



Peninsula



Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR—
SINGLE NOS. 3 CENTS.

UNTO THE DESIRED HAVEN.

PSALM CVII.

What matter how the winds may blow,
Or blow they east, or blow they west;
What reck I how the tides may flow,
Since ebb or flow alike is best.
No summer calm, no winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail,
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The nights when fierce the billows rolled,
And changed my course I knew not why;
I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail,
To reach what seemed so far away.

I measure not the loss and fret,
Which through the years of doubt I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale,
What ships sunk in the summer day;
While I, with furling or spreading sail,
Stood for the haven far away.

What matter how the winds may blow,
Since fair or foul alike is best;
God holds them in his hand, I know,
And I may leave to him the rest,
Assured that neither calm nor gale,
Can bring me danger or delay,
As toward the haven still I sail,
That lies, I know, not far away.

—A. D. F. Randolph.

Within My Parish.

BISHOP WILLIAM TAYLOR.

As we glided down the stream a company of heathen women came rushing to the east bank, shouting to us to come ashore, having heard we were looking for a place for a mission; but as we passed on without stopping, they jumped straight up and down, violently beating their breasts, screaming and wailing most pitifully. When the sight of the poor creatures faded away in the distance, their cries still shot through our heads, and echoed in the empire of our hearts. Oh, my soul, what a pitiable sight! These people have been waiting through the centuries for the coming of most needed help, and to-day a ray of hope flitted across the disk of their dim vision, and suddenly went out and left them in the dark again.

We ought to plant at least one new mission in Africa for every passing week, say fifty stations per year. It can't be done easily; but it can be done, certainly, with an adequate supply of competent missionary workers, and the funds to establish the missions on a basis of permanent self-support. Fifty new stations per year, would be a thousand in twenty years. By the will of God, I can afford to put in twenty years more into this business, to accomplish such a result. Plain, practical common-sense men and women, wholly consecrated, who know how to teach school, and win souls, and who can make a garden and utilize indigenous supplies of food, find but little difficulty here, in verifying the promise of God: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

But our people, like the army of Gideon, have to be tested, sifted and separated at the front. If the Lord had selected Gideon's "three hundred" at the recruiting office, and left the 31,700 in the quiet repose of their homes, it would, to human view, have saved a great deal of trouble and expense; but, considering all the human conditions involved, the Lord did the best thing possible, and it is of no use to trouble him with our speculations about methods more to our minds. We must be "workers together with God," to have Him in infinite wisdom and love to work together with us. In this line of work, we should never

yield to discouragement for a moment. All along the line of my missions in Africa, west and southwest, Satan, during my absence of ten months, has done his best to destroy the work and discourage the workers. One of his tricks was, to tell the people everywhere, that my missions were to be taken over by the Missionary Society, and that the missionaries should receive a regular salary, and that the native people and their children should get "plenty dash"—gifts—same as missions in former days.

In some places it was claimed, that the good time had already come. For example; Bro. John R. Ellery, your missionary at Niffo on the Kroo coast, says in his report; "I have held in Niffo, during the past year, about two hundred public services. The old Krooman and woman you baptized when here, have both died; and, I believe, in the Lord. We marched two and two in a large procession, and gave them a Christian burial. Four others have been buried in the same way. Our congregations ranged both Sunday and week nights, from 40 to 70 attentive hearers. I had daily from 20 to 30 scholars in school. I had occasion to make a short visit to Sinoe; and, on my return to Niffo, I had but ten persons at Sunday service, and no children in school. I inquired of Chief Tappa, what was the cause of all this. Tappa said: 'I will fetch Yellow Will and the king's officers, who will explain the fact.' So they came and told me. 'The town-people had made a law, that no one was allowed to go to the mission house, because they had heard that I was receiving pay for my work from America, just the same as the missionaries at Accra and Lagos got their pay from England; and that I was also receiving presents to give to their children and was so mean that I would not divide with either the parents or the children.' Since that, Bro. Ellery has partly regained his footing, but has asked to be sent away from Niffo to Cavalla River. Our plans of work without salary, and no gifts to distribute, were fully explained, and were written in our articles of agreement with kings, chiefs and people; and we were doing well on that line till this change of administration was spread abroad; much was said about it in New York, and it brought effective workers home from their fields in Angola. Well, if we can't stand such shocks as these, we can't win. But we have stood them, and we are rising above them, and, the Lord leading us, we are sure of success. We must have faith in God, in His gracious purpose concerning His perishing people in Africa, and in His chosen workers, and in the self-denying economy essential to the possibility of success commensurate with the demands.

We have had unavoidable delay, in the transport of our steamer stuff to the Upper Congo, and many months will yet be required for that work. But should our confidence in this great work of God, and our co-operation in its support be affected, by such an incident as that? Suppose our steamer, after she shall have been built and successfully worked, should be wrecked and lost! What then? Simply do as the great steamship companies do—build another and go on with the business.

Suppose it shall be found, that many missionaries, after their houses are built and the implements requisite to success are provided, that for a few years, till

they can grow coffee or other marketable values, they may require clothing and provisions not produced here, to the value of \$75 or \$100 each. Who that loves fair play would take advantage of the spirit of self-sacrifice, under which they cheerfully forego, from any society, a salary compensation for their services? Who would withhold even this assistance from them? Yet to multiply that amount by forty or fifty missionaries sums up an aggregate amount, that startles folks. We must keep in mind, nevertheless, that the money entrusted to our *Transit and Building Fund Society* is to establish at the earliest possible moment, independency, and not dependency. I said three or four years ago, that as a rule, the ordinary salary of \$1,250 for a missionary and his wife, in other fields, would establish a self-supporting mission in Africa, on our plan. Except in Angola, where we had to buy mission property in the lines of Portuguese civilization, we have nowhere, as yet, expended anything approximating that amount, and I see no occasion to alter my statement to the average amount required, viz.: \$1,250.

I am requested by some good advisers to put each station I open on to a self-supporting basis, before I attempt to open another.

That advise embodies a sound principle which I fully approve, and if everything requisite could be bought with money and utilized at once, it would apply in this case; but the sources of our self-support in Africa are in the earth, covered in the main with dense forests, so I must help to fell the forests, break up the virgin soil, plant the crops that will yield sustentation in a few months, for all who can live on native food, and wait, five years at least, for the growth of a coffee orchard that will buy imports and meet all other expenses of absolute self-support. Then I will be at liberty, to open a new station. Thus, if the Lord shall be pleased to give me twenty years more at the front, I can plant four stations before I die and go heaven. On the other hand, if our patrons yield to discouragements, and wait for us to succeed without their aid, we can do nothing better than to hold the fort. I don't propose enlargement, beyond the cattle mission before referred to, till we get the fields already opened on a safe footing. We can't afford to go in debt. So, if the people of God wish to utilize my long experience in this speciality of founding self-supporting missions for extending this work in Africa, they may prayerfully bear in mind, that on the 2d day of May, 1889, I will be sixty-eight years old, and may not be able to do effective work in this climate, for more than ten or fifteen years, or twenty at most. I hope the Lord will raise up a leader much better adapted to the work than I am. But I advise my patrons to make the most they can of the bird in hand being, too, the bird of their time. The bird in the bush may come too late for them.

Sinoe, Liberia, January, 22d, 1889.

A Great Occasion.

REV. C. H. PAYNE, D. D.

"Children's Day" has a close and vital connection with the great work that the Methodist Church of to-day has pressing upon its consideration—the work of giving to its millions of young people, proper Christian culture, of developing

in them, an intelligent type of genuine piety.

This work, the Board of Education, is undertaking to promote throughout our entire Methodism, and one of its most effective agencies is "Children's Day." It seeks to make the observance of this festal day universal, Methodistically speaking, and universally helpful to every interest of our Church.

It constitutes a strong bond, between our more than 24,000 Sunday-schools and our institutions of learning. It should be utilized to turn the attention of these youthful millions to our Connectional schools, and to impress upon them the possibilities that lie within their individual lives, if they will seek an education to qualify them for highest usefulness. The right observance of the day, will bind our young people more strongly to our own Church, by impressing them with its greatness, its many excellences, and its unsurpassed provision for the children and youth of its care.

Rightly used, the day will also awaken in the hearts of all our young people, and older people as well, a deep and intelligent sympathy with the worthy youth who are heroically struggling through the difficulties of an educational preparation, to fit them for ministering at the altars of our Church in home and foreign fields. Let our people, young and old, know how much of struggle and sacrifice it costs the men who preach to them, and they will prize and profit by the services of these heroic men, all the more for this knowledge.

And every one, however poor, will be glad to give something, to aid these noble youth in our schools, who are preparing to render needed service to the Church. Let no minister or superintendent fail to impress upon all who participate in the exercises of this day, that this is "Children's Day," and that all the money contributed, is for the aid of young people of both sexes from our Sunday-schools, to enable them to prepare themselves for ministerial and Christian work in our Church. The attempt to collect money on *this day* for any other object, however worthy that object, is in violation of the spirit and purpose of the occasion, contrary to the intention of all Church legislation on the subject, and a palpable wrong to the children and youth of our great Church.

It was never intended to use Children's Day to raise endowments for college chairs, or money to erect buildings, or pay teachers, or meet any Conference obligation to educational institutions; but solely and simply, to put all the money proceeds of the day into the living agents, the worthy youth who are toiling and sacrificing to secure an education. Will not every one of our 14,000 pastors and 24,000 Sunday-school superintendents unite, to make this coming Children's Day, June 9, the grandest occasion Methodism ever witnessed—grandest, because the most far-reaching in its effects!

Let it be observed in every Sunday-school in Methodism; let our motto, "a collection from every school, a dime from every scholar, a dollar from all who can give it, thousands from the rich," be sounded all along the lines; and let no school fail to send its collection to the Board of Education at New York.

Brethren in the ministry, and brother superintendents, read our Annual Report

carefully, a copy of which has been sent to each of you; study our new programme for Children's Day, order it immediately of any of our Book Depositories, use it for one full service, and fill up the remainder of the day with other appropriate exercises, and you will find it the most attractive as well as the most profitable day in all the year. Let us all join in a united and vigorous effort to make the next generation of Methodists more efficient than the present, and the next century of Methodism more triumphant than the glorious past.

805 Broadway, New York.

The Situation.

We are now sure, of an income of \$550,000, for the first half of this fiscal year. Counting only upon \$25,000 from bequests and sundries (a low estimate), and relying upon the Fall Conferences for the same amount as last year, we may figure out the following statement:

Income thus far	\$550,000
Fall Conferences (estimate)	446,670
Legacies and Sundries	25,000

Total in sight (the third year for the Million line) \$1,021,670
Now study and pray over this tremendous "if."

If every charge in the Fall Conferences will raise its FULL apportionment, they will add \$116,656 to the sum, and we shall be within \$61,674 of the goal.

J. M. Cornell and Francis Gouldy have each pledged \$1,000, to make certain our success. We believe we can raise the \$59,674 that would yet be lacking.

We want to succeed. This is no time to allow our Missionary Society to be embarrassed and burdened with debt.

God has answered from heaven. Our Elijahs are shouting, to pagan hosts in all our foreign mission fields amid pentecostal fires, "If the Lord be God, serve him!" Never were such victories given to our celestial arms, as now. Our domestic missions are having great prosperity, but they all need re-enforcing. They are "terribly undermanned," from the Dakotas to the Rio Grande.

We appeal to the 6,000 presiding elders and pastors of the Fall Conferences, to stand by the Missionary Society. Raise, we entreat you, your FULL apportionment. Go five or ten dollars beyond it on every charge to make up that other \$60,000.

If there is one of you who intends to fail—or, what is the same thing, does not intend to succeed,—please let us know, that we may lay the rejected burden upon some willing heart. Let us all plan for complete success, and we will have it.

C. C. McCABE.

The marvelous growth of Syracuse University, within the past five years, is unprecedented in the history of Methodist institutions if not of all others, in America. We had the honor of being present at its birth, and we have watched with a prayerful and absorbing interest its rapid rise and development, to the present time. Chancellor Sim's address before the Genesee Conference inspired the hearts of all the friends of the University with fresh courage and hope. The value of the property and endowment, he said, had increased to \$1,400,000, above all liabilities.—*Buffalo Christian Advocate.*

Youth's Department.

A Good Story.

A young lady, to whom John Wilson was engaged, was visiting at his mother's. John had a bright little sister, who became very fond of the visitor. One day when they were alone together, the child said: "Miss Jones. I wish that you would stay at our house, always." The prospective bride, with a sweet blush, responded. "Do you like me so well, that you would be glad to have me for a sister?" "Yes," said Anna; "but that's not what I was thinking about. When you are not here, John is horrid. He scolds us little ones, and bangs us about all the time."

Miss Jones was startled. She had thought, that John was a particularly amiable young man. She had noticed, with great satisfaction, how kind he was to the younger children, when in her presence. Was it possible, that this was all put on? She would not for the world marry a man, who was really cross and harsh to such a little darling as Anna. She determined to investigate the matter. She managed to be present but unseen, when John came where the children were at play in the barn. As soon as he was near enough to be heard, he cried out angrily: "You little brats, you have no business here. Get out of the barn this minute, or I'll give you a good trouncing." That was enough for Miss Jones. Such an elder brother would not be likely to make a good husband. The engagement ring was returned, and the bride-elect went home, feeling that she had made a providential escape.

John's lesson was a severe one, but he deserved it. I advise all the girls, to find out how their admirers behave at home, before they swallow their taffy and say "Yes." A coarse-grained and brutal man may put on fine clothes and fine manners, and thus try to get a wife; but as soon as the honey-moon is over, the old nature will assert itself, and woe to the woman who has become the slave for life!

And if that young man, who has been trained by a loving mother in a true home, wants to secure a wife who is amiable as well as beautiful, let him try to find out what kind of a daughter or sister she is. If she is not gentle, kind, and patient in the old home, she will not be in the new.—*Southern Presbyterian.*

The following remark came from the lips of little Pearl Menneiley, a five-year-old girl, whose father was getting in readiness for a three-months' trip. Alice, her older sister, was feeling badly over her papa's prospective long absence, and Pearl, seeing her cry, approached her father, saying, "What is to-day, papa?" "Why, Friday, my dear. Why do you ask?" "Then to-morrow is Saturday, and the next day Sunday, and then comes Monday; and you are going away on Monday, papa?" "Yes, my little darling, I am sorry to say I am." "Well, then, papa, I ain't going to cry till Monday."

A man—a Methodist—that is a member of the Methodist Church—the father of ten children, called the other day, paid up for three months, and ordered his paper discontinued. His reason was, that he was "not able to pay for so many papers."

"Do you take any political papers?" was asked.

"Yes."

"Do you take any other religious paper?"

"No."

"You are a member of the church, are bringing up ten children, and do not intend to take any religious paper for them to read. Do you think, sir, that is right?"

Of course he backed out, and bade us good day.

No man can justify himself in such treatment of his own family. Those children are as much entitled to good religious reading, as they are to food and clothing. Give them good religious reading, and they will make good citizens. Withhold it, and the chances are ten to one against them.—*Methodist Advance.*

An Appeal in Behalf of the Board of Education.

The following points, we believe, are clearly in accordance with the law of the Church and its true intent and spirit;

1. To give the Board of Education, one full and undivided annual collection in every Sunday-school in the Connection.

2. To make the observance of "Children's Day" general throughout the entire Church, and to utilize this day to give prominence to the work of the Board in aiding worthy youth to prepare for the ministry and for Christian work.

3. To take the annual collection for the Board on Children's Day, in connection with the special Sunday-school service held on this day, in whatever part of the house of worship such service may be held.

4. To have this collection from every Sunday-school go into the treasury of the Board of Education located at New York.

5. In case another educational collection for special Conference objects should also be taken on Children's Day, then "all contributions of the day, unless otherwise designated by the donors," should be equally divided, between the Board and such Conference objects.

Because of a misunderstanding of these points, there have been some irregularities in taking, and appropriating the collections on Children's Day.

1. Children's Day is often used merely for local church purposes, and all its collections appropriated for home uses.

2. The day is often used to promote some Conference educational work, such as raising money for endowments, or for interest on unpaid pledges, or for erecting buildings, or for meeting current expenses of a Conference school; and all, or nearly all, of the day's collections are taken for these objects, thus depriving the Board of its income.

3. In other cases, the collections are taken for Conference Educational Societies, which are aiding students preparing for the ministry, which is a local rather than a Connectional interest.

All these local organizations should be auxiliaries to the general Board of Education, and the Discipline so contemplates them, yet, up to the present time, none are auxiliaries except in name; each having its own Constitution, and acting independent of the general Board. Most, if not all, of these differ from the Board in a fundamental principle, which is to grant aid as a loan, to be repaid like any other loan, thus helping the beneficiary to preserve his self-respect and self-reliance, and permitting the money contributed to the Board, to continue to do its beneficent work through generations to come; while the local societies, so far as we have been able to learn, cancel all notes when the beneficiary enters the Methodist ministry, thus making the money granted a virtual donation, and limiting its aid to the one person receiving it. It is, therefore, very important, that all such societies should become auxiliaries in fact; and the Board is anxious to have its relations with them adjusted to the satisfaction of all parties interested, and to the advantage of the whole Church. This end it hopes to secure amicably, and by mutual consultation. Until such adjustment is made, it is manifestly as unjust to appropriate to these organizations the funds intended for the Board, as it would be, to appropriate to local Missionary organizations the collections intended for the Missionary Society.

4. In some instances the minister has

himself taken the liberty of designating the direction the collections should take; previously announcing to the congregation, that all contributions would be devoted to local or Conference purposes, unless otherwise specified by the donors—a palpable violation of the intention of the law.

5. In other instances a large proportion of the day's contributions have been expended in decorations, a practice which the last General Conference condemned; recommending, that "expenses incurred in the celebration of Children's Day shall not be taken from the collection for Education."

In view of all these serious violations of the original intention in establishing Children's Day, and their interference with the legitimate work of the Board, we earnestly recommend all brethren concerned, to see that the Board's great work is no longer permitted to suffer from these causes.

Since Children's Day was originated by the Board of Education, and is its almost only reliance for funds, it is clearly unjust to deprive it of the fullest benefit to be derived from the untrammelled use of this day. Whatever advantage the day has over any other Sabbath is due to the interest which the Board has given to it, by years of great labor and expense; and for any church or Conference to seize this day and use it for local or Conference objects is virtually to wrong a Connectional organization for the sake of some apparent temporary local gain.

Two loyal and honorable courses are open to all churches:

1. To give Children's Day wholly to the Board of Education, and avoid all confusion, by taking a collection only for the Board's use.

2. In case it seems necessary to present some other educational object on that day, then let two distinct collections be taken at different services, and let the two collections be put together and equally divided, and one half be sent directly to the Board at New York.

In view of all past experience, and the evident liability to conflict from this practice, we recommend the first of these methods, as preferable. The second method is authorized, "in case it be deemed advisable;" but its practical working thus far argues strongly against its advisability. Any other Sabbath in the year is open for an educational collection, to be entirely under Conference control.

The last General Conference passed the following resolution: "We recommend further, that the pastors be urged to press this collection, and that the terms of the Discipline be most carefully followed in the division of educational funds." If this is done, in its spirit and purpose, every interest of Methodism will be advanced, the local educational institutions and organizations will reap the advantage, and much more money will soon be raised for our entire educational work, in which every locality will share.

We commend the Board, with its vast possibilities of usefulness in stimulating and promoting our entire educational work, to your cordial sympathy and loyal co-operative support.

Let all unite to make "Children's Day," on the 9th of June, a great Connectional occasion; let a generous collection be taken in every Sunday-school, and to prevent any confusion of this collection with other collections, let it be immediately forwarded to the Board at New York.

E. G. ANDREWS, Pres.

C. H. PAYNE, Cor. Sec.

805 Broadway, New York.

A Great Battle

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. A good reliable medicine like Hood's Sarsaparilla, is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore peace and bodily health for many years. Try this peculiar medicine.

From Bishop Taylor.

My DEAR BRO.:—I have just returned from Sas Town, on Kroo Coast. For over a month I have been beyond the lines of postal communication, and now that I am here, I fear we may have to wait for weeks, for a steamer to carry our letters homeward.

I will not here say much of our stay in Sas Town, as I send a long article for *The African News*, relating our experiences there.

Bro. Kephart, and his people here at the Cape, have in the meantime, had a revival and thirty have joined the Methodist Episcopal Church. The people have pledged themselves to support Bro. Kephart and family; and thus far are doing it; and I think will continue, to do so. This will be them a new and valuable experience.

March 25th.—An English steamer just passed, and Bro. Pratt hurried out in our mission-boat to get our letters aboard, but before he could get half way the steamer turned seaward. Her pilots, the Kroo boys, usually jump overboard, and swim to canoes brought out by friends, and then the steamer is off in a few minutes.

It is fifty miles up the river, and o Sas Town I will now say, I spent over a month there. It is the largest, and has the reputation of being the wildest and worst heathen town on this coast.

A month of hard manual labor, in building a house for church and school purposes, was, as usual in this climate, improving to my health and vigor of body.

No mission has been attempted in Sas Town since the days of Adam. A year and a half ago, I built a mission house there 22x36, with the addition of a veranda. It has been standing there on a high hill, in full view of the town, with no missionaries to occupy. We have put in two young men, Bros. Eckman and Griffith. But the house, as a silent witness, has done good in reminding them of God and of His interest in them. During my sojourn there, we organized a Methodist Episcopal Church, of seventeen converted Kroomen.

In the midst of the densest darkness the day is dawning. Hallelujah! Bro. Kephart is having a good work in Cape Palmas, principally among the Americo-Liberians, but some heathen Kroomen are coming in. I baptized six of them yesterday.

March 27th.—I leave to-morrow at 7.30 A. M., for Cavalla River stations.

Your Brother,

WM. TAYLOR.

Cape Palmas, March 28, 1889.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	MAY.	Q. Conf.	Preaching.
Cherry Hill,	27	9	26 3
Newark,	27	3	26 7 1/2
JUNE.			
St. Georges,	1	3	2 10 1/2
Port Penn,	1	10	2 3
Delaware City,	1	7 1/2	2 7 1/2
Swedish Mission,	8	7 1/2	9 10 1/2
Newport,	10	7 1/2	9 10 1/2
St. Paul's,	15	7 1/2	9 10 1/2
Asbury,			9 10 1/2
Epworth,			9 7 1/2

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

EASTON DISTRICT—FIRST QUARTER.

	MAY.	Q. Conf. S. Service
King's Creek,	May	25 28
Hillsboro,	"	25 26
Greensboro,	"	26 27
Oxford,	June	1 2
Trappe,	"	2 3
Bay Side,	"	6 6
St. Michael's,	"	7 9
Royal Oak & Talbot,	"	8 9
Middletown,	"	15 16
Odessa,	"	15 16
Townsend,	"	16 17

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.

	MAY.	Q. Conf. S. Service
Harrington,	26 27	M 9 7
Houston,	25 26	S 10 3
Milford,	24 26	F 7 10
JUNE.		
Greenwood,	May 31	F 1 3
Bridgeville,	2	F 7 7
Cannon,	2	S 10 9
Seaford,	2	S 7 11
Lincoln,	8	S 10 10
Ellendale,	7	F 2 2
Milton,	7	F 8 8
Harbeson,	9	M 9 10
Lewes,	9	M 7 8
Georgetown,	14 16	F 8 10
Millsboro,	15 17	F 2 2
Nassau,	10 16	M 2 2

JOHN A. B. WILSON, P. E.

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RISO'S CURE FOR CONSUMPTION CURES WHERE ALL ELSE FAILS Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

The Sunday School.

LESSON FOR SUNDAY, MAY 26th, 1889,
Mark 14: 43-54.

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

JESUS BETRAYED.

GOLDEN TEXT: "Betrayest thou the Son of man with a kiss?" (Luke 22: 48).

43. *Immediately* (R. V., "straightway").—It was while bidding His drowsy disciples to "rise," after His ordeal in Gethsemane, that Judas and his band appeared. The hour was probably "between one and two o'clock Friday morning." *Cometh Judas*.—He had left the disciples at the Supper, a few hours before, had gone straight to the rulers, persuaded them not to wait till after the feast, as they intended, and offered to lead the arresting party to the place, where he felt assured, Jesus would retire after the feast (John 18: 2). "No hallowed associations with that sacred spot deterred his treason for a moment." *One of the twelve*—"a solemn significance in the fact, that the three synoptists all note that the betrayer was 'one of the twelve.'" *A great multitude*.—R. V. omits "great." A part of the Roman cohort from the Castle of Antonia which overlooked the temple, "the captains of the temple" with part of the temple guard, (Luke 22: 52), some of "the chief priests and elders," with their servants, such as Malchus (John 18: 10), composed this hostile multitude. *Swords and staves*—the first worn by the Romans, the latter borne by the temple guard. John mentions also lanterns and torches. *From the chief priests*, etc.—the Jewish rulers whose influence was sufficient to obtain the aid of Roman soldiers in this enterprise.

"Our Lord acted by Judas, as He did by all the rest. He accepted him, on the ground of a profession, which was consistent as far as human eye could see. Christ himself received members into His church, as He intended that we should receive them; for, had He used His divine omniscience in His judgments, the whole structure of His life would have been out of reach as an example. Judas accordingly entered among the apostles, because in all outward things, and even in some inward convictions, he was like them. He came under the same influences, listened to the same invitations and warnings,—and they were meant as truly for Judas as for the rest. It would have gladdened the heart of Christ, had Judas yielded to the voice of mercy."

44. *Had given them a token*.—The preconcerted signal, by which the soldiers should identify the person of Jesus, was the kiss of the traitor. At that time it was a usual form of salutation, between teachers and pupils. *Take him*.—Evidently, lest he should lose the reward of his treachery, Judas was anxious that there should be no escape on the part of Jesus, as on former occasions. The company must be strong enough in numbers and arms to overawe the disciples, and Jesus must be seized, lest He should "convey Himself away."

45. *Master, Master*.—R. V., "Rabbi." According to John's account, before Judas spoke, our Lord had demanded of the company, "Whom seek ye?" and when they replied, "Jesus of Nazareth," had said, "I am He"—an announcement which, by reason of its kingly composure, and the impressive personality of the Speaker, caused the crowd to fall back in alarm and confusion. *Kissed him*.—The word implies more than the simple act—a fondling, overacted salutation of the lips, so marked that the soldiers could make no mistake.

"Betrayest thou the Son of man with a kiss?" (Luke 22: 48). These words were enough, for they simply revealed the man to himself, by stating his hideous act in all its simplicity; and the method of his treachery was so unparalleled in its heinousness, so needlessly and spontaneously wicked, that more words would have been superfluous. With feelings that the very devils might have pitied, the wretch slunk back to the door of the enclosure, towards which the rest of the crowd were now beginning to press."

46. *Took him*—without resistance on His part. It was plainly an act of self-surrender by Jesus. He could easily have saved Himself; but how, then, could He have saved others? In His rebuke to Peter, for the act of violence mentioned in the next verse, He assures him that "twelve legions of angels" waited at His call—a mighty, all-sufficient host (Matt. 26: 53).

47. *One of them*—hasty, impulsive Peter (John 18: 10). *Drew a sword*.—There were two swords in the apostolic band (Luke 22: 38). Peter had one; whoever had the other was not so rash as his comrade. According to Luke's account, Peter first asked, "Shall we smite with the sword?" and did not wait for an answer. *Smote a* (R. V., "the") *servant of the high priest*—Malchus by name (John 18:

10); he was probably forward in the movement to arrest Jesus. *Cut off* (R. V., "struck off,") *his ear*—"the right ear" (Luke and John); aiming at the man's head, who dodged or parried the blow. This was the only act of violence on the occasion, and was promptly rebuked (Matt. 26: 52). The servant's ear was at once healed by Jesus (Luke 22: 51).

"Peter was no swordsman, for he missed his blow. In any case, carnal weapons used in Christ's cause, deprive His opponents of ears, i. e., of a willingness to listen to the truth."

48, 49. *Are ye come out as against a thief?* Why did they treat Him like a bandit? He demanded. *I was daily with you*.—Every day, unarmed, peaceful, He had trod the temple courts, and taught the people. Why had He not been seized by day, rather than by night? in the temple openly, rather than in the garden stealthily? *Ye took me not*.—They dared not (Matt. 21: 46). "The method now adopted showed the malignity of an evil conscience." *But the Scriptures*, etc.—R. V., "But this is done, that the Scriptures might be fulfilled," not any particular Scripture, but the concurrent predictions relative to His death. "Our Lord's death could not be incidental, or accidental."

50. *They all forsook* (R. V., "left") *him and fled*—as though seized by a sudden panic. The disciples had never before seen their Master surrender Himself to men. It was a new and startling experience. To see the Messiah whose expected rise to power they cherished as a fond expectation, bound and led away like a criminal, by enemies eager for His blood, was too much for their faith (chap. 14: 27). All took to flight, Peter and John included; though the latter two turned back after awhile, and followed the band to Jerusalem.

"The statement, of the desertion of Jesus by 'all the disciples' is one of the most remarkable instances of that honesty, which led the evangelists to record facts, though to their own dishonor."

51, 52. *A certain young man*—possibly the writer of this Gospel himself (Mark), though other names are conjectured—John, Lazarus, the keeper of the garden, etc. *Having a linen cloth*—a *synclon*, or white mantle or wrapper. Apparently he had been suddenly roused from sleep, and notwithstanding his night attire, was anxious to learn the fate of Jesus, and pressed too close to the company in his curiosity. The incident probably occurred in one of the streets of Jerusalem. *Lay hold on him*.—Some of the band tried to seize this too earnest follower. *Left the linen cloth*.—They secured only his linen robe; the young man himself escaped.

53. *Lead Jesus away to the high priest*.—According to John's account, Jesus was first led to the house of Annas, who had been the high priest, and was still recognized by the Jews, as the true representative of Aaron, though he had been deposed by the Romans. His son-in-law Caiaphas now held the office. After a brief delay at the house of Annas, Jesus was conducted to the house of Caiaphas, who had already pronounced judgment upon Him (John 11: 50). *Assembled all the chief priests*, etc.—a judicial mob rather than court. No capital offense could be tried by the Sanhedrim, at night. In their indecent haste, to pass judgment on Jesus and transfer Him to the hands of the Roman for execution, before the people should hear of the affair, they violated all rules of Jewish procedure. There were three examinations of Jesus before the Jewish authorities—the first by Annas, related by John; the second by Caiaphas, related by Matthew and Mark; the third, on Friday morning, by the Sanhedrim, related by Luke. "Peter's denials occurred during the period from the first to the close of the second examination. John's account shows this. The other evangelists treat that subject as a whole; hence Matthew and Mark put it *after*, and Luke *before*, the examination." Dr. Schaff supposes, that Annas and Caiaphas occupied apartments in the same house.

54. *Peter followed him afar off*—"to see the end" (Matt. 26: 58). He did not go openly, to share his Master's fate, but followed secretly, at a distance, in just the mental attitude to court the temptation to deny his Lord, if any pressure were brought to bear on him.

Enter into the palace.—R. V., "even within, into the court." Oriental houses are built round a quadrangular interior court, open to the sky. John, who was acquainted with the high priest, had preceded Peter, and let the latter in (John 18: 15, 16). *Sat with the servants*—who were doubtless numerous, and who would be excitedly discussing the matter of Jesus' arrest. *Warned himself at the fire* (R. V., "in the light of the fire") which had been kindled in the court, in the chilly April night.

The New Jersey Legislature has repealed the local option law of that State. That was according to the pledges made.

Lines on Laying the Corner-Stone of "Zion" M. E. Church, Cecilton, Md.

BY MRS. JEROME HARDCASTLE.

"Let there be light!" Let there be light!"
In mercy God hath said:
Man caught the wondrous welcome strain,
And forth the Gospel sped.

This light, through all the darkness, yet
Shall stream in golden bars;
And Christians, in glad chorus sing,
As did the morning stars.

Here then, in brotherhood we'll join.
And build a temple fair,
To God the Father and the Son,
With holy songs and prayer.

And in the circling years to come,
On happy Sabbath days,
Its walls shall echo back to God,
Sweet songs of love and praise.

Hallowed age with tottering steps,
Shall seek this sacred place,
And find that peace which calms all fears,
In God's abounding grace.

And little children, Christ's dear lambs,
His sacred walls shall hold;
For them the same sweet welcome waits,
That Jesus gave of old.

And every world-worn weary one,
Faint neath his load of sin,
Longing for rest earth cannot give,
Here, too, may enter in,—

Enter, and find the crimson stains
Of guilt all washed away,
His soul, as white as years ago
In childhood's purest day,

He knelt, and with sweet lisping words
His childhood's sins confessed,
Ere sleep, that's born of innocence,
His weary eyelids pressed.

And here at last, with folded hands,
We'll lay our burdens down;
And trust, as heavy was the cross,
So bright shall be the crown.

Pastoral Record.

CONTINUED.

(In this record are given the several appointments of all the members of the Wilmington Conference, from its organization, March 17th, 1864, to the session of 1889. Sd. stands for "superannuated," and Sy., for "superannuated.")

Brindle, James A., 1843-69, Phila. Conference; '69-70, Talbot; '70-2, Still Pond; '72-5, Newark; '75-7, Crisfield and Annapessex; '77-9, Greensboro and Bridgeville; '79-80, Greensboro; '80-2, Smyrna ct.; '82-5, Camden; '85-7, Lewes; '87-8, Annapessex; '88-9, King's Creek.

Bristor, Geo. R., 1871-3, Talbot; '73-5, Chesapeake City; '75-7, Bethel and Summit; '77-9, New Castle; '79, transferred to Louisiana Conference; '81, transferred from Louisiana Conference; '81-2, New Castle; '82, transferred to Newark Conference.

Broadbent, Francis, 1870-1, Hillsboro; '71-2, Ayres.

Browne, N. M., 1860-9, Phila. Conference; '69-72, Dorchester; '72-5, Salisbury; '75-9, Salisbury District; '79-82, Port Deposit; '82-5, New Castle; '85-8, Scott; '88-9, Newark and Wesley.

Bryan, J. E., 1857-69, Phila. Conference; '69-71, Cecilton; '71-3, Camden; '73-6, Odessa; '76-8, Frederica; '78-81, Galena; '81-4, Newport; '84-6, Cambridge; '86-9, Asbury, Wilmington.

Buoy, C. W., 1868-9, Phila. Conference; '69-71, Fairmount; '71-2, Salisbury; '72-4, Sy.; 1874, transferred to Phila. Conference.

Burr, Warren, 1888-9, Girdle Tree.
Burke, Asbury, 1886-7, Elk Neck; '87-9, Bethel and Glasgow.

Burke, Geo. W., 1865-9, Phila. Conference; '69-71, Lewes; '71-3, Cambridge ct.; '73-5, Berlin; '75-6, Delmar; '76-8, Christiana; '78-80, Kent Island; '80-2, Maryland; '82-4, Hillsboro; '84-6, Harrington; '86-9, Federalburg.

Caldwell, J. H., 1872, transferred from Georgia Conference; '72-5, Still Pond; '75-8, Dover; '78-81, St. Paul's, Wilmington; '81-4, Dover; '84-6, Easton district; elected President of Delaware College, Aug. 11, 1885; '85-8, President of Delaware College; '88-9, Frederica.

Campbell, Geo. A., 1871-2, Snow Hill; '72-4, Princess Anne; '74-6, Claymont; because of ill health resigned early in '75; died, Sep. 7, 1876, in Frankford, Del.

Carpenter, Frank F., 1888-9, Bishopville.

Carroll, James, 1865-9, Phila. Conference; '69-70, Princess Anne; '70-2,

Accomac; '72-3, Berlin; '73-6, Bridgeville; '76-8, Appoquinamink; '78-80, Galestown; '80-2, Nassau; '82-4, Beckwith's; '84-6, Leipsic; '86-8, Greenwood; '88-9, Houston.

Chairs, W. W., 1888-9, Shortley.

Chandler, Albert, 1876-7, Hillsboro; '77-8, Suddlersville; '78-9, Woodlandtown; '79-82, Parsonsburg; '82-3, St. Peter's and Queenstown; '83-4, Sy.; '84-6, Delmar; '86-8, Sy.; '88-9, Ingle-side.

Chase, B. W., 1880, transferred from New Hampshire Conference; '80-2, Cecilton; '72, Seaford; died, Dec. 11, 1882.

Chatham, F. M., 1868-9, Phila. Conference; '69-72, Scott; '72-4, Kent Island; '74-6, Chestertown; '76-8, Sy. and Sd.; died, May 29, 1878, in Berlin, Md.

Clymer, J. F., 1866-9, in another conference; '69-71, St. Paul's, Wilmington; '71-3, Smyrna; transferred to Troy Conference, 1873.

Cochran, F. J., 1881-3, Chesapeake City; '83-5, St. George's and Summit; '85-8, Farmington; '88-9, Gumboro.

Colclazer, Henry, 1829-69, Ohio and Phila. Conferences; '69-71, Middletown; '71-2, Newark; '72-4, New Castle; '74-6, Galena; '76-8, Felton; '78-80, Seaford; '80-2, Georgetown; '82-4, Bethel; '84, Sy., died, Dec. 18, 1884, in Philadelphia, Pa.

Collins, J. M., 1876-7, Suddlersville; '77-8, Denton; '78-9, Royal Oak; '79-80, Kent Island; '80-1, Appoquinamink; '81-4, Westover; '84-5, Ellendale; '85-7, Lincoln; '87-8, Church Creek; '88-9, Elliott's Island.

Collins, V. S., 1883-4, Dover and Cambridge; '84-6, Vienna; '86-8, Felton; '88-9, Scott.

Compton, Wm. P., 1888-9, Princess Ann.

Dr. Iliff's Statement.

Last September, at the unanimous request of my brethren in the Mission, and the concurrent judgment of several of the Bishops, I began the erection of a new school building in Salt Lake City, assuming all financial obligations. The building was finished in January, and the first floor is now occupied by our five teachers and one hundred and fifty day pupils. *The Salt Lake Tribune* has this to say: "The new Methodist school building has been completed at a cost of \$15,000 (which includes grounds), and is a neatly built, comfortable structure of brick, 50 by 80 feet, three stories high; and the entire plan evinces care and thoughtfulness, on the part of the designers. There are 32 rooms all told, and when the building is furnished throughout, the Methodists will have something to be proud of."

If all subscriptions secured by me are paid, less than \$2,000 of the entire \$15,000 will remain unprovided for. The work in Utah requires my presence, and I must return in two or three weeks. I greatly desire to meet the last obligation before July 1, and earnestly request all subscribers and additional contributors, to forward amounts to 805 Broadway, New York, care Hunt & Eaton, or Rev. C. C. McCabe, D. D., until June 1; after June 1, to T. C. Iliff, Salt Lake City. Any sums will be thankfully acknowledged.

T. C. ILIFF,
Supt. Utah Mission.

Bishop Foster says, "One of the greatest frauds of the present day, is this system of voting men into the kingdom of God, by evangelists."

That Tired Feeling

Season is here again, and nearly every one feels weak, languid, and exhausted. The blood, laden with impurities which have been accumulating for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It is, in a peculiar sense, the ideal spring medicine. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that *tired feeling*, and imparts new strength and vigor to the whole body.

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A GOOD HABIT.

It is a good habit to get into, that of coming to 6th and Market for your clothing. Good for you and good for us, as our interests are mutual in the handling of clothing. You should stop in and see the new styles of Men's and Boys' Clothing, even if you are not ready to purchase, as we want everybody to know just what kind of clothing we keep and how low we can sell it. Our stock of Suits for Boys and Children is being constantly replenished, as the trade we have had all Spring keeps us continually looking out for nice styles to keep up the assortment, and this you will always find.

J. T. MULLIN & SON,

Tailors 6 & Market.
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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

We will send the PENINSULA METHODIST from now until January 1st, 1890, to new subscribers, for only fifty-five (55) cents. One and two-cent stamps taken.

We club the PENINSULA METHODIST with the *African News*, from now to January 1st, 1890, at \$1.35 for both papers. (Back numbers of the *African News* furnished.)

Miss Annie Brown, eldest daughter of Mr. Edmund Brown, of Elkton, died Sunday morning, May 12th. She had been a member of the Elkton M. E. Church, seventeen years, and was devoted to religious work. She was a teacher in the Sunday-school, and an earnest member of the Woman's Christian Temperance Union.—*Occult Whip*.

Miss Brown's mother is the eldest daughter of the late Rev. Edward Kennard, whose widow, Mrs. Ruth Kennard survives, in a beautiful old age, serenely waiting her Heavenly Father's pleasure, when he shall say to her, as he has to so many with whom she has taken sweet counsel on earth, in days past, "Enter thou into the joys of thy Lord." This beloved grand-daughter, has preceded her; and, while the earthly home is under the shadow, the heavenly home is bright with a new attraction. "Forever with the Lord."

A private note from Rev. J. E. Kidney, who was transferred from the Wilmington to the Pittsburg Conference, last March, gives us the pleasing intelligence of his safe arrival in his new charge, and a very warm reception by his people. He preaches to fine congregations morning and night, has a commodious, and well-furnished parsonage, and no church debt. The salary has been fixed at \$1000.

Bro. Kidney met quite a number of his new conference associates, in the Pittsburg Preachers' meeting, the Monday after his arrival, and received a cordial greeting from them. He adds "the PENINSULA METHODIST is a welcome visitor."

President Harrison and Vice President Morton, during the centennial celebration in New York, wore suits especially made for them from Connecticut cloth, manufactured by the Rock Manufacturing Company of Rockville. The cloth is made from yarn spun in this country, and the whole product is thoroughly American.—*Chatham Mass. Monitor*.

What a contrast is here presented, to the snobbism exhibited by some Americans who can't be suited except by English tailors, and find in French fashions, the only proper style for male or female attire!

Dickinson's New President.

Prof. Rittenhouse, in a note, to the editor of the *Philadelphia Methodist*, says: "Dr. Reed is measuring up to the very highest expectations, and even more. He will inaugurate a new era for Dickinson. He is every inch a man, and draws strong men to him by hooks of steel."

Rev. G. D. Carrow, D. D., who was re-appointed to Emory Church, Philadelphia, last Spring, has resigned that charge, and removed with his family to Ocean Grove, with the view of taking boarders during the Summer season. They have rented the thirteen-room cottage of Rev. Dr. Ballard, 99 Maine avenue.

Dr. Carrow and his wife are from the *Peninsula*, and we hope will have a large share of Peninsula patronage.

We give in another column, Chaplain McCabe's statement, respecting the outlook for raising \$1,200,000 for missions, by Oct. 31st, 1889.

He says, "we are sure of \$550,000 for the first half of the fiscal year." This is an advance of \$50,621.34 on receipts, for the corresponding months last year. Of this increase, the Wilmington Conference gave \$927; the several districts advancing as follows; Wilmington, \$350; Dover, \$201; Easton, \$171; Salisbury, \$154; Virginia, \$51. If the West will do as well, in proportion, as the East, our secretaries and the Church will be able to sing the Doxology, over \$1,200,000 raised during the year.

Bishop Fos and Dr. Swindells dedicated the 5th Street M. E. church, Pottstown, Pa., May 5th. The amount needed was \$5,000; the amount secured was \$5,200.

The Pottstown M. E. Church was our last pastoral charge, and we learn with great pleasure, of its steady growth and prosperity. The Fifth St. enterprise is a healthy and harmonious development of the zeal and devotion of the parent church. We commend this example to other prosperous churches. How much wiser and more creditable, to devise such liberal things, than to give our missions barely enough, to keep them from dying outright. "Let the strong bear the infirmities of the weak," in such vigorous support, as shall insure early and permanent success.

We congratulate our Pottstown friends upon their generous doings for Christ and Methodism, and trust they will have spiritual prosperity even more than commensurate with their material.

Drew Seminary.

Commencement began, Sunday, May 12th; Bishop Andrews preaching the Baccalaureate sermon in the morning, and Rev. James Mudge, of the New England Conference, the Missionary sermon, at night.

Examinations occupied Monday and Tuesday. The annual love-feast led by President Buttz, Wednesday morning, gave interesting evidence of the evangelical influence of life at Drew.

The Trustees decided upon an additional endowment of \$100,000.

The Alumni are at work, for an endowment for the Library. The President of the Association, Rev. L. C. Miller, of Newark Conference, class '71, presided over the public meeting, Wednesday evening, and made a fitting address, to which Dr. G. R. Crooks felicitously replied.

Rev. J. O. Wilson, Philadelphia Conference, class of '70, delivered an impressive oration on "The Relation of Methodism to Education."

At the close of these literary exercises a reception was given by Mrs. Buttz to the graduating class, and many invited guests.

Among those who received diplomas were Trusten C. Smoot, pastor of Marshallton and Stanton, and George W. Todd, son of Rev. R. W. Todd of Chestertown, Md.

We learn with pleasure by *The Christian Advocate* of this week, that our esteemed friend and brother, Rev. Dr. J. M. Buckley, the versatile and accomplished editor of our "great official," has returned in good health and spirits from his six month's wanderings abroad. He has already resumed his work; making a graceful bow to his readers, and paying a well-deserved compliment to his able and efficient assistant, Dr. Clark, under

whose superintendence, the *Advocate* has been so admirably sustained during the absence of its chief.

In a tender reference to the friends, who have passed to the home beyond, during this brief interval, Dr. Buckley, says; "But sadness, though it softens the heart, should not be allowed to weaken the mind, or unstring the will. We loved those who are not, for what they were; and learned what they were, by what they did. They teach us "to gird up the loins of our minds, to be sober, and watch and work unto the end."

In our notice last week, of the accidental death of Dr. Frank L. Vincent, the date of the sad event was inaccurate. He was found dead in his room, Sunday morning, May 12th, having been suffocated, as is supposed, by the displacement of a part of the apparatus with which he was experimenting. He was a member of the Presbyterian Church and leaves a widow, and two sons who are in College.

His brothers, Bishop John H., and Bethuel T., and their sister, Mrs. Gravid of Chicago, were at the funeral, Tuesday afternoon, May 14th.

It is stated, that Miss Paxton of New York, a year or two ago, lost her life in the same way, and by the same apparatus.

Dickinson College.

The exercises of the one hundred and sixth Commencement of this institution, will take place, June 23-27, 1889. The annual sermon before the Y. M. C. A., of the College, it is expected, will be delivered by Bishop Daniel A. Goodsell, Sunday morning, June 23. In the evening, Baccalaureate sermon by the new President, Rev. George Edward Reed, D. D.

The President's Inaugural address will be delivered, Tuesday morning, the 25th. The Trustees will convene in annual session, the same day, at 3 p. m. Doubtless they will all reach Carlisle, in time to attend upon the delivery of the President's Inaugural, as far as may be practicable.

At 8 p. m., Hon. Stewart L. Woodford, of New York city, "one of the foremost orators of our country," will deliver the annual oration before the Literary Societies of the College.

Wednesday at 8 p. m., Rev. Charles F. Deems, D. D., pastor of the Church of the Strangers, N. Y. An honored alumnus of the College, of the class of 1839, will deliver the *alumni* oration. Indications point to an unusually large attendance of the *alumni* upon the Commencement, this year.

Local Preachers' and Exhorters' Convention.

Bro. C. A. Foster of Asbury, Wilmington, representing the PENINSULA METHODIST, attended the meeting in Millington last week, and gives us the following report of proceedings. Our veteran Bro., Thomas Mallalieu, presided, and Bro. J. R. Dill was secretary.

Rev. E. E. White, pastor of our church in Millington, extended to the members of the Association, a cordial welcome to the hearts and homes of his people; and right royally were they entertained in true Maryland style. Among the visitors, was the venerable herald of the cross, Rev. George Barton. Saturday evening an interesting paper was read by Bro. McAllister of the Conference Academy, on Prohibition.

An all-day meeting was held Sunday; prayer-meeting at 8.30 a. m., led by Bro. W. W. Morgan; an old time love-feast, led by Bro. Foster, followed; and at 10.30, an excellent sermon to an attentive audience, by Bro. William Farries, on Pilate's question to Christ, "What is truth?" John 18-38. A beautiful bouquet of flowers placed upon the pulpit, diffused its fragrance through the beautiful church, which is monumental to the energy and zeal of our brother Mallalieu.

A children's meeting was conducted by the superintendent, Bro. Mallalieu; brief addresses, interspersed with excellent music, being made by Bros. C. C. Case, Dr. J. H. Simms, C. A. Foster, J. Hodson, and J. Hutton. Bros. J. R. Dill and W. W. Morgan were detailed for service at night, at the colored church, in preaching and administering the Lord's Supper. At 6.30 P. M. an old fashioned prayer-meeting was led by Bros. Simms and Foster, and at 8 p. m., an excellent sermon was preached by a young student of the Academy.

Dr. Simms, and Bros. Dill, Morgan, Hodson, Hutton, Foster, Numbers, and Case were chosen as delegates to the National Convention. Asbury, Wilmington, was selected, as the place for the session next November.

The beautiful bouquet was awarded to Bro. Foster, who returned with it, Monday morning, in time to present it to the preachers' meeting in *Fletcher Hall*. The meeting was a most delightful occasion, and in its influence was felt to be a season of refreshing from the presence of the Lord.

The appeal for the proper observance of "Children's Day," on our second page, signed by Bishop Andrews and Dr. Payne, we hope will receive careful attention.

"Children's Day" is designed not only as an occasion for raising money, but especially to diffuse information respecting the general educational work of the Church, and to excite interest and enthusiasm in it, among our young people.

The General Conference of 1884, in its action on Children's Day, passed this resolution; (see Disc. 1888, appendix, paragraph 3).

"We further recommend, that in connection with appropriate pecuniary efforts in behalf of the Children's Educational Fund, the exercises of Children's Day be also planned and conducted with the higher aim of promoting the intellectual and spiritual welfare of our children and youth." There is so much real need for "pecuniary efforts" in view of the demands of gospel enterprises, and so constant appeals from Church officials who are specially charged with the administration of the various departments of the work, that there is some danger, of overlooking "the higher aim," in our plans for large collections.

While our money gifts will have their reflex influence upon the giver, as well as the increase that comes in answer to prayer, depend upon the intelligent apprehension of the claims presented, and of our responsibilities in the premises. If our people understand that the offerings made on Children's Day, are held sacred, to be loaned to poor young men and women from our Sunday-schools, to assist them in securing an education that will fit them for work as ministers, or as missionaries, they will not only give liberally, but give cheerfully; and their "prayers and their alms" will come up "for a memorial before God."

The Board of Education reported to the last General Conference a permanent fund of \$200,000; receipts for seven months of 1887, \$228,816.02; and assistance given in the preceding fourteen years to 2,226 students.

Dr. Payne, the Corresponding Secretary makes an earnest plea, for the universal observance of the 9th of June, as the festival day of the year, for our young folks.

The bright editor who sits upon the tripod of the *Michigan Christian Advocate*, illuminates his columns with sparks from Chaplain McCabe's anvil. We give a scintillation or two:

Our immigrants are accessible. Why, the man is still living who preached the first sermon, and laid the foundations of the German Methodist church. He now stands at the head of 80,000 saved men and women. I wish we had a hundred such men as William Nast.

This is the solution of the immigration

problem. Meet the incoming multitudes with the gospel, and under its plastic power, they will become good citizens.

A short time ago, a Methodist in Philadelphia, Jacob Tole, gave \$1,000,000 for a school for orphan boys. The newspapers, by the way, did not give him the credit of being a Methodist. But if he had stolen \$5,000, the papers would have said: "Jacob Tole, a prominent Methodist, and Sunday-school superintendent, is a defaulter of \$5,000."

The Chaplain uses his hammer rather awkwardly here. We presume he refers to our *Peninsula Millionaire*, Hon. Jacob Tome of Port Deposit, Md. If so, he is as far astray as to the amount of the benefaction, as to the locale and cognomen of the benefactor; Mr. Tome's gift for a manual labor school for boys being \$2,500,000.

All the people must be educated to give. There is a man in New Jersey, who owns five saw mills and four farms, and has given ten cents a year for missions. But I'm going to get him.

We can match the Chaplain's Jerseyman with a Delaware specimen. A well-to-do farmer, a church official at that, returned his pastor's collection-card with 50 cts., as his year's contribution for all the benevolences; missions included.

That this offering for the Lord's cause, might be applied to the "various benevolent enterprises of the church" without partiality, this good brother marked on his card, 5¢ cts. for each one of the nine, leaving the half cent to the discretion of his pastor. Verily there is need of education on this line.

And yet, may not the contributions of some Christian men of wealth be paralleled with this brother's 50cts., when the element of proportion is included? It is not so much what is given, as what remains, that measures are self-sacrificing devotion. The widow's "two mites" was greater than the large gifts of the rich, because she had nothing left. It was "all her living."

Rev. Wm. B. Gregg, wife, and son, of Bethel, Del., were visiting friends in Wilmington and vicinity last week. Sunday, Bro. Gregg preached in Chester-Bethel, of which he was pastor 1879-'82. During his second year with this people, he was favored with an extensive revival. Monday morning, Bro. Gregg attended the Preachers' Meeting in *Fletcher Hall*, and conducted the devotional exercises.

The Preachers' Meeting was called to order, promptly at 10 A. M., last Monday; Julius Dodd, president, H. W. Ewing, secretary. After devotions, led by W. B. Gregg, and approval of Minutes of last meeting, a motion to adjourn was offered by A. Stengle and carried.

Next Monday morning, the 27th inst., Rev. L. E. Barrett is to read a paper on "Pastoral Visiting."

Revival in Africa.

On our second page will be found an interesting note from Bishop Taylor, dated March 28th, in which he reports a revival at Cape Palmas, under the labors of Bro. Kephart, one of his most recent recruits, as a result of which thirty Americo-Liberians joined the M. E. Church.

The Bishop says, "during my sojourn in Sas Town, I organized a Methodist Episcopal Church, of seventeen Kroomen."

Thursday of next week will be Decoration Day. All over our land, where rests the dust of our braves who sacrificed their lives in defense of the National Union, floral tributes will be offered, and eulogistic words spoken. In many churches, appropriate memorial services will be held to-morrow, the 26th inst.

The article on our first page, by Bishop Taylor, is from *The African News* for May.

Miss Frances E. Willard and Mrs. Cornelia Aultman have been elected members of the Board of Trustees of Mount Union College, Ohio. Undoubtedly a wise thing to do.—*Inland Christian Advocate*.

Conference News.

Bro. L. T. McLain writes from Pocomoke circuit:—There is perhaps no field in the Wilmington Conference, where Methodist preachers are more appreciated, than they are in this. The people here have their hearts and hands ready for the work of the Lord. Judging from the reception given to their preacher and his wife, and their many gifts, especially the heavy pounding given the 16th inst., we anticipate a happy year; and we are praying it may be a successful one.

The public school closed the 16th. The teacher, Miss Sallie Milligan, had the children well trained for the exercises of the day. The parents had provided an excellent dinner, to which the writer, pastor, and his wife were invited.

Rev. A. Burke received eighteen persons on probation Sunday night May 12th and the altar was crowded with penitents.

Mt. Pleasant church, Rev. J. T. VanBurklow, pastor, responded with remarkable promptitude and alacrity, to an appeal of the stewards, to bring up arrears, Sunday morning, May 12th. No collections had been taken in the public congregation for over two years, except by baskets for current expenses. \$181 were asked for, and the people responded so cheerfully, that in a very short time, \$208 were subscribed; and all felt jubilant over the result. Mt. Pleasant is alive, and is rising.

The quarterly conference of Church Hill, M. E. church, J. A. Arters, pastor, was held last Saturday, presiding elder France in the chair. There was a large attendance of the officials. The stewards reported an increase of \$100, on pastor's salary, making it \$800. Mr. France preached, Sunday morning, to a large and appreciative congregation.—*Centreville Observer.*

At the first quarterly meeting of the M. E. church, Centreville, of this conference year, an invitation was extended to Rev. C. A. Hill, to return to this charge for a fourth year, and a resolution was adopted, urging the presiding elder to use every means in his power, to secure his re-appointment. The estimating committee reported an advance in salary, from \$900 to \$1,000. It was also determined to hold meetings at Wye Camp ground. The time has not yet been set.—*Centreville Observer.*

The Salisbury District Preachers' Association held a very pleasant session at Delmar, May 13-15. Over twenty ministers were present, and the meetings were presided over by the presiding elder, Rev. T. O. Ayres. The papers and discussions were interesting, relating to various important departments of ministerial and church work, and embracing live topics. Wednesday evening a Temperance mass meeting was held, at which Levin S. Melson, Esq., of Bishopville, presided. Able addresses were delivered by Revs. C. T. Wyatt of Berlin, and A. S. Mowbray of Pocomoke City. The exercises were interspersed by excellent temperance and prohibition songs, rendered by the Delmar M. E. church choir.

It has been decided to celebrate the centennial anniversary of Asbury church, October 13th and 20th inclusive. All-day services will be held, October 13th and 20th, and one of the Methodist Episcopal bishops will probably be present, the first day of the celebration. Ex-pastors will be invited to attend, and give historical addresses at the services to be held during the week. New Castle and Newport churches, which once were connected with Asbury, will be asked to participate in the celebration. The centennial of Wilmington Methodism may be celebrated on this occasion.—*Every Evening.*

The Brandywine Summit Camp-meeting Association, will hold its annual meeting on the grounds, Thursday afternoon, June 6th.

KENTON, DEL., W. W. Sharp pastor.—At the reopening of our newly repaired church, Sunday last, Rev. J. H. Willey, Ph. D. of Milford, preached in the morning, from Rom. 1-20, and in the evening from Job 35-3.

It was a grand feast, that Bro. Willey gave us, and a large congregation took advantage of the opportunity.

The church in its new garb, presented an attractive appearance, of which the "Ladies Mite" may well be proud.

Through the perseverance of Rev. Mr. Rigg, our sidewalks, (Still Pond, Md.), are in a passable condition. The average citizen of the village has thought too much of other things, to give any thought to the sidewalks, and fortunately we have an industrious pastor, who has taken the lead, and we give him all the credit.—*Cor. Chestertown Transcript.*

The Board of Trustees of Vanderbilt University elected Bishop R. K. Hargrove, president of the board, to succeed the deceased Bishop McTyeire. Bishop Hargrove lives in Nashville, and was an intimate friend of Bishop McTyeire, and is thoroughly conversant with the affairs of the university. He was born in Pickens county, Alabama, September 17, 1829; graduated from the University of Alabama in 1852, and was for four years professor of mathematics in that institution.

Kingswood Chapel, beyond Eleventh street bridge, is to be replaced by an ornate church edifice, which will cost from \$6,000 to \$8,000. It will be erected on the site of the present chapel, and will be begun during the next three months. The Ladies Mite Society has subscribed \$300, and the Sunday-school \$100 for the new structure. Other contributions will be thankfully received.

At a meeting of the recent quarterly conference, the salary of the pastor, Rev. W. T. Valiant of Magnolia, was increased \$200 per annum. The salary is now \$800.

Bro. W. W. Chairs writes from Chance, Md., of the abstraction of some of his money.—April 20th, our 1st quarterly conference was held. Within one week after, a thief entered my home and stole a large share of what money I had. The peculiarities of the case are; 1st, not all the money found was taken, but only eight-elevenths of it; 2nd, no doors or windows were forcibly opened, nor had any locks been tampered with; 3rd, my wife was not from home during the week the money was stolen. We have kept the matter close hoping to find the money, if not the one who took it. In this, we have failed. It is scarcely necessary to add, my family is not as large now, as it was when the money was taken.

The new M. E. Church, at Henderson was dedicated Sunday, 12th inst. Rev. R. C. Jones, of Odessa, Rev. J. D. C. Hanna, of Asbury Church, Wilmington, and Rev. W. W. Sharp, of Kenton, Del., assisted the pastor, Rev. Albert Chandler.

Rev. R. K. Stephenson, has instituted weekly prayer meetings at St. Paul's, Clayton; the evening selected being Thursday. Ushers have also been appointed for the regular church services. Sunday last was an interesting day.

Parksley, Va.

Our first quarterly conference was held, May 18th, Rev. T. O. Ayres, P. E., at the helm; a pleasant session; written reports please our new Elder; an advance of fifty dollars on pastor's salary pleases the other party. It was decided to hold a camp meeting in the grove at Parksley. We have several tents secured, and would like to correspond with any who may wish to tent with us. The ground is very inviting, high, well drained, near depot, between the sea and the bay, with excellent water for drinking. We will build tents for parties at a distance, who may wish to rent, on fair and moderate terms. There is ordinarily, choice fresh fish in abundance. We look forward to having a delightful time. Write soon for your choice of tent location.

Sunday morning we had a grand congregation. Bro. Ayres, in full sail, did finely. In the afternoon at Crowsontown, he took a leading part in a cremation service, at which the only obligation against this prosperous church was burned, while the audience stood and sang the doxology.

At this place we have a vigorous "Ladies Aid Society," numbering sixty-six members who attend very promptly. Both our Sunday-schools have recently purchased handsome banners, which we hope will stimulate our young people, to large efforts for the cause.

During this first quarter, we received eighteen into full membership, and five by certificate; and baptized twelve probationers. Tuesday night, 21st, we meet, to appoint a building committee, to enlarge Crowsontown church.

Our town is booming, and our churches are prospering. To God, be all the glory. We are praying for a year of glorious work.

H. S. DULANEY.
P. S. We are especially indebted to "Ladies Aid Society," for their assistance, in paying off the debt at Crowsontown.

From Roxanna, Del.

BRO. THOMAS.—I commenced this work, under discouraging circumstances. The charge had been without a pastor since last camp-meeting season. Every thing was out of shape, and there appeared to be insurmountable difficulties in the way. First of all, we went to God in prayer, asking Divine direction, and assistance; then went vigorously to work; and now every thing appears to be taking good shape; congregations at the three

appointments are large, so we don't have to preach to empty seats. Our three Sunday-schools have been re-organized, and are unusually prosperous, we are told, with encouraging outlook for the future. Children's Day programmes have been secured, and we are getting ready for a grand time the second Sunday of June.

Preliminary arrangements have been made for holding a camp-meeting at the Sound, August 3-12. Rules, regulations, and programme of exercises, have been agreed upon by the committee appointed by the pastor. As per direction of the 1st quarterly conference held Saturday, May 4th. It is proposed to do every thing possible, to make this camp-meeting a success religiously; and to this end, we want all Christians to pray for us.

Your brother,
A. D. Davis.

May 22nd, 1889.

Salisbury District Notes.

"Life is hopeful to all honest work." It may be true, as the printer makes me say in my report, that "Life is hopeful to all honest work", but the fact is, I did not so quote Rev. Mr. Young; what I did quote was, "Light is helpful to all honest work." I regret, that my report is so mutilated.

Permit me to call attention to the fact that Rev. R. Watt, and not Rev. R. W. Todd, is at Snow Hill. Rev. D. F. McFaul is not at Nanticoke, but Rev. D. F. Waddell is.

Pocomoke City has raised Bro. Mowbray's salary from \$600 to \$700. Nanticoke has placed Bro. Waddell's salary at \$750, an advance of \$50. White Haven has been placed on Nanticoke charge, and a new church is in the air. We hope it will soon reach terra firma, and in it shall be gathered a large company of shouting Methodists.

We found Klej Grange in good spirits, and Bro. Jones well housed in the excellent family of Bro. Strickland.

Bro. Ham Miller at Chincoteague, is as happy as a clam at high water, and thinks some radical change may take place in his social relations ere the close of his present pastorate. He is in booming good health. His new church is pretty, and so are the members of his choir. The organist has a touch, that just thrills and charms one.

The bull's eye window in the end of the church lets the water in; all such windows do.

April 26; We had a "yawping wind, a howl," and a chopped sea to shake us up this morning, as we came from Chincoteague to Franklin City, which made us feel like paying tribute to Neptune. The rain has just let go, and comes down with a crash, while I'm writing in the parlor of the Stockton parsonage, in which I'm the guest of Bro. Charley Williams and his better half. Bro. Charley is playing "sleeping beauty," as he snoozes in his old arm chair, and sister Charley is knitting a tidy. She is dressed up, and looks as neat as she is nice, but doesn't know I'm writing about her.

The rain has kept Bro. Burr from calling for me; so I must run past Girdletree, and stop at Newark, where they say \$600 for the support of Bro. Harding; a hundred dollars better than they have ever done before.

Business is well up at Snow Hill. Bro. Watt is paid to date, with a balance in the treasury.

What a big difference we find in boards of stewards; some always up, and sweet; while others are all packed up, and ready to go back into Egypt. Some men seem to have been begotten of a cant and born of a cant, with a "call" over their faces. I mean a call to do nothing.

Berlin is still happy over Bro. Wyatt; advancing his salary \$50, which is, however, still \$50 less than he needs. His work is in a prosperous condition. He is using the Reynolds's system, in raising his benevolences. Write to him, and he will explain it. Bishopville is progressing well, and will do a good year's work. Bro. Smith at Selbyville has taken up the lines that were laid down by Bro. Lecates, and will push the work that was so well begun. A handsome young pastor at each of the above named places, and lots of pretty school maams in the country round about! Well, never mind; just wait awhile; parsonage, little wraps, etc. Frankford and Bro. Sheppard! David and Jonathan over again. Just what we thought. Roxanna and Bro. Davis; big shout of triumph, and a campmeeting coming. That's just what we thought. Big storm; big calm. Thank God for the calm.

From Frankford, we took train for Wilmington, to attend Church Extension meeting, and see "them up there fellows." Fellows all right; and our claims all passed. Asbury and Crisfield in line; salaries \$900 each. Cape Charles church booming, and pastor hard at work on new church; preached, held quarterly conference, and had a good time. Delightful place. Bro. Wise is the best stationed young man in the Conference-

Ran past Exmore by mistake, and am sitting on platform steps at Keller Station writing. Dinner at Keller Hotel. This is a growing town; chance for another M. E. plant Sunday, at Reed's wharf. New church; splendid people; beautiful country. Preached twice, and administered sacrament.

At Delmar, in the chair; district association booming; a lively time over a live programme.

Hallwood, Va., preached and administered sacrament; good people; good church, with ball's eye window; and, of course, it leaks too. Meeting over, and the handsome young parson gone home with a pretty little witchery; well, who blames him? They all do so. She is pretty, cheerful, and good.

I go on to see Parksley, and Onancock, and New Church.

T. O. AYRES, P. E.

Wilmington District.

Red Lion and Christiana quarterly conferences were held May 11th; Rev. O. S. Walton, pastor of the former, and Rev. B. F. Price of the latter. Some new work has been done by Bro. Price, in holding "Literary and Religious Institutes." A sexton's house has been built at Salem, greatly increasing the value of our property there. Seventy-eight pastoral visits reported.

The New Castle quarterly meeting was of special interest, because it was the first since the return of their pastor, Dr. E. L. Hubbard, from his European tour. The official brethren deserve great credit. The recording steward reported money in hand, to meet all salaries.

Rev. Adam Stengle has entered upon his fourth year, making his seventh in ten. The pastor reported five hundred and ninety-three full members in his charge; one hundred and sixty-three homes visited, representing two hundred and fifty-seven members. Fifty-two brethren were nominated on the committees for benevolences. Since conference, ten probationers have been received, and twelve members by letter.

Bro. Barney Harris, the father of Mrs. Joseph Pyle, one of the oldest and most respected citizens of Wilmington, and for more than half a century, a worthy member of the Methodist Episcopal Church, has passed to his heavenly home.

A. V. Hysore and W. N. McCormick were approved as Sunday-school Superintendents; collection on Easter \$70; average attendance 575.

Grace love-feast was a time of refreshing from the presence of the Lord. Dr. Todd reported, that he had visited one hundred and thirty-eight members since conference, and the general work of the church without change. The trustees propose to cancel their debt of \$6,500, before the twenty-fifth anniversary of the organization of their church. Wm. Curry, Supt. of the Sunday-school, stated that their average attendance was 395. This school has grand opportunities, and is doing a work second to none. Instead of preaching, I visited the Sunday-school, and made a short address.

Rev. W. G. Koons at Wesley, has great reasons to rejoice; having efficient helpers in every department of church work. Thirty-five probationers were received last Sunday, into full membership. The class leaders and the local preacher, J. H. Harris, made addresses. The occasion was a great uplift to the church. Five have been received on probation; making thirty probationers at present; ten have joined by letter.

The pastor has visited nearly all his members since conference, making one hundred and forty pastoral visits. The Official Board has adopted the envelope and self assessment plan, to secure pastor's salary, with a framed register, which hangs in the class room for inspection. The result is, money in hand to pay up to date. The salary is estimated \$600, and—What a blessing a system is, with men to work it! H. L. George, Supt. of the Sunday-school, whose acrostic, used in their missionary anniversary, appeared in the May number of *Gospel in All Lands*, reported school flourishing; average attendance 202.

W. L. S. MURRAY.

ITEMS.

An electrical omnibus passed through the crowded streets of London lately, without alarming even private-carriage horses.

California fruit crop this year is estimated at \$24,000,000; wheat crop, \$52,000,000; dairy, \$7,500,000; wool, \$6,000,000; barley, \$5,500,000; wine, \$4,000,000; vegetables, \$3,750,000; total products, including manufactures, \$485,000,000.

It has been discovered, that rats will crowd the traps which are baited with sunflower seeds; so says the Washington correspondent of the Cincinnati Commercial Gazette.

The City of Paris crossed the Atlantic on her last trip from Europe in five days, twenty-three hours and seven minutes. This is

two hours and forty-eight minutes quicker time, than that made by the *Etruria* last June.

The semi-annual meeting of the Bishops of the M. E. church, was held at Delaware, Ohio, beginning May 18.

Bishop Coleman has been invited by the faculty of Delaware College, to deliver the annual baccalaureate sermon before the students, in the college oratory June 16, and has accepted.

Captain John Ericsson is dead. He planned the famous *Monitor*, and changed the navies of the world from the old wooden type to the immense floating batteries now existing. He was a genius, and a benefactor to his adopted country, to which he was intensely devoted.—*Ex.*

We have received from Rev. Dr. J. C. Hartzell, a copy of the 21st annual report of the *Freedmen's Aid and Southern Education Society*. It contains a full expose of the important and most interesting work of which Dr. Hartzell has charge. He requests us to say, that any pastor or friend desiring the report, will receive it by writing to the Western Book Concern, Cincinnati, Ohio. We think every one who reads the report, will be impressed with the extent of this work, and we hope will be encouraged to give liberal assistance for its prosecution.

If the liver and kidneys are sluggish and inactive, Hood's Sarsaparilla will arouse them to prompt and regular action. Take it now.

Some Motions of the Earth.

The earth revolves on her axis in twenty-three hours, fifty-six minutes, and four seconds. This time is required for one rotation from a star, round to the same star again. The revolution is therefore called a sidereal day.

While the earth has been turning on her axis, she has been advancing in her orbit; and it will take her four minutes on the average, to come to the same position in regard to the sun; thus adding four minutes to the length of the sidereal day, gives twenty-four hours for the solar day.

The time of the axial rotation has not varied the hundredth part of a second in two thousand years. It may, therefore, be considered as invariable, and is consequently adopted as a fundamental unit, in astronomical measurement.

The earth revolves in her orbit around the sun in 365.26 days; giving another standard measure of time, the length of the year. The velocity of the earth in her orbit is almost incomprehensible, for the huge sphere spins along, at the average rate of eighteen miles in a second. The earth's orbital revolution and the inclination of her axis to the plane of the ecliptic, cause the changes of the seasons, and the varying length of day and night.

Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg who had suffered long from impure or muffled blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith & Klein Co., Arch street. Sold by dealers in medicine. 16-tf

Hammond Type Writer

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BISHOP TAYLOR'S MAGAZINE, THE AFRICAN NEWS.

BISHOP Wm. TAYLOR, Editor, resident in Africa; Dr. T. B. Welch, Associate Editor, and Publisher, Vineland, N. J. \$1.00-11-3m

1889.

Temperance.

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

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

The Saloon.

It is no bad sign, that the saloon-keeper received a snub at the hands of the first man of the land, as he did publicly in the recent great celebration in New York. The circumstance attracted attention. A bevy of girls in a passing "float" saluted President Harrison, and presented him with a bunch of flowers, which he gracefully accepted. A whisky dealer coming after, offered the President a glass of wine, which, without thanks, he declined. Poor fellow! he missed securing the advertisement of his life, and will feel the sting of disappointment as long as he lives—and let us hope he will be less presumptuous in the future.

There was a time, when whisky-selling was regarded as a disreputable business, and sellers found no place in the respectable quarters of a town. They were confined to "doggerly row," and were avoided by the best people. We well remember the first time we ever saw a "saloon" in a prominent and respectable locality, and our surprise, when we read the name—"The Evergreen." We thought then, and think now, that the people were on the retrograde, when they suffered such a thing to intrude itself between two business houses, in the best part of the city. A doggerly is never heard of in these days. Talk about doggerlies, and the boys will ask you what you mean. They are all now called "saloons."

These things are misnamed; and yet many of them, even in small towns, seem to deserve the title—they are spacious and elegant, decorated and lavishly furnished. The more's the pity. But necessity has driven the dealer to such outlay in house and appointments. The people loved whisky, and would drink; but they could not defy public sentiment, and visit a "low-down doggerly." Demand must be met—the seller must keep up with the times—the "saloon" was introduced, bar-keepers put on white aprons, "parted their hair in the middle," and moved up higher, and now lack only one thing of being the best men in the community—that is, the privilege of dancing in society. In fashionable circles the saloonist is slightly discounted, but the man who drinks at his bar is still at a premium.

In these gilded resorts lies our danger. The man who never had any place in society, or who has lost his self-respect, will go anywhere to satisfy his appetite,—no place is too low or degraded for him; but our boys would not be caught in a low dive. This is well known by dealers; and they also know that boys, the most respectable, can be tempted and overcome. "The children of this world are wise," and man-traps are the result. Evergreens and flowers are at the door, front-rooms are frescoed, and the walls hung with charming pictures, French mirrors reflect the image of well-dressed gentlemen, the bars are carved and ornamented—furnished with the finest cut-glass, and the liquor "moveth itself aright." Beyond this, nothing can be seen from the outside—beyond this, we know nothing, only that the place entices our boys—leading them to drink, to gamble, and to death of soul and body. The tolerance, if not the sanction and indulgence of society, has done all this. Dear brother, what hand have you had in upholding these places which breed misery and ruin?—Nashville Christian Advocate.

Romanism is building its thirty-fourth church within the present city limits of Boston.

The religious press of Pennsylvania, is doing valiant service in behalf of the prohibitory amendment, now pending in that state. We bid them a hearty God-speed; hoping that on the 18th day of June next, when the results of the battle at the ballot-box are announced, it will be found that the grand old Keystone State has declared emphatically for prohibition. Some time ago, a gentleman said he had eight arguments in favor of the prohibition of the liquor-traffic. When asked what they were he replied, "They are my eight children." There are at least as many arguments for prohibition in Pennsylvania, as there are children in the state. Let these arguments be set over against the revenue or high-license arguments, and who can not see on which side God and the highest interests of society would have him cast his ballot? This is Pennsylvania's opportunity—an opportunity to banish the saloon, the licensed saloon—the greatest curse of modern times.—Religious Telescope.

"What is a word?" asked a gentleman Well, that depends. If it is "a word" to the people, it is generally about a column article in a newspaper, for which said newspaper does not get a cent. If it is "one word more" in a sermon, it amounts to half an hour's recapitulation of what has already been said, including a collection.

A writer in the Missionary Review says, that out of the 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers into the field, or one out of every 100; while Protestant Christendom has sent forth but one out of every 5,000.

God made both tears and laughter, and both for kind purposes: tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—Locke.

Our Book Table.

MEDICAL CLASSICS, a monthly journal published 38 Murray St., New York; Ferdinand Seeger, M. D., and John MacMullen, A. M., editors; ten cents a copy, or fifty cents a year. From the table of contents, we judge it is up to the times, and its suggestions for the preservation of bodily health, well worth the small cost of subscription.

NORTHWESTERN MEDICAL JOURNAL, a monthly journal of medicine, surgery and collateral sciences, published in Minneapolis, Minn.; price \$2.00 a year, 25 cents a single copy. This appears to be a periodical of high grade, and the present is its seventeenth year. It is handled by the American News Company Chicago.

OUR DUMB ANIMALS, published in Boston, monthly, by the Massachusetts Society for the prevention of cruelty to dumb animals; price per annum, from 25 cts. a piece for 100 copies or more, to 50 cts a single copy. This interesting little paper speaks for those who cannot speak for themselves.

EARNEST CHRISTIAN, Rev. B. T. Roberts, A. M., editor, a monthly magazine of 31 pages, devoted to the promotion of experimental and practical piety; North Chili, N. Y., \$1.00 per annum, postage 10 cts.

Mr Roberts is a leading minister among the Free Methodists, and displays no little ability in the conduct of this periodical. In the May issue, he begins a review of Dr. Jewett's work, "Two Wines Theory," in which he maintains that the Scriptures clearly distinguish between the wine that is harmless, and that which is injurious.

Illustrated Sermons.

For thirty years, Rev. E. M. Long has given special attention to developing plans, for illustrating scripture subjects with paintings, to be used in connection with the delivery of sermons.

He has prepared a new series, entitled, "The River of Rum," adapted to the present phase of the Temperance question, and exhibiting the head-waters, the fearful volume and velocity of the currents, the whirlpools, rapids, tributary streams, and the great fall into the ocean of endless ruin.

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Magazine Notes.

In HARPER'S for June, an article upon "The Negro on the Stage," will be published in which Laurence Hutton will recall a vast amount of negro minstrel lore.

Dr. William Howard Russell, the first great war correspondent, and the representative of the London Times in this country at the beginning of our Civil War, will contribute a sketch entitled, "An incident of the Irish Rebellion."

"Friendly Rivalry: A Story of the Twentieth Century" the first essay in fiction by the English psychologist James Sully, will give a clever exposition of the marriage question,

and present educational issues from the standpoint of the "evolved" society of 1950.

George William Curtis will present one of Motley's letters, addressed to a young literary aspirant of twenty-five years ago. The writing of history forms the subject.

Joseph Jastrow, Ph. D., has made a special study of hypnotism, and will give the latest conclusions of science upon the subject in his paper, entitled "The Problems of 'Psychic Research.'"

GUIDE TO HOLINESS, Mrs. Dr. Palmer and Rev. Geo. Hughes, editors. This monthly is most admirably conducted, and is really a "guide" in holy living. With the June issue, it will complete its fiftieth year. It costs only \$1 a year, and will prove a valuable aid to the formation of holy character and life in any family.

VICK'S ILLUSTRATED MONTHLY, for May, comes to us with a brilliant vermilion hue dilly for a frontispiece, and thirty pages of instructive reading matter, on the cultivation of flowers and plants. Some such work is indispensable to the florist and the gardener, and VICK'S is equal to the best. Rochester, N. Y., \$1.25 per annum.

SCIENTIFIC AMERICAN, a weekly journal of practical information, in art, science, mechanics, chemistry, and manufactures; 361 Broadway, N. Y., price \$3.00 a year.

This is one of the most useful and interesting publications that came to our office. Its letter press and illustrations are in the best style of work. The issue for May 18th, has an admirable illustrated description of the wonderful Eiffel tower in Paris, the highest structure ever raised by man, reaching the altitude of nearly 1000 feet; 329 feet higher than the Washington Monument.

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A Preachers' Meeting.

Methodist pastors of Dover and vicinity, by invitation of Rev. T. E. Terry, convened in his church, Monday, afternoon, May 13th.

Dr. Caldwell was then chosen president, and R. K. Stephenson, secretary. On the question of Woman's eligibility to civil and ecclesiastical offices, J. S. Willis made an earnest argument in the negative, and Dr. John A. B. Wilson, in the affirmative.

At 4 P. M., a hymn was sung, and Dr. Caldwell read an interesting paper, on "The last days of St. Paul," showing that he was imprisoned twice, bringing out the wickedness of Nero, and his efforts to cover up his sin, with the tragic ending of his life and that of the apostle.

E. C. Macnichol, led the devotions at the evening session; after which Mr. Triedel sang a beautiful solo, Miss Wilson presiding at the organ.

Apt, suggestive, and helpful five-minute speeches were made, on "Preparation for teaching," by E. C. Macnichol; "Fact in teaching," by E. E. Williams, pastor of the Baptist church in Dover; and on "Object teaching," by R. K. Stephenson.

Tuesday morning, Dr. Caldwell and S. M. Morgan, led the devotions.

On motion of Dr. Wilson, Rev. J. S. Willis was recommended, by a rising vote, to the favorable consideration of the faculty of Grant Memorial University, for the degree of LL. D., at the approaching commencement of that Institution.

Bro. Willis said this was all new to him, and thanked the brethren for their kind expression of interest in his behalf.

On "The relation of the pulpit to the great political questions in which moral issues are involved," the debate was opened by W. S. Robinson, after which Bros. Willis, Williams, Wilson, Caldwell, and a layman discussed the subject with much animation.

"The general opinion," says the secretary, "seemed to be, that it was right for the preacher to speak out in his pulpit in unmistakable terms, in advocacy of the moral principles involved, without identifying himself with any political party; but that he was at liberty to exercise his rights as a citizen, outside his pulpit."

After this, Bro. J. H. Wiley read an interesting paper on "Sunday-school Music," and at 11.45 A. M., the meeting adjourned.

Bro. Terry's object was to secure for preachers in the country, the benefit of such meetings as are regularly held in the city, and it is probable that similar meetings will be held at convenient points on Railroad lines.

In making up this notice, we are under obligation to our brother R. K. Stephenson, for his record.

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 6:40, 7:00, 7:05, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
 4:40, 7:40, 9:50, 10:35 p. m.
 Philadelphia (express), 2:35, 4:40, 6:30, 7:50, 8:50,
 10:07, 11:35, 11:51 a. m. 12:25, 1:39, 2:27, 5:22, 6:28,
 7:05 p. m.
 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:35
 (L. S.) a. m. 12:25, 1:39, 2:27, 4:33, 5:22, 6:28, 7:00, 7:40,
 8:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m. 5:57,
 11:28 p. m.
 Baltimore and Washington, 1:23, 4:46, 8:04, 10:08,
 11:00 a. m. 12:06, 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 8:50, 6:25,
 8:12, 12:05 p. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:55 p. m.
 Harrington and way stations, 8:30 a. m. 12:55, 6:25
 p. m.
 For Seaford 8:50 p. m.
 For Norfolk 12:05 a. m.

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GOING NORTH.
 Daily except Sunday.
 Stations. a. m. p. m. p. m. p. m.
 " Wilmington, French St. 7:00 2:10 4:10 7:00
 " B & O Junction 7:03 2:22 4:06 7:15
 " Dupont, 7:21 2:35 4:17 7:25
 " Chadd's Ford Jc 7:46 2:51 4:33 7:53
 " Lenape, 8:01 3:4 5:51 8:06
 " Ar. West Chester Stage 8:29 4:03 6:41
 " Lv. West Chester Stage 8:50 4:25 7:00
 " Coatesville, 8:57 4:10 6:58 8:44
 " Waynesburg Jc 9:13 4:15 7:01 7:19
 " St. Peter's 6:30 12:25
 " Warwick 7:15 12:30
 " Springfield 7:27 9:27 1:05 4:33 7:15 8:15
 " Jones 7:33 9:33 1:15 4:33 7:20
 " Birdsboro, 7:56 9:56 1:35 5:02 7:45
 " Ar. Reading P & R Sta. 8:28 10:25 2:25 5:33 8:15

ADDITIONAL TRAINS.
 Daily except Saturday and Sunday, leave Wilmington
 6:17 p. m. B. & O. Junction 6:28 p. m. Newbridge
 6:41 p. m. Arrive Dupont 6:59 p. m.
 On Saturday only, will leave Wilmington at 5:17 p.
 m. Newbridge 5:41 p. m. Leave Wilmington 10:15 p.
 m. Newbridge 10:25 p. m. Arrive Dupont 10:55 p. m.
 Leave Birdsboro 1:10 p. m. Arrive Reading 1:40 p. m.
GOING SOUTH.
 Daily except Sunday.
 Stations. a. m. a. m. a. m. a. m. p. m. p. m.
 " Reading P & R Sta. } Daily 5:50 8:35 9:25 3:15 5:15
 " B. Station }
 " Birdsboro, 6:17 9:06 10:10 3:45 5:50
 " Jones, 6:38 9:23 10:50 4:10 6:16
 " Springfield, 5:10 6:43 9:38 10:58 4:16 6:23
 " Ar. Warwick, 11:12 6:35
 " St. Peter's, 11:30 6:50
 " Lv. West Chester Stage 6:28 6:55 9:55 4:33
 " Coatesville, 6:05 7:23 10:29 5:08
 " Lenape, 6:47 7:55 11:04 5:44
 " Ar. West Ches- 8:05 6:20
 " er Stage 7:00 6:16 4:50
 " Chadd's Ford Jc. 7:01 8:08 11:15 6:02
 " Dupont, 7:31 8:23 11:35 6:24
 " B. & O. Junction 7:46 8:40 11:46 6:35
 " Ar. Wilmington, 7:56 8:51 11:55 6:45
 " French St.

ADDITIONAL TRAINS.
 Daily, Except Sunday.
 Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. &
 O. Junction a. m. Arrive Wilmington 6:42 a. m.,
 Saturday only.
 Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30
 p. m. Leave Dupont 1:10 p. m. Newbridge 1:30 p. m.
 Avenue Wilmington 1:53 p. m. Leave Newbridge 7:00
 p. m. Arrive Wilmington 7:23 p. m.

For connections at Wilmington, B. & O.
 Junction, Chadd's Ford Junction, Lenape,
 Coatesville, Waynesburg Junction, Birdsboro
 and Reading, see time-tables at all stations.
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 *Express trains.
 NEW YORK, week days, *2:13, *7:05, 10:26 a. m.,
 *12:58, *2:35, *5:08, 6:46 p. m.
 PHILADELPHIA, week days, *2:13, 7:05, 6:05, 6:50,
 7:55, *8:5, 9:00, 10:26, 10:26 a. m.; *12:08, 1:00, 2:3
 8:00, 4:10 *5:08, 5:25, 6:10 *6:46, 7:05, 8:35, 9:52 p. m.
 CHESTER, week days, *2:13, 6:05, 7:05, 6:50, 1:55,
 8:50, 10:00, 10:25, 10:16 a. m.; *12:08, 1:00, 2:38, 3:00, 4:10,
 *5:08, 5:25, 6:10, 6:40, 7:05, 8:35, 9:52 p. m.
WEST BOUND.
 BALTIMORE AND WASHINGTON, *4:50, *8:46,
 11:45, a. m.; 2:45, *4:40, *5:40, 8:45. All daily; 6:40 a. m.
 2:38 p. m. daily except Sunday.
 PITTSBURG, *4:50 a. m. *6:40 p. m., both daily.
 CHICAGO, 8:46 a. m. 5:40 p. m. both daily.
 CINCINNATI AND ST. LOUIS, *11:45 a. m., and
 *6:45 p. m., both daily.
 SINGLERLY ACCOMMODATION, 7:30 p. m., and
 11:10 p. m. daily.
 LAUDENBERG ACCOMMODATION, week days,
 9:40 11:45 a. m.; 2:45, and 6:40 p. m.
 Trains leave Market Street Station:
 For Philadelphia 8:50, 6:50, 8:30 a. m. 12:43, 2:35, 3:5
 5:30 p. m. For Lauderburg 6:30, 9:20 and 11:35 a. m.
 daily except Sunday, 2:45, 3:20 p. m. daily.
 Cincinnati and St. Louis, 11:35 a. m. daily except
 Sunday.
 Chicago 8:30 a. m. daily except Sunday; 5:30 p. m.
 daily.
 Pittsburg 8:30 p. m. daily.
 Trains for Wilmington leave Philadelphia *4:10,
 *6:15, 10:00, *11:10 a. m.; 12:00 noon, 1:35, 1:40, 3:00,
 4:15, *4:30, *5:05, 6:30, 7:30, 10:10, 11:30 p. m.
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 4:10 A. M.—Fast Mail for Shenandoah Valley and
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 Westminster, New Windsor, Utopia Bridge, Mechan-
 icsville, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B. & O.
 V. R. R.
 8:00 P. M.—Accommodation for Glyndon and Emory
 Grove Wednesdays and Saturdays only.
DAILY EXCEPT SUNDAY.
 8:00 A. M.—Accommodation for Hanover, Frederick,
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations. Also, points on S. V. R. R. and connections.
 9:45 A. M.—Accommodation for Union Bridge,
 Hanover, Gettysburg, and all points on B. & O.
 Div. (through cars).
 2:25 P. M.—Accom. for Emory Grove.
 4:00 P. M.—Express for Arlington, Mt. Hope, Pike-
 ville, Owings, Mills, St. George's, Glyndon, Glenn
 Falls, Finksburg, Patsasco, Carrollton, Westminster,
 Medford, New Windsor, Linwood, Union Bridge and
 stations west; also Hanover, Gettysburg and stations
 on B. & O. Division, (through cars.) Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 5:15 P. M.—Accommodation for Emory Grove.
 6:20 P. M.—Accommodation for Union Bridge.
 11:25 P. M.—Accommodation for Glyndon (Reister-
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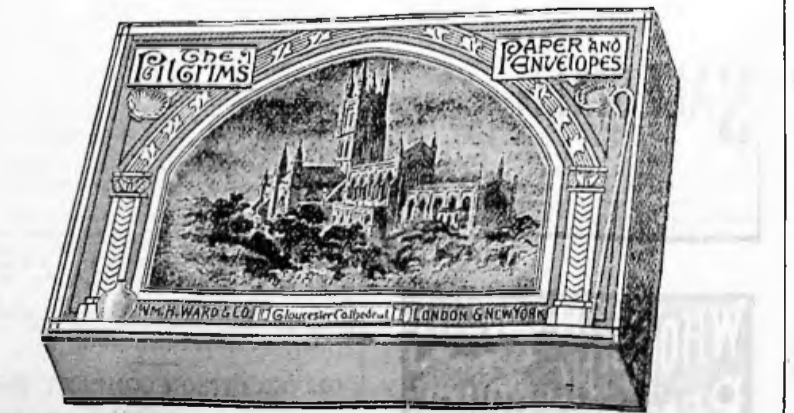
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