does not inbatim et literatim," we may add et puncsure any very vital resurrection. We tuatim, from the church records: hope this case is very exceptional, and "In the year 1687, it pleased God to not to any large extent, a specimen of ent and effective Prohibitory Law after bringe that reverend Mr. Lee to Bristol, what our Immersionist friends would five years' trial of a confessedly defective igures.

The question was proposed to Dr. Lyman Beecher a short time before his death, "How can we best defend the church?" The question aroused his slumbering mind, and with the earnestness of his palmiest days, he exclaimed, "By saving souls." No more correct or weighty answer could be given. The conversion of a soul is as much an evidence of divine power as the restoration of sight to the blind, or speech to the dumb. Men may discredit our logic and reject our arguments, but when sinners are converted, their whole moral character changed, their lives reformed, and their energies directed into new channelt; when the liar is made truthful, the thief, honest, the profane, reverent, the cruel, tender and compassionate, the indolent, industrious, the debauchee, temperate and virtuous, there is an argument presented that no infidel can answer-no skeptic gainsay. If we wish to defeud the church against its enemics, the best way is to labor to make it the means of saving souls. A saved soul is an argument of greater power in the defense of the church than any other that can be offered. A church where souls are being saved occupies a position of high pre-eminence, and so long as it goes on saving souls, the gates of hell shall not prevail against it.-Methodist Re-

Conference Rews.

The M. E. church, Salisbury, Md., is to be built of Port Deposit stone, and finished in modern style with pipe organ. The Rev. T. E. Martindale, the new pastor, is winning friends at every service. The church is packed to overflowing at every service, and many go away unable to find standing room. The parsonage is to go up at once, and much of the lumber is on the ground. The building will be a modern one. The Rev. T. O. Ayres, P. E., of the District, has made his home in Salisbury, and W. H. Jackson is going to build for him a handsome residence, to be used as the Salisbury District parsonage of the Methodist Episcopal Church .--Morning News.

Rev. W. W. W. Wilson, of the Easton M. E. church, preached his first sermon in Easton, Md., Sunday, April 3d. The effort wa a masterly one, and the entire congregation were highly pleased with their new minister. Persons desiring to hear a good sermon, should visit the M. E. church .- Easton Gazette. We were confident that he would fill the bill.-Crisfield Leader.

The corner-stone of the Free Methodist Church at Pleasant Hill, near New Leeds, was laid with appropriate ceremonies Friday afternoon, April 22d.-Cecil County News.

The Post Office address of Rev. Julius Dodd, will hereafter be at the Methodist Book Store, 4th & Shipley St., Wilmington, Del., instead of Bellevue, Del., as given in the Minutes.

The following officers were elected for the ensuing six months, by the Wilmington Preachers' Meeting: President, A. Stengle; vice-president, C. Hill; secretary and treasurer, J. Dodd; curators, J. E. Bryan, H. W. Ewing, C. A. Grice.

HACKETTSTOWN, N. J.-We are glad to learn that the Methodists in this town are about to build a new church edifice, at an outlay of some \$40,000. The old frame building, in which have been enjoyed so many seasons of refreshing from the presence of the Lord, has already been taken down, and the new cuterprise will be pushed forward toward an early completion.

The people of Trappe are looking forward with a great deal of pleasure to the Preachers' Association to meet here the 17th and 18th. We hope the brethren of the District will attend, to the very last man. If there is not a full attendance some one of the many who have asked to entertain a preacher will have to go unsupplied and will be disappointed.

It will be well for the brethren to come to Trappe station on the noon train, Monday 16th, as carriages ample to convey all to Trappe, will meet that train. No carriages will meet the train, unless specially requested. I will be glad if brethren will let me know whether or not they will attend. A. P. PRETTYMAN.

The Easton District Preachers' Association will meet in Trappe, May 17th and 18th.

Rev. F. J. Corkran writes from Farmington, Del. : While others are correcting the Conference Minutes, I wish to say that Farmington circuit paid to the Presiding Elder last year, \$34 instead of \$24, as the Minutes has it. We propose to hold a 4th of July celebration here, and have, already, our committees appointed and at work. The whole circuit and neighborhood will take part in it. Speak ing and music, and varied exercises will be held both afternoon and night. Refreshments and supper will be available. The object is to raise funds toward paying for the parsonage bought last year. Everybody seems to be taking hold of it with a will. The work is moving along pleasantly.

Rev. T. O. Ayres requests us to say, that Preston charge paid the Presiding Elder in full last year.

The local Church Extension Board will meet in this city next Tuesday, and the General Church Extension Board, in Philadelphia next Wednesday.

PERSONAL.

Mr. Moody has received a check for \$25,000 from an Englishman, with a letter urging him to go to India, and use the money to pay expenses. "He that doeth the will of the Lord shall not lack any good thing." Mr. Moody never seems to lack funds for any purpose.

Ex-governor Robert E. Pattison has been selected by President Cleveland as one of the Commissioners provided for by Congress, at its late session, to investigate the affairs of the subsidized Pacific railroads. This is a very responsible position, the duties of which, if well performed, will be anything but easy. The term of office will last to Dec. 1, 1888. and the compensation is \$750 per month.

From a letter from the Rev. J. M. Thoburn, Jr., we take the following: "Among the visitors to India this cold season, have been Dr. Abel Stevens and his wife. Dr. Stevens is a most welcome guest at any Methodist Conference, and the brethren of the South India Conference enjoyed his presence thoroughly. He is at present, on his way around the world. To see such a traveler. and listen to his pungent sermons and stirring addresses, one would scarcely think him to be seventy-three years old. Yet this is bis age. He is one of the humble great men of Methodism." Another interesting item is this: "The division of the Conference will end the long annual journeys of the preachers. The writer will have traveled 4,000 miles to Conference by the time he reaches Calcutta again."-Pittsburg Christian Advocate

The Methodist women of Lincoln, Neb., request that women be elected lay delegates to the Conference to be held in Lincoln next Fall, and also ask that a woman lay delegate be elected to the General Conference to be held in Brooklyn, in May 1888.

"The time is yours, but be very brief, brethren," said the pastor, after he had used up nearly half the prayer-meeting hour with opening prayer, Scripture reading and exhortation.

Rev. T. B. Neely, D. D., will prepare the article on "Parliamentary law," for the supplement of the Encyclopædia Britannica.

Mr. H. H. Hunnewell has presented Wellesley, a hall, a park of ten acres, and a public library of 6,000 volumes. The gift is estimated at \$250,000.

Mrs. Maggie Van Cott is laboring at Washngton avenue church, Milwaukee.

Rev, I. G. Ross, New England Conference, goes to South America to join the Taylor band.

Bishop Mallalieu express his opinion that there should be twenty bishops.

Mr. George W. Cable, the novelist, is attracting wide attention by his remarkable success as a Sunday-school teacher. Michigan Conference is becoming noted

for her many excellent local camp-meetings. In this regard her eastern neighbor is being left far in the rear.-Michigan Christian Advocate.

ITEMS.

A California woman, in trying to make a cradle for her baby, hit on an idea and invented an orange-box. She now owns and runs the factory which makes nine-tenths of the orange-boxes for the Pacific Coast.

At Wellesly College eighty young women have expressed a desire to work as foreign missionaries; at Oberlin, about one hundred have signified the same purpose, and, including these and other colleges, there are about four hundred young womon willing to work in the foreign field.

We are pleased to hear of the appointment of Mr. Oscar Straus as Minister to Turkey. Mr. Straus is a member of a large firm in this city, importers of glass and china ware, and is an author of repute. He is a Hebrew in race and religion, and liberal in his views. The leading American Missionary Societies engaged in propagating Christianity in the Turkish empire, had information of his prospective appointment, and expressed their satisfaction. He is likely to make a faithful and honorable successor at the post, worthily filled by such men as Maynard, Boker, Wal lace and Cox. -The Independent.

The Baltimore Conference has the honor of inaugurating a movement to bring up to a decent and living point the salaries of the preachers who work on the missions and outposts and hard places. Every Conference might help in this matter. Baltimore will raise a substantial fund, and try to pay every married man at least seven hundred dollars, and every single man four hundred dollars. Help of this kind would be a very great source of power. Let us try it .- California Christian Advocate.

Dr. John E. Edwards has some habits that are worthy of imitation by all younger preachers. He opens his Sunday-school with prayer every Sunday. He speaks to every child, and pays special attention to learning the given name of each one. No wonder he has retained freshness in the pulpit and pastorate for over fifty years! Such men never grow old in the hearts of the people.-Richmond Christian Advocate.

Rev. J. F. Clymer of Ithaca has been transferred to the New England Conference and appointed to Winthrop-St. church, Boston. His successor in Ithaca will be Rev. G. W. Chandler.

Miss E. A. Soriu, daughter of the late Matthew Sorin, D. D. is in San Francisco; having come on a visit from St. Louis, where she has for a long time been connected with the public schools. - California Christian Advocate.

Pope Leo XIII will not touch the \$3,500,-000 placed in a Rome bank to his credit by the Italian government, and about \$7,000,-000 has been forfeited because neither he nor Pope Pius IX would touch it.

George W. Childs, of Philadelphia, is a Bible Society in miniature. He has presented (so some one says who has kept an account) over two hundred handsome Bibles to churches and Sunday Schools.

Mrs. Rosenburg, of the Treasury Department, at Washington, is one of the best counterfeit detecters in the world. She gets \$1800 a year.

The lady graduates of colleges of the United States have an association for mutual benefit and the promotion of educational interests. This association has been holding an interesting session in Washington The president is Mrs, Helen Hiscock Backus, of Brooklyn, formerly of Syracuse.

Never in the history of our observation has there been such an extensive work of grace in the Churches as is now manifesting itself throughout the entire country. East and West, North and South-the glad news comes on every breeze, The Lord is doing a wonderful work in this region. Virginia is not left out in these "showers of blessings," but has been greatly blest in many sections, and the note of preparation is sounding along our lines in many of our pastoral charges. Let the entire Church prepare for the coming of a gracious season of grace to them and their section.-Richmond Christian Advocate.

Christian Influence.

Any one who carefully notes the comparative value of lives in a community, will soon learn that the element which counts for the most, is that subtle thing which we call personal influence. One may give much money to religious and charitable objects; another may be an eloquent talker, and his voice may often be heard at public meetings; another may be enterprising. foremost in all progressive movements; another may be scholarly, a wrifer, an author, an oracle on all questions of learning; another may represent the best things in art, in taste, in whatever is beautiful and refined yet not one of these may impress himself on the community as does some quiet man, without either wealth or eloquence, or public spirit or scholarship, but who possesses that mysterieus indescribable power-a beneficent personal influence.

There is something in him more subtle than money or speech, or activity or beauty-a spiritual force, which flows out from his life, and touches all other lives, and strangely affects them. It is to him what fragrance is to a flower, what light is to a lamp; it is part of himself, and yet it reaches outside and beyond himself. It is, so to speak, the projection of the man's own character, the flowing out of his own life into other lives; it is the energy of the man's spirit working, as it were, beyond his body, and working without hands.

In the good man it is goodness-goodness dwelling in his soul, and pouring out like light from the windows of a cottage on a dark night. In the Christian there is more than mere human goodness; God's Spirit dwells in him. Every true Christian is in a sense a new incarnation. Paul said: "Christ liveth in me;" and he prayed for others that they might "be filled with all the fulness of God." The lamp that burns in a Christian's heart is the flame of the divine Spirit, and the personal influence of a Christian becomes spiritual power.

Every good life is constantly scattering these unconscious, unpurposed influences. A mother works hard all day in her home, keeping her house in order, preparing comforts for her family, watching over her children. She can tell in the evening just how many garments she has mended, how many rooms she has swept, and the entire day's history; but all day long she was patient, gentle, kind. At every turn, she had a bright smile for her children; she had cheering words and fond attentions for her husband; she had a pleasant welcome for the friends who call; in all these things she was unconsciously scattering seeds that will spring up in sweet flowers in other hearts and lives.

Who doubts which of these two ministries is in reality the richer and more effective? Yet the tired woman does not think of counting the wayside influences and services at all, in her retrospect of the day's work. If she could do it, it would greatly cheer her and strengthen her for a new day's life when it begins. We do not realize the importance of this unconscious part of our life ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches farther and leaves a deeper impression than the things themselves that we are doing at the time. After all, it is life itself, sanctified life, that is God's holiest and most effective ministry in this world-pure, sweet, patient, earnest, unselfish, loving life. It is not so much what we do in this world as what we are, that tells in spinitual re-

sults and impressions. A good life is

like a flower, which, though it neither

toil nor spin, yet ever pours out a rich

perfume, and thus performs a holy min-

istry .- Dr. J. R. Miller, in Silent Times.

John G. Saxe, until within comparatively few years, was one of the best known, and most active of our American poets; especially in the field of light and humorous verse. In his day he accupied a position among our poets honored, both in this country and in England to no small degree. His first poems appeared in 1841-1845. His London fame came to him in 1866, with the Britist reviews of a book of poems; and last collection went to press in 1870. He made an entire financial success of his work, and until the later years of his life, could enjoy the consciousness that his talent had made him distinguish put perich. He was also a man of extraordinarily handsome presence. But illhealth and severe domestic afflictions gradually made the poet a recluse; for a long time he has seldom seen or been seen by any of his former friends. Mr. Saxe was the wittiest poet we have yet produced. But he was an excellent rhymster and punster, and a good man- He was in his seventy-second year.-Independent.

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Instill Methodism.

The pastor of Walnut Hills, Cincinnati, Rev. John J. Reed, D. D., is having a series of "Short Talks to our Probationers" on six successive Wednesday evenings. The general topic is the Methodist Episcopal Church; the separate talks and talkers are as follows: Onr Name: Its Meaning, John J. Reed; Our Organization: Its Completeness, Dr. J. H. Bayliss; Our Great Benevolences, Mrs. B. R. Cowen; Our Articles of Faith, Dr. C. W. Ketcham; Our Literature, Mr. W. T. Perkins; Our Prosperity Phenomonal, John J. Reed. This is a new departure that we highly commend. We need to teach our young people more about the Church.

The Masonic Centennial.

The centennial celebration of the Masonic Grand Lodge of Maryland, to be held in Baltimore on May 11, 12 and 13, will be an imposing affair.

Members will be present from nearly all of the states, and from Canada, Mexico, Central America and some parts of Europe. A banquet will be tendered the visitors at the Academy of Music May 17. Bronze medals, bearing the inscription "First Meeting of the Grand Lodge of Maryland, April 17, 1787," are being struck to commemorate the event.

Excursion Rates to Baltimore.

The Masonic fraternity of the States of Pennsylvania, Delaware, Marland, Virginia and the District of Columbia, will celebrate at Baltimore, May 10th to 12th, the centennial anniversary of the organization of the Grand Lodge of Maryland. It is the purpose of the home lodges to make this a memorable event in the history of the craft, and an elaborate program, including parades, ban-quets and orations, has been arranged for entertainment of visitors. The street parade, which takes place on the morning the 12th will include thousands of the brethren of the mystic tie, in regulation regalia, and will be pageant worth traveling miles to see.

For this occasion the Baltimore and Ohio Railroad Company will sell cheap excursion tickets to Baltimore from all stations on its lines east of the Ohio River. Tickets will be sold May 9th, 10th. 11th and 12th, and will be available for return passage until May 13th inclusive.

Marriages.

SMITH-FOSTER.-At the parsonage in Chesapeake City, May 2, 1886, by Rev. E. H. Nelson, Earnest A. Smith and Drusilla Foster.

Rev. James A. Brindle, formerly pastor of the Greensborough M. E. Church now stationed at Annamessex, Somerset county, prefaced his notices last Sunday by saying: "Having an important engagement in a neighboring county which I am anxious to fulfil, I have arranged with Bro. ---- to fill this pulpit next Sunday." Whereupon the reverend gentleman hied him to Greensborough, and in the town of his many friends was quietly married Wednesday morning, 27th ult., at 7 o'clock, to Miss M. Ellen Bernard. Rev. W. H. Hutchin officiated, and the couple left on the 7.33 train for a trip to Philadelphia. The wedding was entirely private. Best wishes attend Bro. Brindle on this his matrimonial cruise .-Greensborough Free Press.

When a party saw Chaplain McCabe passing down the street in Scdalia, Mo., during the session of the Central Missouri Conference, he said, "There goes the Methodist missionary millionaire."

Hon. Isaac H. Maynard, the new Assisant Secretary of the Treasury, is a pronounced temperance man, and was defeated by the saloon vote a few years ago when Democratic candidate for Secretary of State of New York.

Mrs. J. Ellen Foster, of Iowa, is in failing health, the result of overwork. For years she has been one of the conspicuous and successful leaders in the temperance cause, and her voice has been heard, and her hand felt in almost every state and territory.

Bishop Wilson arrived in New York on the 21st ult., from his missionary tour to tory girls. She has been granted permission Japan, China and other lands. He is said to have greatly improved, and is now in good health.

Dr. Buckley, President of the Board of Managers of the Methodist Hospital, started by George I. Seney, has received through beds in this institution. The money comes from a person not a member of the Methodist Church.

Rev. Mark Guy Pease, author of "Daniel Quorum," and one of England's honored Wesleyan ministers, is about to visit this country in behalf of London Wesleyan Missions.

A charitable young lady of Philadelphia has arranged to hold a night school for facto use one of the public school buildings.

The Rev. John Kerr, D. D., of Ireland, is visiting this country in the interest of Clarke Memorial Church, now being built near the birth-place of Adam Clarke, the great commentator. He visited the late session of the Mr. Seney, a check for \$10,000 to endow two Philadelphia Conference, and made an address which was instructive and witty, and gave proof that he was a genuine Irish orator.

The Children of Zion.

A Service of Song for CHILDREN'S DAY. Arranged by Mrs. T C. Burroughs. Price 5c. each, \$4 per 100. Address all orders to

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

FRESCOING CHURCHES.

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

FOR RENT. Ocean Grove, N. J.

An eight rooms furnished Cottage, most eligibly located, near the foot of Wesley Lake, two squares from Ross' Dathing grounds, and convenient to Auditorium and Post Office. Having Winsor Park on the west, an open lot on the east and the Lake in front, its surroundings are far less re-stricted than the most cottages in the Grove, and is correspondingly desirable For terms apply to Rev. T. Snowden Thomas, North East, Md.

A Million for Missions

FOR 1887. BY COLLECTIONS ONLY.

6

AN UNEQUAL DIVISION .-- Many things will appear differently at the judgment from the impression they give to-day. Here is a case told by The Christian at Work: "A very wealthy family near New York decided to go to California. They had a favorite dog which must, of course, go along with them. On arriving at St. Louis they found that Rover would not be allowed in the Pullman parlor-car, but if he went must go in the common baggage-car. This would never do for such a delicatelyreared dog as Rover, so the whole family concluded to give up their trip to California. They spent a few days in St. Louis, paying a man \$10 a day to take care of the dog and insure his safety. The whole trip cost them several home they went to church on Sunday. The Lord's Supper was celebrated ; both heads of the family participated; then a Christ." Ten dollars a day for the dog, heathen !- Baptist Missionary.

LARGE FIELDS .- We may roughly estimate the souls that in Pagan, Moslem, Papal and nominally Christian lands Gospel at a thousand millions : and the tion independently, each worker would have to care for nearly thirty thousand twenty-five thousand of these laborers are unordained native assistants, fit only to aid trained workmen ; so that we have not more than ten thousand missionaries, native and foreign, competent to conduct this work. Each of these must, therefore, assume an average responsibility of a thousand souls. Meanwhile the total sum annually spent on Foreign Missions is about ten millions of dollars-an allowance of one cent a year for each soul of this thousand millions. Rev. A. T. Pierson, D. D.

Some Words About that Million. -"East Brady, Pa., April 11, 1887. Dear Chaplain : Yesterday was our Missionary day. We loaded our gun with the facts from Missionary column of The Christian Advocate and fired. As a result we went far beyond the Millionline. Evidently all our people need to respond to this call is to understand this work better." Signed by the pastor.

An Appreciative Word for our Missionary Bishop.

Bishop Taylor, it will gratity many to know, is making decided progress tosards his goal in the depths of Africa.

State, save that about lition years ago these people underwent a religious and social revolution. Fetichism entirely disappeared. Drunkenness and theft were made crimes punishable with death. All the palm trees in the country were cut down to prevent the making of palm wine. De Winton, who visited them, says they are a kind, gentle, and happy people, and they heartily welcome the white men who are settling among them. Such people as these are well worthy of the heroic efforts Bishop Taylor has been making to reach and benefit them -Christianat Work.

The Rich have the Gospel Preached Unto Them.

The New York correspondent of the Philadelphia Ledger, alluding to Lenton services in Old Trinity, says: It is estimated by observant people who are perhundred dollars. After their return sonally familiar with wealthy financiers down town, that at least \$50,000,000 was represented in the congregation of men that listened to the Episcopal missionary, sermon on Missions was preached, and a Mr. Oshorne, in the Trinity Church, at collection taken. The whole family gave half-hour Lenton service, the third of \$5 for the conversion of the world to the series, March 30th. His theme was Saint John. In contrast with Saint and \$5 a year for the salvation of the Peter and Pontius Pilate, who were both very strong and very weak men, the preacher observed that the beloved disciple, though usually looked upon as effeminate, was really the most manly and the most constant, though the least still need to be reached with a pure demonstrative, of the apostles. He did not desert his Master, as the others did, whole number of missionary laborers at in the hour of trial, but went and stood thirty-five thousand. Could each of by Him in the judgment hall, and at these carry on the work of evangeliza- the foot of the cross. He was the embodiment of love and sympathy, qualities which all men, but especially men souls. As a matter of fact more than of business, in their hot pursuit of worldly wealth, were too apt to underrate. Suffering humanity was never in greater need of those qualities than it is to-day, and he fervently appealed to his hearers to make a study of the apostle's character, and try and conform their lives to his.

Colonel N. G. Taylor, of Johnson city,

SCALDS

and

BURNS

Should have

Prompt and

candidates for governor of Tennessee,

Baltimore & Ohio Railroad. Administrator-General of the Congo SCHEDULE IN EFFECT APRIL 24th, 1887. Trains leave Delaware Avenue Bepot: EAST BOUND.

EAST BOUND. Philadelphia Accommodation, Philadelphia Accommodation, Philadelphia Accommodation, Philadelphia Accommodation. Philadelphia and Chester Express, Local fr ight with passenger e-daily, except Sundar, Philadelphia Accommodation, Philadelphis Accommodation, 6 15 a m. 7 00 a m. 7 55 a m 9 55 a m 11 43 a m attached, 1 57 p m: 3 15 p m 5 10 p m. 6 30 p m. 9 00 p m. 11 47 p m. WEST BOUND.

WEST BOUND. 745 a m, Arrivet Chicago 11 10 noxt morning, Thir irain does not take Baltimore passengers. Local freight with passenger conches attached leaves Delaware Avenue station, daily, except Sundwy, at 8 20 a m; arrives in Canton at 3 45 p m. Stops at all stations, Clacinnati Limited, 11 30 am, Araives Cincinnati 7 45 a m, St Louis 6 40 p m, next day, day, Chicago and St Louis Express - 540 pm, Singerly Accommodation, 810 For Landenberg, 9 00 a m and 8 00 p m, and 5 30, p m daily except Sunday,

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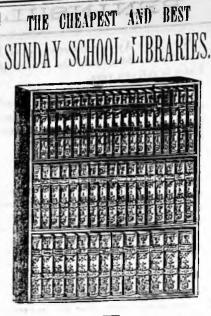
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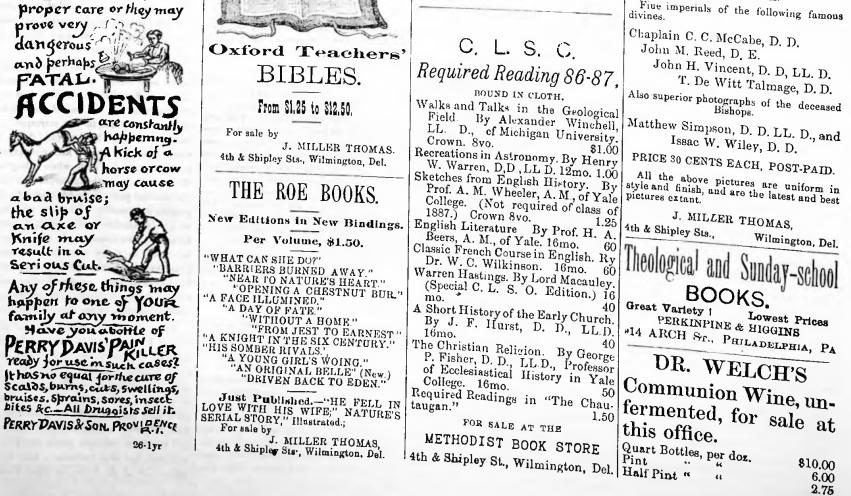
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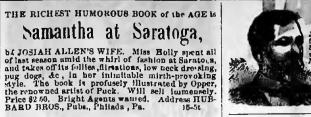
man race. Now, leaving aside our n Bible, the first part of which was like manner the ancient Sacred Book one division of mankind, the Hebrew, ere are many such scriptures in the orld. There is the Koran of the Arabs, which we know perfectly well the riod and author; the Avesta of the ersian 'fire-worshipers,' or followers of roaster; the records of ancient China, llected and arranged by Confucius; d others less conspicuous. All are of gh interest, important for the history their respective peoples, and for the neral history of religions; yet they ck that breadth and depth of conseence that belongs to the Hindu eda."

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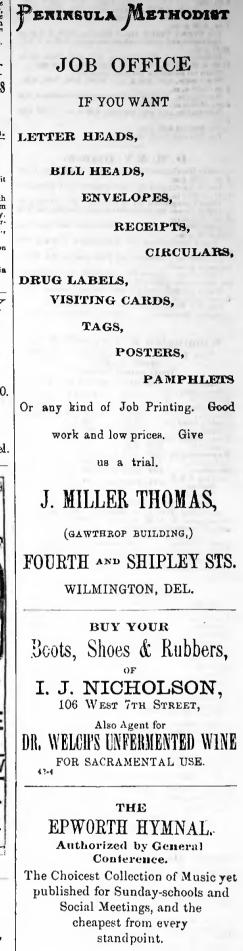


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