



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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

VOLUME XIII, NUMBER 22.

WILMINGTON, DELAWARE, SATURDAY, MAY 28, 1887.

ONE DOLLAR A YEAR SINGLE NOS. 3 Cents

IMPROVE THY TIME.

BY GRACE ELIZABETH COBB.

Life is passing, swiftly passing, Fritter not the time away; Lose thou not in idle dreaming All the bright and golden day.
Fill the hours with something nobler,
Deeper far than idle play.

Let a purpose strong and noble Light thy path with rays divine, Opportunities are waiting,
Take, improve them, they are thine;
Let them each bear fruit eternal; Do ye dare e'en one resign.

Let an influence, pure and holy, Through thy life be shed abroad, Thus the sinful far from heaven May be pointed to thy God; Let them by thy holy living Be rebuked, convinced, and awed.

Walk thou not among transgressors, Follow in the good paths old; Shun the base, all things unholy, Leave the dross, keep but the gold; Will ye let thy soul eternal For this world's gilt toys be sold?

Time with thee will soon be ended, Swiftly pass the years away, All too soon the days are speeding, Then improve them while ye may; Earnestly, for night is coming; Up, be doing while 'tis day?

Then when comes to thee death's summons,

Thou shalt go with sheaves of gold Up to heaven's pearly portals; Wide for thee will they unfold. Thou shalt have abundant entrance,
And shalt know the "half ne'er told."

—Zion's Herald.

Bishop Asbury, or Bishop Simp-son—Which?

BY REV. T. SNOWDEN THOMAS.

The Trustees of City Road Chapel, London, at the suggestion of some American visitors, have authorized their ministers to offer to American Methodists, the privilege of placing a memorial window in that historic edifice, in honor of Bishop Asbury, or Bishop Simpson. We know not who is authorized to speak for that numerous individual, "the Methodists of America," but it is entirely proper that each man shall speak his mind. The "Great Official" seems disposed to take a snap judgment. In an editorial in the Advocate of May 7th, under the heading, "Proposed Honor to Bishop Simpson," Dr. Buckley seems to assume that there is no question in the matter. Were this so, and were the proposition simply to honor our late beloved and lamented senior Bishop, a well-nigh universal response in its favor would be promptly given; at least, by that portion of the said complex individual, which rejoices in the descriptive appellative, "The Methodist Episcopal Church." But has our esteemed confrere, in his jubilation over our own marvelous connectional growth and developement, overlooked the fact, that there are some Methodists in America outside of our fold? How about our brethren of the Methodist Episcopal Church South, our brethren of the Methodist Protestant Church, and our brethren of other families of American Methodism? No doubt each and all would heartily concur in conferring honor upon the name and memory of our eloquent and distinguished Simpson, as one among many stars in our Methodistic galaxy. But when it comes to selecting a representive of historic Methodism, it seems to us, that, as in Wesleyan Methodism, among all her distinguished ministers, there is but one name that stands for universal Methodism, so among all the illustrious names in the history of American Methodism, there is but one, that stands for the entire of that history.

Says our most distinguished Church Says our most distinguished the trustees realize that nothing could abused. However, all this is but a to introduce a new hymn which should ate.

Methodism, he (Francis Asbury) stands immeasurably above all his contemporaries and successors;" says .Dr. Dixou, an eminent Wesleyan, "I reckon him, the second man in Methodist history; and in the extent of his labors, and the variety of incidents connected with them, he is not the second, but the first man in our community." Luke Tyerman, Wesley's biographer says, much as he reveres the memory of Wesley, he regards Asbury, "with an almost equal veneration." After an able summary of the labors of this Apostolic Bishop, Mr. Tyerman thus eloquently closses, "if the reader wishes to see his monument, we invite him to step within the living walls of the present Methodist Episcopal Church of America, and there, while surveying the grand edifice of spiritual order and beauty, we ask him, as the inquirer in St. Paul's Cathedral is asked, to "Look Around." He might have justly included the fruitful off shoots of American Methodism at home and abroad, within whose "living walls" may be found monumental traces of this American Wesley. St. Paul writes to his beloved Corinthians, "though you have ten thousand instructors in Christ. yet have ye not many fathers." In our history we have been favored by the Great Head of the church with able, godly, accomplished, eloquent and distinguished Bishops, as well as similar men of renown, who never sat upon the Episcopal bench; and among these illustrious sons of the church, our lamented Simpson stands primus clarissimus inter pares; but to none other has been given the opportunity that was given to Asbury—the opportunity he so magnificently embraced.

If the memorial window in this historic Chapel, is merely to honor a Bishop of the Methodist Episcopal Church, as a personal compliment, Dr. Buckley is about right; but if, as we take it, the design is to honor the chief figure, the most representative man in American Methodism, we have no hesitancy in saying that he is entirely wrong.

Rev. Dr. Warren puts the matter in the proper light, in an editorial, in the Northern Christian Advocate of the 12th inst. He says:

"The proposal, by the trustees of City Road Wesleyan Chapel, London, to put a window in that historic edifice in memory of Bishop Asbury or Bishop Simpson, will commend itself to the good judgment, and secure the grateful recognition of American Methodists. The proposal is made in the following communication.

'American visitors to England will have noticed that the chancel of City Road Wesleyan Chapel, has lately been adorned with two stained glass windows, the centre one of which commemorates John Wesley. Space is left for a third window, and it has been suggested by American visitors (one of whom has left a subscription for the purpose), that a third window should be erected in memory of Bishop Asbury or Bishop Simpson by the Methodists of America. The trustees of City Road would gladly avail themselves of this suggestion, and take this opportunity of ascertaining whether the project is favorably entertained in America. The window is Georgian, eighteen feet by six feet, and the cost would probably be about \$1,200. City Road Chapel belongs to the world, and day liable to be seized by violence, and

be more appropriate than that such a window should be erected in a sanctuary, where for several months in a year worshipers from America are constantly

It will not be forgotten that it was in City Road Chapel that Bishop Simpson preached the inaugural sermon of the First Ecumenical Conference.

JOHN M'KENNY, Ministers. W. J.Dawson, 49 CITY ROAD, London, E. C.'

To which of the two bishops nominat ed for the proposed honor shall the memorial be erected? Bishop Simpson was, as the Christian Advocate states, peculiarly an American product, and a flower, not of English Weslevanism, but of the Methodist Episcopal Church." He was also known and greatly beloved in England." On the other hand Asbury claims peculiar consideration as really the founder, and as the most distinguished historic representative of American Methodism, and no name could be more significant to that world-wide Methodism to which City Road Chapel belongs, in either the present generation or generations to come, or more fitly represent the spirit and unity of Methodism, than the name of Francis Asbury."

Of all possible reasons which the versatile editor of the New York Advocate may be supposed capable of giving, for dedicating this memorial window to our late senior Bishop, rather than to Bishop Asbury, certainly the most infelicitous one is the suggestion, that the latter was foreign born, while the former was a native. This is almost as stunning, as his assumption in the heading of his editorial. It is true, Mr. Asbury, in the order of Providence, was born beyond the seas, for which Dr. Buckley certainly will not hold him personally responsible. But if ever there was one Englishman who became a true hearted American, that one was Francis Asbury. When but twenty-five years old, he heard the call from these western wilds; and at the ensuing Conference, he offered himself for service, in response to Mr. Wesley's appeal: "Our brethren in America call aloud for help; who are willing to go over and help them?" When earnestly importuned to return to his native England, by the other English preachers, at the outbreak of the Revolutionary War, he firmly refused to accompany them. "I can," says he, "by no means agree to leave such a field for gathering souls to Christ, as we have in America. It would be an eternal dishonor to the Methodists, that we should all leave three thousand souls, who desire to commit themselves to our care; neither is it the part of a good shepherd to leave his flock in time of danger; therefore I am determined, by the grace of God, not to leave them, let the consequences be what they may." In reference to Mr. Wesley's interference with the questions between Great Britain and her American colonies, he says, "I am truly sorry that the venerable man ever dipped his pen into the politics of America." Nor was he insensible to the sacrifice, he was making. When the last of his associates, his "dear George Shadford" had left him, he says, "I was under some heaviness of mind. But it was no wonder; three thousand miles away from home; my

friends have left me; I am considered

by some, an enemy of the country, every

trifle to suffer, for Christ and the salvation of souls. Lord, stand by me." This resolution of devotion to the sheep in the American wilderness, Francis Asbury adhered to with unwavering fidelity from the midsummer of 1771, when, as a youth of twenty-six years, he offered himself for the work, until in his seventy first year, he fell at his post, at the head of "an army of more than 211.000 Methodists, and more than 700 itinerant preachers." Surely the fact that "Bishop Asbury * * * was an Englishman," is no reason, why we, his sons in the gos-, pel, should refuse him his well earned chaplet.

By all means let all branches of American Methodists unite, and honor themselves in honoring this chief founder of American Methodism, this peerless servant of the churches, in reference to whom our own church historian avers, 'the history of Christianity, since the apostolic age, affords not a more perfect example of ministerial and episcopal devotion, than was presented in this great man's life." Let the design be an itinerant on horseback, in conventional attire and accoutrements, reading, it may be, his Greek or Hebrew Bible, as he jogs along the Indians' trail, and let the inscription be his own memorable words, "I am determined, by the grace of God, not to leave them, let the consequences be what they may."

Of course, the contributions volunteered, will be available for either party

The "Ninety and Nine."

An humble lady in Melrose, Scotland, was led to see the beauty of the character of Christ in the parable of the Good Shepherd. She possessed genius, and sometimes expressed her best thoughts and feelings in verse. The vision of Christ leaving the glories of heaven and becoming a seeker of men who had gone astray, like an Eastern shepherd seeking a wandering sheep in perilous places, touched her heart with poetic fervor, and she wrote the hymn beginning:

There were ninety and nine that safely lay

One of the stanzas most vividly and tenderly expressed her clear view of divine sympathy and compassion: But none of the ransomed ever knew,

How deep were the waters crossed. Nor how dark was the night that the Lord passed through,
Ere he found the sheep that was lost;

Out in the desert he heard the cry—Sick and helpless and ready to die."

The poem was published in a local paper, and the lady soon afterwards died and went to the Good Shepherd, whose love for the wandering and perishing had gained the affections and service of her life. She was buried in one of the church-yards of beautiful Melrose.

The efforts of a sincere life always meet with the needs of others, and are often given under Providence a special mission in the world. The simplicity and fervor of the poem gained for it an unexpected recognition immediately. The American evangelist, Mr. Sankey, was one day returning from Edinburg to Glasgow, to hold a farewell meeting. Glasgow had been the scene of the most signal triumphs in the works of Messrs. Moody and Sankey, and his farewell gathering promised to be one of thanksgiving and tears, of wonderful interest, power and feeling.

Mr. Sankey, on this occasion, desired

represent Christ as a compassionate and all-sufficient Saviour. "Before getting on the train," he says, "I went to the news stand and bought two or three papers-some secular, some religious, and in one of them I found the following beautiful verses:

There were ninety and nine that safely lay In the shelter of the fold,' etc.

"I said to my brother Moody, "that's ust the hymn that I've been wanting. I think the Lord has really sent it to us!'

"Next day the little tune or chant it is set to, came to me."

"We went into the noon meeting, and dear Mr. Bonar, who has written so many beautiful hymns-I was a wandering sheep and did not love the fold,' and I heard the voice of Jesus say, Come unto me and rest'-was there, and the thought came to me, 'We must sing now this new hymn that the Lord has sent down to us.'

The tune had scarcely formed itself in my head yet, but I just cut the words from the paper, put it in front of me on the organ and began to sing them, hardly knowing where the tune was coming from. But the Lord said, "Sing it," and as we were singing it his Spirit came upon us, and what a blessed meeting we

The meeting was a very crowded one and tender feelings were awakened ir all hearts, bringing vividly to all minds, as it did, the fact that the world is full of farewells. The imagery of the hymn, the shepherd, the sheep-fold, the dark night on the hills, the anxions search and the joyful return, were in harmony with Scottish associations, and touched the best feelings of the converts and inquirers.

Away in the gallery there sat a lady who was at first startled, and then deeply affected by the hymn. She was unable to speak with the sweet singer, in the confusion that followed the close of the meeting, but she soon after wrote to him from Melrose, and said: "I thank you for having sung, the other day, my deceased sister's words. She wrote them five years ago. She is in heaven now."

The hymn has had a tender mission. Thousands seeking the help of a power outside of their own sinful nature, have seen in it the vision that the prophet saw: "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me."---Michigan Christian Advocate.

In response to a circular asking their views on the subject, the Irish Wesleyan ministers, with six exceptions, have replied that they are opposed to Home

The large sum of \$2,075 has been paid in England for a copy of the sermon preached by John Knox three hundred and twenty-one years ago this month-'For the whiche he was inhibited preaching for a season."

Bishop Baldwin is the most evangelical and pious bishop of the Episcopalian church in Canada. He is dead set against the wholesale worldly conformity of some of his parishes, and has formally inhibited all churches and congregrations within the diocese, using the following methods of raising money for ecclesiastical or parochial purposes: First, raffling, throwing of dice, games of chance, or gambling of any kind; secondly, all the atrical exhibitions, whether public or privOh! thou invisible spirit of wine, if thou hast no name to be known by, let us call the devil.—Shakespeare.

Texas On to Prohibition. Within the last fortnight the great "Lone Star" prohibition campaign has been wonderfully stimulated. The strong and clear utterances of our Ex-Senator Maxey, and his successor, Hon. J. H. Reagan, were a positive but a most happy surprise to many of us. They have been a great stimulus to the good and growing cause. The stubborn and persistent efforts of some of the would-be leaders of the great Democratic party in Texas, to make this movement assume party relations, so that they might, be enabled thereby to use their party against it, has, by the action of these prominent statesmen, and that of the chairman of the Democratic State Central Committee, who positively refused to call an anti-Prohibition convention in the name of Democracy, received a stunning blow. The Prohibition leaders seem to be thoroughly alive throughout the State, and are organizing the work first by counties, and then within the counties by election precincts, and within the precincts by school districts. Prohibition Clubs are being organized in every community, and before August 4, Texas will be organized and worked as she has never been for anything. We do not indulge a single thought of anything but the most complete victory for prohibition. In our own county, and city of Denton, we began early and in earnest and are working every legitimate instrumentality. In the interims of these more prominent features of the work, the details of complete organization and close and clean work are all being attended to by the men having these matters in

J. B. HOLLOWAY.

Denton, Tex. - Central Curistian Advocate.

Prohibition in Michigan.

At this time we do not know the exact figures, but the prohibitory amendment is probably lost by a small majority. Detroit and other towns voted heavily against it; the foreign population in the northern part of the State was against it. The friends of prohibition made a noble fight, but the saloons have been victorious. Our cities are all against temperance restriction, and all for the saloons. They run the politics of the bosses. This is a great struggle. All manner of corruption is in league Michigan, but do not feel discouraged at the result; for we knew how difficult the task was. The work to be done there is that of education, and agitation, until the people are enlightened, and the power of saloons broken. The delay only puts off the inevitable. Prohibition will be victorious at last. The press of Michigan, except the Michigan Christinn Advocate, and a few other temperance papers, were hostile to prohibition .- Cal. ifornia Christian Advocate.

At the annual meeting of the Massachusetts Total Abstinence Society, of of the Apostle is this; if God is able out which His Excellency, the Governor, is of these material elements, to fashion president, the Governor said that he fav- such worlds of beauty as shine above us, ored constitutional prohibition, and would sign any law advancing temperance, which the Legislature would enact.

The people of the United States annually expend \$900,000,000 for liquors, \$600,000,000 for tobacco, \$505,000,000 for meat. Of the money expended for liquors, it is estimated that \$500,000,000 is taken from the wage-workers of the land. It is surprising that prohibition, local option and high license convulse Union.

Youth's Department.

A Boy's Influence.

Some time ago I attended a religious meeting, and at the close of the exercises the audience was invited to participate in testimonies. A middle-age man arose and said, in substance: "I've been saved from intemperance by my little boy," pointing to a bright lad in the audience. 'I owe my conversion under God to my little son. Religion has made me a sober man and helps me to live an honest, industrious life. It was not always so. On one occasion I was absent three or four days from my home and my poor wife and boy were nearly brokenhearted. On the fourth day my dear home at recess, as he was not feeling well. The boy was sick at heart on my account; when he reached home he burst into tears, and said to his mother, "I can't study in school, I can't sleep at night, my head aches and my lips are parched praying to God to send nome father. Mother, does God hear?" His mother strove to comfort him, but her faith was beginning to waver, for other, at the end of the fourth day I returned home intoxicated. Did my boy emotion his first words were 'Father, I the stars, forever and ever." almost feel I can never pray again, for God has let you come home drunk.' The words struck me to the heart, and I said, 'Don't lose your faith in God and drunk again.' God heard that promise and has enabled me to keep it." This man is among the most earnest workers in the temperance cause to-day. He had lost all self-respect and had sunk very low, but could not bear to see his child lose confidence in God; therefore the boy became the means of the father's behalf of children in temperance instruction will not be lost in the home, but will produce lasting fruitage.—Sel.

The Glory of the Resurrection Body.

REV. R. C. JONES.

In that wonderful 15th chapter of 1st Corinthians, Paul presents some beautiful thoughts, as well as powerful arguments. One very fine thought is contained in the 41st and 42d verses, "For one star differeth from another star in with the saloons. We had hopes of power over matter, teaching what great capability it possesses, and how God can make from the same material, birds, beasts, fish, and men; also suns, moons and stars; for the same material elements enter into them all.

> The lines in the spectrum of the sun and stars, reveal lime, soda, magnesia, iron, oxygen, hydrogen, &c.; and we know that these constitute the leading elements in our earth, and also in our bodies. The human body is composed of lime, soda, carbon, water, with slight traces of other matter; nine tenths of the human body being water. The idea why may he not also change these tenements of dust, "these vile bodies," and endow them with a supernatural beauty it used to make its appearance in the and glory? He possesses the power; and here he presents the hope, that such a consummation shall be realized.

But in this, as in all of God's works, there will be variety in unity. "As one star differeth from another star in glory," so also will the resurrection bodies.

glory for each saint; and the glory will that we are entirely among strangers. every state in the Union?-American doubtless be in perfect accord with the

the soul will be the creator of the body, inner spiritual nature, shining out through the body, will give to each individual his distinct place, in the constellation of saints.

glory of the stars, is their color; some are white, others blue, yellow and red. Sirius, the brightest star in the heavens, is white, and stands in beauty and glory among the stars at the top. Capella is blue, Proczon yellow, Atdebarau, Arcturus, and Antares red. These all differ from each other in glory, although they are all stars of the first magnitude; the white stars are most intense in heat and child asked his teacher to let him go brightness; then come the others in their own order, blue, yellow, red. The red stars stand at the bottom of the list, because their light is the most feeble, their fires are dying ont, and growing dim.

Another reason for difference is their size and distance; those of lowest magnitude can only be seen by the most powerful telescope. Perhaps one reason for the difference in the glory of the saints will be, that one shall outshine through her married life her unceasing another, by the excessive force of an inprayer had been for my reclamation. tenser indwelling spiritual glory; and After wandering from one saloon to an- that separate, individual glory will be in harmony with the life and character, as wrought out in this world. Some turn from his drunken father? No, he "shall shine forth as the sun, in the ran to me, clasped his arms about my kingdom of their Father," and they that neck and wept tears of joy. After his have turned many to righteousness, "as

If God can and does impart such beauty to dead worlds, with what wonderful glory may he not endow living spirtiual, holy beings? To what heights your poor miserable father will never get of exalted beauty, may we not rise? The glory of the stars however, is a diminishing glory; their lights shall grow dim, and finally go out. Even our great sun according to science, will become a cold char. But the glory of the saints is an ever increasing and an everlasting glory; "a far more exceeding, and eternal weight of glory." The pattern of these reformation. The exertions put forth on luminous, glorious, bodies, was seen by John, when a poor exile in Patmos.

He says: "I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, * * * and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girt about at the breasts with a golden girdle. His head, and his hair were white as snow; and glory. So also is the resurrection of the feet like unto burnished brass, as if it his eyes were as a flame of fire; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp, twoedged sword; and his countenance was as the sun shineth in his strength. And dead."

We are also told, by this same John, that "it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him."

Seeing then what glory God has in reversion for us, what manner of persons ought we to be?

An Interesting Letter From New York.

The Peninsula Methodist seems to find its way through this densely populated city, to 128 Allen St., as easily as more sparsely settled sections of Connecvisits were regularly made, to our home.

Among the many unfamiliar things that crowd upon us here, the "Methodist," with its clean, well printed pages,

The Allen St. M. E. Church is one of

odist churches of this great city. It owns but the body will be suited perfectly, as a large church building, worth some the abode of the particular soul that \$60,000, besides three other houses, inshall inhabit it. May we not suppose cluding the parsonage. I find on the that the greater or less intensity of the record, the names of Phobe Palmer, of A. V. Stout, the New York banker, who for years occupied a prominent place in the Methodism of this city, and others who made the church a power in their One reason for the difference in the day. Bro. Wallace, in one of his recent interesting letters, tells of the manner in which he and "Sammy Halstead" supplied in the absence of Rev. Jacob Todd, on a certain occasion. This same "Sammy" is still living, and is a member of this church.

Like all the down town churches, this has suffered much in the loss of members, within a dozen years. The drift has been largely to the uptown churches, while a vast population of foreigners have crowded into all the lower wards of the city. There are some faithful souls left however, who are trying to stem the fierce tide, which has swept so many of the old churches from their ancient moorings. If earnest prayers, hearty singing, and soul-full testimonies for Jesus, can avail anything, then the salvation of God will yet sweep in upon this neighborhood, and rejoice the hearts of God's dear children.

There is quite a large number of the Methodist churches of New York, in the hands of the City Church Extension and Missionary Society. Some of these are old organizations, and some are new enterprises, Allen St. maintains her independence, and is still hoping to make progress against the forces of evil which swell and surge on every side of her.

One of the most interesting experiences, that I have enjoyed for a long time, was a recent visit to the Methodist Mission at the "Five Points." The hundreds of children gathered from the humblest homes, in the presence of representative men and women of New York Methodism, sung most beautifully, and performed certain calisthenic exercises in a most marvelous manner. Their recitations would have done credit to any of the many social occasions of our first class churches. To look into the bright eyes, and on the beautiful faces of some of these children, and then to think of the homes whence they came, makes one's heart sad.

The New York Preachers' Meeting is the centre of a great deal of interest to the ministers here. Some of the discussions are very instructive and enjoyable. Last Monday, Dr. Geo. L. Taylor read a poem, which had been previously presented to the faculty and students of Columbia College. It elicited some hearty applause.

Our Conference, held in April, was had been refined in a furnace; and his largely attended, and its public sessions were made memorable, by some hot controversy over the various enterprises of the ecclesiastical and social world.

We are to meet in Middletown, Conn., next year. Large as this Conference when I saw him, I fell at his feet as is, their invitations to different places have been abundant for several years

C. M. PEGG. May 13th, 1887.

Rev. W. Swindells vs. Rev. J. W. Young.

The strictures of Rev. W. Swindells. one of the Presiding Elders of the Phila. Conference, in reference to the tabulations of Rev. J. W. Young of the Newark Conference, have directed the eyes of the church to Bro. Swindells' district. It is said, one living in a glass house should never throw stones, and this fact should have induced silence on the part ticut, where for several years, its weekly of our brother. While the presiding elder cannot be held responsible for the short-comings of his men, it is also very true he has it in his power, to inspire in them a laudable ambition to reach the comes to us with the greetings of an highest degree of success in their power. There will be some distinguishing old friend, and prevents the feeling An instance—the work of our own Bro. Wilson on Salisbury District.

In looking over the figures of South nature of the individual soul; not that the oldest and most famous of the Meth- Phila. District, for the last fiscal years cate.

we glean the following: one charge reported only \$3 missionary money; and that one reports 140 members and 12 probationers. The District has 98 blanks, 38 of which belong to the seven collections, ordered by the General Conference. It has 116 one dollar collections. For Church Extension, 11 report one dollar each, while 25 report \$5 and under. For Sunday School, 23 report one dollar each, and 21, \$5 and under. For the Tract cause, 16 report one dollar each, and 21 85 and under. For the Freedmen's Aid cause, 14 report one dollar each, and 28, 85 and under. For Education, 7 report one dollar each, and 19 report \$5 and under. For the Bible cause, 19 report one dollar collections, and 16 report 85 and under. It is thus readily seen that a large number of the charges report collections under \$5.

One charge reports a church valued at \$25,000, and a parsonage at \$5,000, and pays \$1200 salary, and contributes toward the missionary cause per capita for members and probationers, 28 cents. Another with a church valued at \$23,000, and a parsonage at \$3,500, contributes toward the same great work, 36 cents per capita. Another with a church valued at \$105,000, and a parsonage at \$10,000, and paying \$1800 salary, contributed 69 cents per capita, toward the missionary cause.

Now let us look at some of the work of our Wilmington Conference. One charge, with church valued at \$2,000, and parsonage at \$1,150, and paying \$525, reports for the missionary cause per capita, \$1.29. Another with the church valued at \$400, and parsonage at \$1000, and salary at \$400, reports \$2.35 per capita. Another with two churches valued at \$12,000, a parsonage at \$2,500, reports per capita \$1.40. And we have scores of charges that will put to blush Bro. Swindells' District.

His beautiful Arch Street Church, valued at \$275,000, and parsonage at \$15,500, and paying \$4,000 salary, contributed \$5.82 per capita, while our beautiful Grace, valued at \$218,000, with no parsonage, and paying Dr. Todd \$2,700, contributed toward the same cause, per capita, \$6.30. We not only beat him on the Wilmington District, but our Salisbury District leaves him in the rear, almost out of sight. It is unfortunate our brother said what he did, about Young's tabulation. His figures may not apply justly in all their details, but he gives us a tolerably fair standard of Christian beneficence, what the church has never had before, and it is very certain that he is stimulating a more liberal spirit throughout the whole church. And he that lags behind this standard, must suffer loss in the eyes of the church.

It is to be regretted that Chaplain McCabe discourages Young's work, and fails to appreciate the value of his figures; and at the same time he cannot but know that J. W. Young is a mighty force in this great move of the church toward a "Million for Missions by collections only." Let Young figure on, and let us push toward his "Roll of

May 16, 1887. ITINERANT.

There is more truth in the foilowing from the Springfield Republican than some of our younger readers may at first perceive: "A girl who figures in a romance, based on an engagement arrived at solely by mail and by an exchange of photographs, and who agrees to marry the other fool the first day they meet, is pretty likely to be heard from next

At a meeting of liquor dealers in New York, resolutions were adopted commendatory of Doctors Howard Crosby and Leonard Woolsey Bacon. These brethren should pray to be delivered from their friends. The liquor men have unwittingly refuted with overwhelming force the arguments of the men they commend.—Nashville Christian Advo-

The Sunday School.

The Red Sea,

FOR SUNDAY, MAY 29, 1887, Exod. 14: 19-31.

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

GOLDEN TEXT: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee?

19. The angel of God-the divine Personality Himself, who was pavilioned in "the pillar of cloud." The pillar of cloud-a visible and constant column, rising high above the earth so as to be conspicuous at a great distance; preternatural in character; known afterwards as the Shechinah, or dwelling-place of God. It served to reveal His actual presence, to indicate His will and direction as to where and when to move, and to assure the people of His protection. By night the column, or pillar, assumed a fiery hue; by day it resembled a dark cloud. The mystery of its presence and movement, and the absence of any particular shape, prevented any idolatrous association with it; while the fire that dwelt within its folds was the symbol, then and thereafter, of the Spirit divine. Went from before their face .- It had stood at the head of the people, as their guide; it now passed to their rear to protect

20. It came between, etc.-The pursuing Egyptians had reached the rear of the retreating host, probably just at sunset. Knowing well the location, and perceiving that the Israelites had run into a sort of cul de sac, from which there was no escape, the mountains benining them in on two sides, and the sea on the third, the chariots came to a halt. It was a cloud and darkness to them (R. V., "there was the cloud and the darkness").—The pillar presented the aspect of a threatening and impenetrable wall of mist to the warriors of Pharonh. It gave light by night to these (R. V., "yet gave it light by night")-a cheering and bright token of omnipotent guardianship to the Israelites. The night was changed into day for them; and while their movements were hid from the Egyptians, they could proceed in an orderly manner to obey the command, "Go

"Thus the Word and the Providence of God have a twofold aspect: a black and dark side toward sin and sinners; a bright and pleasant side toward those that are Israelites indeed. On the former the Most High looks frowningly in wrath; on the latter His coun-

tenance shines brightly with favor" (Bush). 21. Moses stretched out his hand-as he had been bidden to do. As he, "with fear and trembling," proceeded to work out his own and the people's salvation, God also was working to make the salvation sure. The sea-the western branch of the Red Sea, called the Gulf of Suez; it is about 170 miles long, with the town of Suez at its head on the west. The Lord caused the sea to go back. - It is imposible to determine just where the crossing was effected. With the exception of Brugsch-who dismisses the Red Sea entirely, and locates the event in the marshy district known as the Serbonian Bog, in the northeastern part of Egypt-the best opinions agree upon Suez, or its immediate vicinity. The distance across is from three to four miles. Says Schaff: "Near here, Napoleon, deceived by the tidal wave, attempted to cross in 1789, and nearly met the faith of Pharaoh. But an army of 600,000 could never have crossed it without God doubtless used natural miracle. agencies, in the east wind and an ebbing tide, but their use at this moment was a miraculous interposition. Says Murphy: 'A strong northeast wind is said to have considerable influence in the present day on the ebb of the tide in the Red Sea, as well as in other places. Such a natural occurrence, however, only drives out the whole body of waters farther from the shore; it does not 'divide the waters' and so make them a 'wall' on each side of the dry ground, or leave time or space for passage of a large multitude, or happen precisely at the moment when escape from an advancing foe, makes it convenient for the leader of the retreating squadrous to wave over the waters his rod of power." Were divided-literally, "were cloven" or "were violently sundered;" used generally in cases of cleaving of rocks, etc., and giving the impression of a terrific cause, like a tornado. It is difficult to im-

aid of miracle to explain the phenomenon of the waters remaining divided, or cloven, during the passage. 22. Went into the midst of the sea-probably following Moses and Aaron, their course

agine how the Israelites could have crossed

in the teeth of such a wind; the wind must

have gone down at the time of crossing; and

it may be necessary, therefore, to invoke the

lighted by the fiery column in their rear. Their immense number, estimated at between two and three millions of men, women, and children, were probably so compactly drawn up, that the passage would not occupy more than three or four hours. According to Exod. 13: 18, the host went forth from Egypt "harnessed," or as the margin reads, , by fives in a rank," showing that on the march they presented a regular, well-ordered array, and not the confusion of a mob. A wall unto them .- The waters on either side were barriers against attack.

23. The Egyptians pursued .- Though they could not see the Israelites through the intervening pillar of cloud, they could probably hear them; and when the pillar receded, following closely in the rear of the retreating Hebrews, they struck camp and followed too. Some conjecture that they reached the bed of the sea without knowing where they were. All Pharnoh's horses, his chariots, etc.-Horses were imported into Egypt in the 18th dynasty. The churiots were a favorite warimplement among the Egyptians. Diodorus Siculus says that Rameses II had 27,000 in his army. The chariots occupied the van of the pursuing force and were the first to enter

24. In the morning watch-which began at two, and ended at six. The Hebrews divided their night into three watches, of four hours each. Looked (R. V. "looked forth" unto the hosts of the Egpytians.-By a well known Hebraism, the word "look" implies a demonstration either of mercy or wrath. In this case, it has been supposed, especially from the allusions in Psalm 77, that dazzling flashes of lightning, with crashes of thunder and torrents of rain, accompanied the "look." Troubled (R. V. "discomfited") dismayed them, threw them into confusion.

25. Took off their chariot wheels. - In the panic which followed this commotion of nature, the wheels of the chariots, sinking into the mire, were wrenched off, so that they could scarcely be dragged at all; and soon the whole army was involved in inextricable confusion. Let us flee. - They would have been glad to do it, for they recognized the truth that the terrible God of the Hebrews was fighting against them; but they were paralyzed with fear, and, unable to move their chariots, were held fast where they

26, 27. That the waters may come againshowing that they were held back until the divine signal was given. The Lord overthrew the Egyptians, -Says Murphy: "At one fell sweep of the mighty waters all the chivalry of Mizraim is laid forever low. A mild mes sage, a manifest sign from heaven, only exasperated the pride of Pharaoh. Ten awful plagues failed to subdue the obstinacy of his heart A final judgment, of terrific sublimity, terminates his career of presumption." The Red Sea marked a disruption, moral as well as physical, between Israel and Egypt. A new era began. "They were baptized unto Moses in the cloud and the sea. 38. Covered . . . the host of Pharaoh .- Opin-

ions are divided as to whether Pharaoh himself perished with his army, or not. Canon Cook urges "the distinct statement of the Psalmist" (Psa. 136: 15), the probable position of the king in the vanguard of his bost and the cesstation of further pursuit after the passage of the sea as arguments in favor of his destruction; on the other hand, the absence of any allusion to his death in the song of Moses, or elsewhere, except in the Psalm quoted (which is not conclusive), has led Wilkinson and others to think that the king survived. It is certain, however, that not a soldier of the army escaped. 29, 30. The children of Israel walked upon

dry land .- The writer dwells upon the fact to make it all the more vivid and impressive by contrast. The Lord saved Israel .- A most emphatic truth, and one which for centuries afterwards was the watchword of the Israelites when pressed by their foes. Israel saw the Egyptians dead upon the shore .- According to Josephus a west wind set in which drifted the bodies of the drowned Egyptians to the shore which the Israelites held. Moses i said to have obtained arms for his followers from this unrecorded "spoiling" of his foes. 31. Feared the Lord and believed the Lord .-

God's judgments inspired the fear which is 'the beginning of wisdom," and led to a wholesome trust in their Deliverer and "his servant Moses."

That Missionary Sermon befoer the recent Conference.

EDITOR PENINSULA METHODIST:-The issue of your paper to-day, contains the "Programme of the Salisbury District Preachers' Association." I learns from it that the "Surviving Curator" of that Association, the Rev. R. W. Todd, assigns to himself the following topic for discussion: "The Comparative Record was apportioned to the Wilmington of Salisbury District, and the strictures of Conference \$21.500.00, and yet the chart

Rev. C. A. Hill, in his Missionary Sermon before the recent Conference." In that topic it is clearly implied that I uttered strictures upon the record of Salisbury District, and the implication is wholly gratuitous. If the mere utterance of plain and undisputed facts before the recent session of the Wilmington Conference, disturbed any one, the Million Dollar Chart is responsible. That the Methodists of the Peninsula may know that whatever strictures I made were upon the Million Dollar Chart and not upon Salisbury District, I beg you to publish the following extract from that sermon: "The Methodist Episcopal Church, in its devotion to Christ, and obedience to his great command, challenges the admiration of Christendom. Large advances have recently been made all along the line, due, as I believe, largely to the zeal and energy of the Missionary Secretaries. God bless that herald of the cross, who in his rapid flight up and down this land, has again and again blown upon the trumpet the silvery call, "A Million for Missions," and has thus inspired the Church with a holy enthusiasm to do its best for Christ in this great conflict with superstition and darkness. When the strife is over may he hear the King of kings say to him, 'Well done, thou good and faithful servant." But brothers, let us pause a moment and study our own position, and see if while the army of the Lord's hosts is advancing upon the strong-holds of of the enemy, our regiment, the Wilmington Conference, is doing its duty, and coming up to the help of the Lord, to the help of the Lord against the mighty, or are we like cowards skulking to the rear and hiding in our tents. Divesting ourselves of all impressions and prejudices which are the results of

visionary standards and imaginary lines,

let us study the record as it is, and we shall find that the Wilmington Conference has made for itself a history which is in every way honorable. I have many and serious misgivings about the practice of self-laudation which has become somewhat revived in recent years; yet "seeing that many glory after the flesh, I will glory also." A reference to the minutes of the Conference for the years past will show a vigorous and healthy growth in our contributions to the cause of Missions. I quote from the minutes. In 1882 there was apportioned to the several charges within the bounds of this Conference the aggregate sum of \$11.625.00; the contribution was \$12. 922,13, In 1883 the apportionment was \$11.820.00; the contribution was \$13.747.13, In 1884 the apportionment was \$12.380.00; the contribution was \$16.134.84. In 1885 the apportionment was \$14.250.00; the contribution was \$15.277.26. In 1886 the apportionment was \$17.056.00; the contribution was \$17.339.00. The Reports of the Missionary Treasurer at New York show that the Wilmington Conference has advanced from \$11.318.70 in 1881 to \$17.339.00 in 1886, or a gain of more than 53 per cent., a gain which if it had been maintained by every Conference in the Connection, would on Oct. 31, 1886, have carried the Church clear across the million dollar line, and the Treasurer would have reported the total receipts for last year more than \$1029131,72. From the Mission Rooms there was issued in 1885 and reissued in 1886, a million dollar chart, which, without any authority in the world, states the apportionment of the Wilmington Conference is \$23921,00. The truth of the matter is, no such amount has ever been apportioned to the Wilmington Conference. It cannot be maintained that this is in any sense, a million dollar line apportionment, for at its session in November last, the General Missionary Committee apportioned to the Conferences and Missions within the bounds of the United States, to be raised by collections only, during 1887, the sum of \$10.93530.00, and of this sum there

Salisbury, south of us. The per capita has said for these two years the million apportionment of the North Phila. Disdollar line apportionment of the Wiltrict is 84 cents, that of Salisbury Dismington Conference is \$23.921.00, when, trict 41 cents, making a total for these I repeat, it is not, and never has been two districts of \$1.25, but the per capita any such amount. I protest against the figures of the chart because they are unapportionment of the Wilmington Diswarranted, unreasonable and unjust to every member of the Methodist Episcopal Church within the bounds of this Conference; nor am I saying too much, for the chart of 1885 put the million dollar line apportionment of the Central Pennsylvania Conference at \$42.985.00 the chart of 1886 reduced it to \$35021,00, and three of its districts immediately crossed the million dollar line; not one of them would have done so without this reduction. The chart of 1885 put the million dollar line apportionment of the Philadelphia Conference at \$73.684.00; the chart of 1886 reduced it to \$60000,00, and every district in that Conference immediately crossed the million dollar line: not one of them would have done so without the reduction. If the Philadelphia Conference is entitled to rank as a million dollar line Conference, much more is the Wilmington Conference, for since 1881 we have made a greater advance than they. But the chart deals with districts, and a consideration of its figures will reveal some startling facts. For my purpose I select, together with

makes these apportionments to these dis-

tricts not so much upon the basis of

"numbers and ability" as upon the basis

of "heart and willingness as indicated by

ness" of the Baltimore district, which is

to a per capita apportionment of \$1.70.

The chart itself being the judge, the

Baltimore district has a heart larger and

a mind more willing by 37 per cent. to

evangelize the world than the largest

hearted and most willing of all these

million dollar line districts; but the real

glory of the Baltimore District is, that

while the nine million dollar line dis-

tricts give in per capita sums ranging

from 46 cents on the Salisbury District

West Phila, District, I say the real glory

of the Baltimore District is that it actu-

ally surpasses in liberality all these mil-

dollar and thirty-five cents a member,

and yet the chart deprives it of credit

by printing its contribution in small

type. Again, of these eighteen districts

the Wilmington stands second only to

the Baltimore in its per capita appor-

tionment. Geographically we are sand-

wiched, so to speak, between two districts

trict is \$1.44, or 19 cents a member more than both the North Phila, and Salisbury districts taken together. Were this a question of "numbers and ability," it could be easily shown that neither of these districts is seriously inferior to the Wilmington; but atas! the chart says it is a question of "heart and willingness," and yet I submit if it be not a very grave reflection upon the christian devotion and liberality of our brothers upon the North Phila. and Salisbury districts, to say that the "heart and willingness" of the Wilmington District to convert this world to Christ, is 71 per cent. greater than the "heart and willingness" of the North Phila. District and 251 per cent, greater than the "heart and willingness" of the Salisbury District, and yet this is exactly what the chart says. The actual per capita contribution of the Wilmington District is 93 cents. which entitles it to rank sixth in the list of the eighteen districts, it gives more per capita, than five of the million dollar line districts, the Williamsport, Danville, Harrisburg, North Phila., and Salisbury, our own, the goaup of Conferences, whose and yet the chart prints their contributerritory is adjacent to ours: The Baltions in big type and ours in small. I timore, Central Pennsylvania, Philadelprotest, I protest. Not only does the phia, and Wilmington. These four Wilmington Conference deserve rank Conferences contain eighteen districts: with the million dollar line Conferences, The Baltimore, East Baltimore, West but the Wilmington district deserves Baltimore, Washington, Cumberland, rank with the million dollar line districts. Williamsport, Danville, Harrisburg, Ju-If the chart bestows credit upon those niata, Altoona, North Philadelphia, districts that deserve it, in view of recent North West Philadelphia, West Philaadvances, it withholds proper recognidelphia, South Philadelphia, Wilmingtion from those who deserve it more beton, Easton, Dover, Salisbury. Of these cause in years that are past, they bore eighteen districts, the chart places nine largely as they still are bearing the burden and heat of the strife. But enough above the million dollar line, and prints their contributions in heavy black type. of the chart. I trust our object in giv-—the Washington, Williamsport, Daning to the cause of missions is not that ville, Harrisburg, North Phila., North we may have glory of men, but that the West Phila., West Phila., South Phila., sons of earth may know Jehovah the and Salisbury; the remaining nine disonly true God, and Jesus Christ whom tricts the chart places below the million He has sent, and that his will may be dollar line, and prints their contributions done in earth, as it is done in heaven." in smaller and less conspicuous type. We are assured by the chart that it

By publishing the above extract, you will greatly oblige,

Yours truly, CHARLES A. HILL. Centreville, Md., May 14, 1887.

what had been done already," a very "Five Minutes More to Live." curious rule, and in its application to

A young man stood before a large the subject in hand, some very curious results are obtained. "The heart and audience in the most fearful position a willingness" of the nine million dollar human being could be placed-on the line districts are equal to the following scaffold! The noose had been adjusted per capita apportionments, discarding around his neck. In a few moments fractions of a cent-West Phila.. \$1.24, more he would be in eternity. The North West Phila, \$12.0, South Phila. sheriff took out his watch, and said: "If you have anything to say, speak now, as \$1.01, Washington \$1.00, Danville 87 cents, North Phila. 84 cents, Williamsyou have but five minutes more to live." port 77 cents, Harrisburg 73, and Salis-What awful words for a young man to bury 41 cents. The "heart and willing-

hear, in full health and vigor! Shall I tell you his message to the youth about him? He burst into tears, not a million dollar line district, are equal and said with sobbing: "I have to die! I had only one little brother. He had beautiful blue eyes and flaxen hair. How I loved him! I got drunk, the first time. I found my little brother gathering strawberries. I got angry with him, without cause, and killed him with a blow from a rake. I knew nothing about it until I awoke the next day and found myself guarded. They told me, when my little brother was found, his hair was clotted with his blood and up to one dollar and thirty cents on the brains. Whisky has done it. It has ruined me. lion dollar line districts, and gives one

The words of Judge Ewing of Ohio are worthy of a place in any paper. A saloon keeper was on trial for selling liquor to an habitual drunkard, and that after he had been notified not to do so The Judge in his charge, said emphati cally that there could be no mitigating circumstance in such a case, and added "Any man who sells liquor to an habit ual drunkard, knowing him to be such and that he neglects and abuses his fam that are each on the million dollar line ily, is worse to the community than a the North Phila., north of us, and the thief, law or no law."—Conference News that are each on the million dollar line

Beninsula Methodist, PUBLISHED WEEKLY, BY

J. MILLER THOMAS, PUBLISHER AND PROPRETOR.

WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

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If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line: each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.
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The managers of Woodlawn Campmeeting, Enoch McCullough, President, and C. S. Abrams, Secretary, have fixed upon Tuesday, Aug. 9th, as the date for beginning the meeting, which will continue ten days as usual, Providence permitting. Rev. John B. Quigg, pastor of the North East M. E. Church, will have charge, by request of the managers. It is in contemplation to secure the services of one of our Bishops, and some other distinguished minister from abroad, to preach to the crowds that gather from far and near on the Sabbath. We shall announce their names, as soon as a positive engagement is effected.

We supplement our report of the Easton District Association with the following from the Talbot Times of the 18th inst.

"The Easton District Preachers' Association of the M. E. Church, composed of thirty-four pastoral charges, was in session in our town this week. Quite a number of the visitors arrived Monday, and at night a large congregation greeted the appearance of Rev. R. H. Adams. a former pastor, who preached an able and instructive sermon."

"J. Miller Thomas, Esq., of Wilmington, Del., publisher of that excellent religious journal, the Peninsula Methodist, attended the Preachers' Association. He town.

Rev. Burton S. Highly, of the M. E. Church South, whose enterprise, and of the Church South, and the Methodist only possible unity between the follow-"That they all may be one; as thou Fa- | what his right was doing. ther art in me, and I in thee, that they

you, they are spirit and they are life." union come with a very good grace, from parties, who discredit the churchly character of other communions, either by excluding their brethren from the Lord's table.

The case of Bishop William Taylor is a standing trouble to our friends of the Methodist Episcopal Church. They expect him at the General Conference a year hence. Some hold that he is not a Bishop, and will have no place in that body. He was there three years ago as a lay delegate from India. What will they do with the foremost man among them? They made him Bishop, and yet they say, he is not a Bishop of the Church—only of Africa. It is a curious muddle. The good old man has a way of cutting knots when they cannot be untied, and he will fix this one when he comes.—Richmond Christian Advocate.

The only "trouble" in this case is that certain parties have taken an untenable position, and are at their wits end to maintain it. By the action of the General Conference, in accordance with the amended constitution of the church, Dr. William Taylor, one of the noblest of Virginia's noble sons, was duly constituted a Bishop of the Methodist Episcopal Church, with the Dark Continent for his the church into Africa, in execution of the commission given him by the Church, and yet up to date, upon the merest shadow of a technicality, he has been rethere nothing in the Discipline prohibiting the Book Committee from including an estimate for a Missionary Bishop, in their estimates for the Episcopal Fund, but they are expressly enjoined to make estimates for all the effective Bishops, without the slightest discrimination as to whether such effective Bishops are missionary or not. It is an entirely gratuitous assumption, that the term Bishops, excludes our Missionary Bishop. There'll be no "trouble" however, in settling this question next May, if Providence shall spare the noble hero, to come to the General Conference.

Three Eminent Methodists.

In ten days our church has been bereft by death, of three of her lay members, who have been for many years among the most prominent in our church work, both in personal labors and in enterprises. Mr. David Preston of Detroit, probably the most wealthy Metho-April 24, in the 61st year of his age. He was the son of a Methodist preacher. paid his way at school, by teaching in the editorial ability are so conspicuous in the winter time, was converted in his 23d Talbot Times, was a welcome visitor to the year, and became a successful banker. Easton Association at its recent meeting | Ardently devoted to the church of his in Trappe, Md., as were also the pastors | choice, he was foremost in promoting her interests; his time, his energies, and Protestant Church. We hail with great his money, were all placed upon her alpleasure all such tokens of brotherly re- tar. For thirty years he was a faithful gard and friendly interest between the class leader, was a steward and trustee, different churches, as in the line of the and always active in Sunday School work. In every form of church enterers of our common Lord, whose intelli- prise, he was a powerful factor. "He gent convictions on matters of doctrine, never permitted multiplied and increaspolity, and duty, differ. The great ado ing business cares to interfere with his about church unity, which certain par- religious duties. He was always at his tics are so industriously making, not only post. He went to the prayer meeting proposes the essentially impracticable, as regularly as to his bank. Without but, as we take it, utterly misapprehends ostentation or display, he seemed to dethe true intent of the Saviour's prayer, sire that his left hand should not know

W. C. DePauw of New Albany, Inalso may be one in us." Those who lay diana, a wealthy banker, and successful cavilled at his saying, "my flesh is meat train. Thrown upon his own resources generously the ministry would be supindeed, and my blood is drink indeed." at sixteen, he was elected clerk and aud- ported!

"The words," said he, "that I speak unto | itor of his native county, without opposition, when he was but twenty-one. He Nor do such protestations of a desire for had worked at \$2 per week, in preference to living on his relatives, and when he could not get pay, "he worked for nothing, rather than be idle." The honor by refusing ministerial recognition, or of a Gubernatorial nomination he declined. He was a very religious man, intensely interested in the Methodist Episcopal Church, serving as class leader, steward, and trustee. He believed in scriptural holiness, and modestly professed its experience. Regarding himself as a steward of God, he freely used his vast fortune for the promotion of religion and religious education. He was a delegate years before his son. to the Ecumenical Conference in Lon don, and in an address, said among other things, we must "take the Lord Jesus Christ in as senior partner in all our business; never write a letter, never make an entry in our ledger, or say or do anything, we would not be willing to do or say or write, in the presence of our Master. Of his estate of \$8.000.000, he devised \$3.000.000 to his family, and \$5.000.000 to the benevolent enterprises

of the church. Mr. Oliver Hoyt of Stamford, Com., died at his home, Thursday afternoon, May 5th, from injuries sustained by being thrown from his carriage, the previous Monday. Converted at sixteen, his whole after life was consecrated to the service of God. The Northern Christian Advocate says of him: "no layman, iurisdiction. For three years, he has during the past twenty-five years, has been leading forward mission forces of been more prominent than Mr. Hoyt, in management of her great organized benevolences." He was a liberal patron of Wesleyan University, gave liberally fused a dollar of salary from the only from his large means to benevolent calls fund, which the church provides for the of every kind, especially to those of the support of her Bishops. Not only is church of his early choice. Dr., Buckley says, "he did not economize and save, resisting the appeals of philanthropy and piety, until he had accumulated an immense fortune, but gave constantly from his first savings, until the end." He attended the prayer meetings, and for a large part of his life the class meetings; and was devoted to the Sunday School, superintending one for thirty years. His business firm became one of the two or three largest, if not the very largest, in its line in the country. "His gifts to the poor, the private benefactions distributed unostentatiously, were constant."

We quote from The Northern: "All three of these notable men were distinguished throughout the business circles of their localities, by their upright business integrity. All three started from comparative poverty. By their sterling qualities, their sagacity, probity and open honesty, and their inliberal benefactions to her benevolent domitable perseverance and unbroken wills, they secured the respect of business circles, and marched forward to called at The Times, office, while in dist in the state of Michigan, died sud- financial prosperity, and even to great odist Episcopal Church in America was denly of heart disease, Sabbath morning, wealth. Business associations of their various cities and localities, have been profuse in their resolutions of honor and respect for their memories. They all carried their Christian principles into their banks and counting houses.

> All three of these noble men were notlives. They were faithful to the ordi. nances of the church of their choice-The depth of personal piety was co-ordinate with their business integrity and their liberal benefactions.

> If all the laymen of our great and rapidly growing Church should emulate these dear departed brethren in the general spirit of their lives, how much more rapidly the Church would progress in its work of conquering the world for secrate their means in an equal degree more rapidly her work would advance!

Another Pilgrim Reaches the Celestial City.

Tuesday the 10th inst., in Nashville, Tenn., Rev. John Berry McFerrin, D. D., one of the most distinguished ministers of the Methodist Episcopal Church South, peacefully fell asleep in Jesus, after an earthly sojourn of eighty years, lacking thirty-six days. His grandfather was a soldier in the Revolutionary War, and his father, James McFerrin, in the war of 1812. The latter was converted about the same time with his son James, and became a minister of the Gospel, joining the Tennessee Conference two In his semi-centennial sermon, Oct.

1875, Dr. McFerrin gave the Conference some very interesting auto-biographic facts. Converted at a Methodist prayer meeting when just passed thirteen, he joined the Methodist Episcopal Church two weeks afterward, in company with his father and mother, and was soon after called upon to pray in public. "My father," he says, "having removed to Alabama, and erected a meeting house, and camp ground on his land, a large society was soon raised up, and I was put in charge as the principal leader." This was when he was about sixteen. Aug. 1, 1824, he was licensed to exhort, and Oct. 8, 1825, he was admitted on trial into the Tennessee Conference, Bishops Soule and Roberts presiding. After seven years of circuit work, he was agent for LaGrange College for one year, and subsequently the councils of the church, and in the Presiding Elder for three years. In 1840, he was elected editor of the Christian Advocate, then the official orgau of the Methodist Episcopal Church, for that part of the work. After the disruption of the Church, and the organization of the Methodist Episcopal Church South in 1845, he was re-elected, continuing in that position eighteen years, until May 1858, when he was elected Book Agent, serving as such eight years. Since 1866, he was Secretary of the Board of Missions, until twelve years later, he was again elected Book agent, when the Publishing House was in a most embarrassed condition. From this situation Dr. McFerrin relieved it, by effecting a long loan of \$350,000, at 4 per cent., and paying it off in nine years. Elected to the General Conference of 1836, in his 29th year, he was a member of that supreme council of the church for thirteen consecutive sessions. Among the distinguished men who entered the itiner-George G. Cookman, Edgerton Ryerson, George M. Roberts and Levi Scott. "When I united with the Methodists, the first Missionary Society in the Meth-

The next year, its receipts were \$822.-24. In 1874, its jubilee year, the two divisions of the church collected nearly \$900,000, besides the hundreds of thousands collected in other bodies of Methodists in America." In 1820 when he white and colored members. Our year book for 1887, gives a grand total of bers.

Dr. McFerrin was one of the representatives of American Methodism in the Ecumenical Conference in London, in 1881, and the most eminent delegate to the work of the Church, how much disruption of the church in 1844. In reference to the late Civil War,

during the war. As a Christian his consecration to Christ and the church, was absolute. "In late years he had great widening of heart. Every particle of sectional and denominational bitterness had been exorcised. He devoutly desired such an adjustment between the two Episcopal Methodisms as would make it possible for them to co-operate in all forms of Christian endeavor." After a faithful church membership of nearly sixty-seven years, and a marvelously successful ministry of sixty-two years, he fell asleep, his life closing in peaceful and holy triumph. "There have been many times," said he, "when I was willing to die, but preferred to live. Now I prefer to die. The trouble is to keep from being impatient to go. My work is done, and I am anxious to be off." Three of the six children by his first wife survive him, with his second wife and their two daughters. All his children and his grand children of twelve years and upwards, are members of the Methodist Church; and one of his sous is an itinerant minister. "He was not, for God took him."

True Missionary Spirit Needed.

David Brainerd, at the age of twentysix, declined several urgent invitations to settle in New England as a pastor. He had at the same time a very highly flattering call from Long Island; but, turning away from it all, he gave himself to the work of preaching the gospel to the Indians. Read this entry in his journal:

"'Here am I, send me.' Send me to the ends of the earth. Send me to the rough, the savage pagans of the wilderness. Send me from all that is called comfort in the earth. Send me even to death itself, if it be but in Thy service and to promote Thy kingdom."

He was affianced to the lovely daugher of Jonathan Edwards, but he gave her up, and plunged alone into the wilderness, and passed his years with the savages, that he might win them to

This missionary spirit must come in larger measure upon the Church of God or we can never carry the gospel to the heathen world. We need ten thousand Brainerds this day. In four years he literally wore himself out, and died at the age of thirty. When on the verge of eternity he said: "I declare now that ant field in the same year with him, were I am dying, I would not have spent my life otherwise for the whole world."

Dr. Thoburn, in his Missionary Apprenticeship, tells how his mother rethey had not a denominational school in ceived the proposal that he go as a misoperation in the United States. In 1819, sionary to India. "My widowed mother was beginning to feel the infirmities of age, and every one assured me that her consent to my going could never be obtained. I had anticipated as much, and was not surprised when told that she had said she never could consent to let me go. But when God undertakes to open one's way, He can fully accomplish the task. When I began to talk the matter All three of these noble men were noted and the church, there were in all with her, she spoke to me, in substance, North America including Canada, but as follows. I crossed the ocean in the hope of finding a home around which all my children might be gathered, and at first I felt that I could not consent to 28,856 traveling preachers in the United let you go to the other side of the globe to spend all your days. But some days before your letter came, God began to prepare me for a great trial. Each night as I lay down to sleep a strange peace would fill my heart, and I would become so happy that I could hardly reof the M. E. Church South, in the Censtrain myself. Something made me un-Christ. If all laymen of large, of mod-lennial Conference in Baltimore, in derstand that the meaning of this was 1884. He was an active participant in that God was preparing me for a great trial, and on every occasion I had a clear impression that in some way the such stress upon visible and organic un ion seem to forget the reproof administration when short to take a large such stress upon visible and organic un manufacturer, four years older than Mr. How rapidly our colleges, universities and seminaries would be equipped for that it is all over, I go for the flag of the could not bid you go, but I cannot bid you go, but I cannot bid trial would be connected with you. I understand it all now. I feel as if I Union, and I am full of love for all that you stay. It is of God, and I cannot be are trying to save men and get to heav-doubt it."—Richmond Christian Ad-

Conference Aews.

Scott Church of this city, will hold special services tomorrow. Rev. Vaughn S. Collins of Felton, and Rev. Stephen M. Morgan of Townsend, have been invited, and are announced to preach. The services of the day will begin at 9 o'clock, with a reunion of the Sunday morning class. A special invitation has been extended to all persons now living who have ever been members of this class.

The afternoon will be given to the Sunday School. The exercises will consist of a praise service, with one or more addresses by some Sunday School worker. The Quarterly Love Feast and Family Gathering will be at six o clock p. m., under the direction of Rev. W. L. S. Murray, Presiding Elder. This meeting to be followed by preaching service. Some necessary repairs have been put upon the church which adds greatly to the external appearance.

The Church and Sunday School are in a healthy, vigorous condition. It is hoped the present occasion will afford an opportunity to reduce the indebtedness on the property, and that at least during the present year all financial obligations may be cancelled. A special invitation is extended to all well wishers of the cause to come and participate in the services.

At a meeting of the first Quarterly Conference of Accomac circuit, M. P. Church, held in Leemont, May 7th, it was unanimously decided to hold another protracted woods meeting, similar to the one of last year on the 19th, 20th, 21st and 22nd of July, in the grove of Mrs. Levin D. Lewis. Some new plans and attractive features on the ground will be matured, which is hoped will add greatly to the comfort and convenience of all attending. Clergymen from abroad are expected to be present and assist in the devotional exercises.—Ex.

At the Quarterly Meeting of the Union M. E. Church, this city, A. Stengle, pastor, the salary was increased one hundred (100) dollars, making it now \$1200.

The Sunday School of the Brandywine M. E. Church, will give their Excursion to Beverly Park, on the steamer John A. Warner, on Thursday June 2. The Boat leaves 4th St. wharf at 7.30 a. m. Tickets 50 cents. The first Regiment Band will accompany the

THE FIRST REPORT .- Rev. Robert Watt, pastor of Princess Anne, has sent his report of May collections as follows: Bible \$4, S. S. Union \$2, Tract \$2, Domestic Missions \$g. All up to the apportionment.

T. O. AYRES,

The Rev. R. C. Jones of Mt. Salem M. E. Church, received 32 probationers into full membership at last Sabbath morning's ser-

The M. E. Church at Magnolia, Del., has decided to erect a fine parsonage for their Minister, the Rev. G. L. Hardesty. The new building is to cost about \$2,000 -American

Rev. James Winters, recently appointed by Bishop Hurst to the pastorate of the Trappe, M. E. Church, colored, has arrived in town and entered upon his duties .- Talbot Md.

The trustees of the Camden Union Camp Ground have decided to hold a camp meeting the coming summer. It will be under the direction of Rev. T. E. Terry of Dover charge. -Smyrna Times.

NORTH EAST, MD.-Rev. Howard Quigg, of Honey Brooke charge. Phila. Conference is visiting his father Rev. John B. Quigg pastor of this charge. He will preach (D. V.) before the Wingate Post G. A. R. in the North East M. E. Church tomorrow, Sabbath morning, and also preach in the same church in the evening.

Rev. Asbury Burke, pastor of Bethel and Glasgow M. E. Churches, held revival services in the latter during last week. Much interest was manifested.

Rev. E. H. Nelson, pastor of the Chesapeake City M. E. Church is visiting his father and old friends at his former home down the state. He willbe absent about ten days.

Rev.E. P. Roberts, of Oxford, preached at the M. E. Church Trappe, Md. on Wednesday night, of last week to a good congregation. The people were much pleased, and would like to hear Mr. Roberts again. - Talbot Times.

Rev. G. W. Townsend, of Hillsboro, preached an able sermon on Tuesday evening of last week in the M. E. Church, Trappe, Md.

The ladies of the W. C. T. U, North East, Md. held their May sociable on Tuesday night 17th inst. After prayer by Rev. J. B. Quigg a recitation was given by Anna Sturgeon, followed by a chorus by members of the J. T. U., a solo by Miss Quigg, a reading by Willie Grant and a duett by Lilie McCracken and Blanche Matthews. Revs. W. E. Tompkinson and J. B. Quigg made addresses. The ladies expect to open the room Saturday evening, June 4th, that being the anniversary of the formation of the W, C. T. U. in this place.

Letter from Cape Charles City, Va.

Sunday, May 15, we held our first quarterly meeting for this Conference year. Presiding Elder A. D. Davis preached excellent sermons, just adapted to our need. The people caught the fire, and we had a glorious love feast after the morning service. The evening service closed with the sacrament of the Lord's Supper. The Holy Spirit was present in power, and hitherto careless sinners were moved to tears. Quarterly Conference Monday evening wound up with one of Bro. Davis' revival meetings. The estimate for pastor's salary was advanced from \$360 last year to \$500, and nearly half of the Elder's claim for the year, was met, at this meeting. A beautiful church record has been procured in lieu of what was a mere apology for one, and the records will be kept according to the Discipline. Weekly offerings by the envelope plan promise to prevent much worry and vexation in raising our finances. A black-board and object lessons have been introduced into the Sunday School, and prove to be a great attraction to the children. Cape Charles is starting out this year with the never go back spirit.

Bro. Davis, in company with the pastor, visited Eastville, Monday 16, to prospect for building a church there this summer. A lot has been donated by Mr. T. Scott, and carnest expressions of sympathy, with pledges of support, have been given us. Bro. Davis will set up his tent on this lot, about the '8th of June, and with the assistance of Bros. Galloway and Geisler, will hold a meeting there. Let every Christian pray for us, that God may convert many sinners in Eastville, and open the hearts of the people to receive the Gospel, and help liberally in the erection of a church at that point.

J. N. GEISLER.

Galena Items.

Doubtless a few lines from this delightful charge, will prove of interest to some of your readers.

At the first quarterly conference, after estimating the salary for the pastor, the members generously supplemented it with a present of fitty dollars, to aid in the purchase of a horse. This unexpected favor was a complete surprise to the pastor; words are inadequate to express his feelings. After he had been here but ten days, he was paid \$86 on salary account. Nor has the horse been forgotten, the stable loft having been filled with

Prayer and class meetings are well attended, and our meetings are of the real Methodist type.

Preparatory steps have been taken to seeure better church accommodations in Galena. The prospective plan now is to expend \$2500 on the old building, and erect a Chapel for Sunday School and prayer meetings, 24x 34, on the parsonage lot, to cost about \$500. The chapel will be a plain, neat structure, with a seating capacity of one hundred and fifty. The improvements on the old building will consist of gable-tower and bell, pulpit recess, gothic stained windows, gothic roof, painted and frescoed, new furniture, cellar furnace, &c. The church will then have accommodation for 300 persons instead of 210 as now. We have about \$1400 in cash and reliable subscriptions, to date. We expect to reach \$2000 in a few days, and intend to advertise for sealed proposals by June 1st, and commence work the first week after Children's Day.

We are making preparations for our Children's Day services, at Galena, Chesterville and Locust Grove.

We are very much encouraged, and the outlook for success all along the line is, at this writing, quite flattering. Our faith in God and Methodism has not diminished one iota.

I. G. FOSNOCHT. May, 16, 1887.

GUMBORO, Del.-I send you a few items of our work on Gumboro circuit.

Immediately after Conference I entered upon my work here for the second year. It has been very pleasant so far, and from the outlook, we expect to have a prosperous year.

Children's Day will be observed at all five of the appointments, for the first time in the history of the charge. We anticipate a splendid time. Our people are excellent Sunday School workers.

Nearly all the probationers of last year have been received into full membership, and quite a number of new convertasince Conference, have joined us on probation. There are signs of health and progress in every department of church work. Our congregations are large and appreciative.

Bethel, one of the oldest churches on the circuit, is to be thoroughly repaired and modernized. About two-thirds of the money necessary has already been secured by subscription, and the work will begin in a few

The congregation at Goodhope are talking of building a new church, during this year. Our Conference collections for the quarter are up to the apportionment.

Our new Presiding Elder, Rev. T. O. Ayres, is winning the affections of the people on the District, and will, no doubt, do much to strengthen and stimulate the work under his charge; the right man in the right place, say we all.

D. F. WADDELL.

Number Seventeen, &c.

Of the ninety eight Conferences in the United States, the Wilmington stands number seventeen in the amount of apportionment for missions, the present year-that is to say, there are eighty-one Conferences having smaller apportionments, and sixteen larger. The Philadelphia has the largest, which is \$62,000. The New York and New York East each have \$57000, and the Baltimore has \$42000, Our Wilmington Conferonce is asked to raise \$21.500.

In the year 1886, there were five Conferences reported as having paid for missions over one dollar per member, as follows: West China \$3.43, Arizona \$1.57, East German \$1.32, Philadelphia \$1.10, New Mexico \$1.07. Wilmington Conference averaged 54} per member and probationer. If we had paid according to the average per member in West China Conference, our contribution would have been \$112,950. At the above rate the million dollars would have been given by the New England, New York, New York East, Newark, Philadelphia, Wilmington and Baltimore Conferences.

HEATHEN.

Easton District Preachers' Association.

The Association held its seventh meeting at Trappe, Talbot Co., Md., May 16, 1887. Monday 16, at 8 P. M., Rev. R. H. Adams preached from 1 Peter, v, 7.

The session was opened Tuesday morning at 9 o'clock, with Rev. John France, P. E., in the chair. Geo. W. Townsend conducted the opening religious services.

Rev. R H. Adams was elected Vice-President, W. H. Hutchin, Secretary and Treasure, R. H. Adams, G. W. Townsend, and R. K. Stephenson, Curators,

Members present:—Revs. J. France, R. H. Adams, A. P. Prettyman, E. P. Roberts, W. R. Mowbray, W. W. W. Wilson, G. E. Wood, W. H. Hutchin, S. J. Roop, and R. K. Stephenson.

The Rev. Dr. Follansbee of the M. E. Church South, was introduced, and invited to take part in the exercises.

A cordial address of welcome was made by A. P. Prettyman, to which Rev. R. K. Stephenson made a neat response, and the chairman added a few remarks.

The preachers present reported the condition of the work on their respective charges. T. Mallalieu, Esq., and J Miller Thomas, of the PENINSULA METHODIST, addressed the Association. Dr. Follansbee made a feeling and appropriate speech.

At 2 P. M. Rev. E. P. Roberts conducted the opening religious services

The subject, "Easton District and its Possibilities," was presented by Rev. J. France. In his paper he reviewed in part, the Minutes of the Annual Conference of March 1887, and revealed many instances of injustice done to the District in the incorrect figures of the statistical tables-an injustice made permanent by the record. The Presiding Elder was requested to furnish his paper for publication in the PENINSULA METHODIST, and also to embody his criticisms and suggestions in his report to the next session of the Annual Conference.

Rev. Mr. Neepier of the M. P. Church was introduced and invited to participate in the exercises.

The subject, "The Spirituality of the Church, and how best to promote it," was opened by R. H. Adáms, and was discussed by Bros. Townsend, Wilson, Prettyman, Roberts, Stephenson and Hutchin.

G. W. Townsend read a paper on "The best means of increasing the interest and efficiency of our Sunday Schools." W. R. Mowbray read a paper on the same subject, and the question was discussed by Bros. Adams, Wilson, and Hutchin.

G. W. Townsend, from Phil. iii, 9.

M. and closed at 12.15.

Greensborough was selected as the place of the next meeting, June 5th and 6th, 1888, and a resolution was adopted that the aggregate traveling expenses of the members to and from that meeting shall be equally divided among those in attendance so as to equalize expenses.

The Rev. Burton S. Highley, of the M. E. Church South, and editor of the "Talbot Times," being introduced, made some felicitous remarks, and was invited to take part in the exercises. "Young's Tabulation and its beneficial effects upon the Church," was advocated by W. W. W. Wilson and E. P. Roberts.

The necessity for and the probability of erecting a Ladies' Hall at the Conference Academy, was the subject of a paper by W. H. Hutchin.

R. K. Stephenson discussed "The Church in relation to the temperance cause and all moral reforms.'

Resolutions of thanks included our hospitable hosts by whom the Association was so elegantly entertained, A P. Prettyman, the pastor, the Presiding Elder, the Secretary, the Curators, and the Choir ..

A committee, consisting of Bros. Wilson, Adams, and W. S. Robinson, with J. France as chairman, was appointed to secure, if possible, for ministers of the gospel, a reduction in passenger rates on the Del. R. R. and its branches, from the Penna, R. R. Co.

The choir led in singing, "God be with you till we meet again," the Presiding Elder pronounced the benediction, and the session

PERSONAL.

THE late David Preston, of Detroit, Mich., gave during his life more than \$200,000 for religious and charitable purposes.

President Warren, of Boston University, has been at Rome, studying the practicability of establishing an American institute of Roman history and archeology, towards founding which he says an American lady has contributed \$10,000.

The Rev. Sam Small is in Minnesota, holding meetings. Sarah Bernhardt is in the same city. Sam delivered himself of some wholesome truths concerning her, and created

Rev. E. P. Phelps, at one time a member of the Baltimore Conference of the M. E. Church, and so well known in the Valley of Virginia as the "Sheriff," died in Washington, D. C., a few days ago. He had located, and was practicing law,

Judge Brooke, of the Corporation Court of Norfolk, by his ruling, has created considerable excitement among the proprietors of the liquor establishments. The Judge administered an oath to each applicant that he would hereafter obey and conform strictly to the Sunday law and the law relating to minors in regard to the sale of liquor, and if detected in violation to pay \$500 fine and license revoked. The hotels are also debarred from serving wine at meals on the Sabbath.

Sir Donald Smith and Sir George Stephens have offered to donate \$1,000,000 to establish a jubilee hospital at Montreal, Canada, for the sick and suffering poor, providing the city would grant a site on the mountain side known as the Taylor property. The council resolved to accept the offer and further the scheme in every possible way.

Dr. McCosh, the president of Princeton college, states that two students of that institution recently made an inquiry as to the number of graduates now in colleges in the United States, who desire to go out as foreign missionaries to foreign lands. They find that in ninety-two institutions there are 1,525 persons who have volunteered. Dr. McCosh expresses his readiness to combine with others in raising the necessary funds to send them out.

Mrs. Samuel Landstreet, lately deceased bequeathed (through Lewis E. Bailey, Esq., executor), various amounts to Christian benevolences, among which were the following: To Dickinson College, \$3,000; to Home of the Aged, \$1,250; to Church Extension Society, 1,000 to Home of Friendless, \$300; to Missionary Society of M. E. Church, \$300

ITEMS. THE Christian Intelligencer says: "He who

instructs men in morality, who provides them with weighty reasons why they ought to be honest and pure and generous, and who induces them to live and guides, strengthens and encourages them in living a moral life, is as much a producer as the man who raises a crop of wheat, or the one who constructs a dynamo and maintains a hundred electric lights, or the one who builds a spire pointing ms, Wilson, and Hutchin.

The sermon at 8 P. M., was preached by G. W. Townsend, from Phil. iii, 9.

The session of Wednesday began at 8.30 A.

The product also of the work of the work of the carpenter or type setter or blacksmith or coal miner."

The session of Wednesday began at 8.30 A.

The product also of the work in front, its surroundings are far less restricted than the most cottages in the Grove, and is correspondingly desirable.

For terms apply to Rev. T. Snowden Thomas, North East, Md.

In the biographic sketch of Rev. William Duke, in Mr. Johntson's book noticed in another column, the author makes some statements in reference to that clergyman's ecclusiastical relations, which seem to us to need some modification. Mr. Duke at the age of sixteen, was converted under the ministry of Rev. Francis Asbury, and for some five or six years, traveled as an itinerant Methodist preacher. Subsequently Mr. Duke entered the ministry of the Protestant Episcopal Church; but "that denomination" (the Methodist societies) never "separated from the Protestant Episcopal Church," for that church had no existence, as an organization until after the Methodist Episcopal Church was organized, at the Christmas Conference of 1784. Although there were tentative efforts to gather up the fragments of the church of England in this country in the several states, after the jurisdiction of the Bishop of London had lapsed by the acknowledged Independence of the American Colonies, vet it was not until Sept. 1789. nearly five years after the organization of the Methodist Episcopal Church, that the Protestant Episcopal Church took organic form, with the adoption of its constitution and Book of Common Prayer.

The first Methodist Conference held in Philadelphia was not in 1774, but in 1773, Rev. Thomas Rankin, Mr. Wesley's deputy, presiding. As Mr. Duke had the advantages of Methodistic experience, in his conversion and early ministry, it may be well to note that the widow of Rev. Joseph Condon, his father-in-law, became one of the original members of the Methodist society in Elkton. Md., and one of her sons converted in early youth, became a zealous laborer in the

Marriages.

INSLEY—HUSTON.—On May 12, 1887, in the M. E. Church at Bethel, Del., by Rev. W. B. Gregg, Capt. Wm. J. Insley and Rhoda M. Huston.

INSLEY-HEARN.-On May 16, 1887, at M. E. Parsonage, by Rev. W. B. Gregg, Capt. Caleb R. Insley and Mrs. Maria E. Hearn.

ROBERTSON—PYLE.—On May 19, 1887, at St. Paul's M. E. Parsonage, 305 West 7th St., by Rev. Chas. Hill, Samuel M. Robertson and Jennie Pyle, both of Wilmington.

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W. DEMPSTER CHASE.

A telegram was sent me last week from our presiding elder requesting me to convene the quarterly conference because the ordination of a missionary was involved. Friday, April 29, found the majority of our official brethren together. Bro. Danforth told the ever interesting story of one who had heard the voice of God in the clear "Macedonian cry" from beyond the seas, and who with gladness had responded to that ery. The authorities had desired him to go into the foreign field as a married man; he thought otherwise, and so, not accepted as a missionary, he had taken work within our district. Suddenly the call from New York was renewed. Our quarterly conference could be convened naturally and easily, and hence the telegram brought us together. His church letter was read and his membership transferred to us from Central Square. His case was discussed with marked interest, and by a unanimous vote he was recommended to be admitted on trial in the New Hampshire Conference, which was then in session. With similar emphasis in accordance with the Discipline, he was recommended for orders. The next morning the wires carried the good message to the Conference. Tuesday May 3, he was ordained by Bishop Harris in New York, and today (May 5), he started for Africa, and the more than royal work under Bishop Taylor. And to-night while these hurried sentences are slipping off my pen, Rev. Marcus E. Carver is one of a blessed band of brave souls, outward bound for Africa. May the skies bend lovingly, the winds deal kindly, and the waves bear softly the dear ship which pushes toward the grand missionary gate now swung so widely open. My heart thrills at the simple, sublime appropriateness of this incident. Before I was born, father heard the call of duty and for his beloved Africa surrendered all of country, conference, friends and home. The ringing words, "Though a thousand fall, let not Africa be given up," never lost their music to him, nor their mandate over him. Since then long years have passed away. He went to Africa twice, came home, looked into the faces of his friends, preached at Conference, sickened and died within a few days; going in splendid triumph from Syracuse to the eternal city of God. All these years have seemed such sad years for that dark continent. Liberia and Africa have had little of cheer or charm for the Church of Christ. But Livingston has died on his knees in that hot country, Stanley has explored, has been converted, and now leads on mightily the plans of nations and the purposes of the Church, and Bishop Taylor has gone into Africa with the old-time swing of conquest. I am so grateful that this significant action of the quarterly conference was taken under my pastorate, because holy memories have been stirred, and the ministry and the missionary work have gathered new meaning. May the Methodist Episcopal church do quickly and grandly what she ought to do for missions and the Master; and Africa and the world soon revel in the lighht of the dear old gospel of Jesus and the resurrection .- Northern Christian Advocate.

In sixteen states of the Union to-day, women outnumber men, and consequently a great host must live outside of marriage. This does not, however, in- Edited by J. R. Sweeney. C C McCabe, T. terfere with the home-making, for which women have so marked a function. In both America and England, there has been a great increase of homes made by unmarried and widowed women, during the last few years.

"They throng upon my mental vision, these noble, unmated women, these unwedded home-builders.

"If they have had sorrows they have not published them. If they have suffered disappointments they have silently borne them. If they have met temptations, they have bravely conquered them. And they have demonstrated to the world the truth which it is reluctant to admit,-that "a woman, all by herself, and without any man to belp her, can, if she likes, transform a house into a home." - Mary A. Livermore in the Charlauquan for May.

There are Methodist parents who allow their children to grow up dancers, card-players, and theatre goers, and then are surprised that the children drift away from the Methodist Church. But is it strange? Are not these indulgences forbidden by the Discipline, and is it any enigma that the children who have become wedded to them should hesitate to unite with a Church which condemns their favorite amusements? Train the children correctly, and they will stay with us .- Western Christian



abad bruise; the slip of an axe or Knife may result in a Serious Cut.

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Philadelphia Accommodation,
Philadelphia Accommodation,
Philadelphia Accommodation,
Philadelphia and Chester Express,
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Arrivet Chicago II 10 next morning, This train does
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Local freightw th passonger conches attached leaves
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at 820 a m; arrives in Canton at 345 p m. Stops at
ail stations,

Cheinnati Limited, - - 1130 am, Araives Cincinuati 7 45 a m, St Louis 6 40 p m, next day, Chicago and St Louis Express - 5 40 p m, Singerly Accommodation, 8 10 For Landenberg, 9 00 a m and 3 00 p m, and 5 30, p m daily except Sauday,

p m daily except Sunday,
Trains lasve Market Street Station:
For Philadelphia 630, 835 a m, and 2 45 p m,
For Baltimore 410 p m For Landenberg 8 30 a m,
daily except Sunday, 845 a m 245 p m and 540 p m
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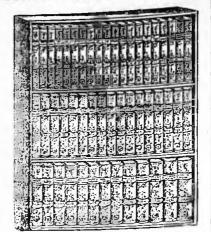
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The Office, or Its Work?

One of our Advocates is concerned about the irregular doings of Bishop Galloway. The editor fears this "traveling prelate" will "revolutionize the Church's idea of the office." The eccentricity of Galloway is using a fraction of the long leisure till the autumn Conferences, in pushing the canvass of the Church Extension cause in towns of Mississippi. It was reported that our Governor mounted the war saddle of Cloth, red edges Gen. Robert E. Lee, and rallied his party to a great victory. If Asbury's "forty-dollar stick gig" could be seen with a Bishop in it, on its old route from church to church, it would be a signal for a shout in Israel.-Richmond Christtian Advocate.

Try This Way.

A lady in this city had a very bad boy in her Sunday school class. Very much discouraged she sought the sympathy and advice of her superintendent. The boy's parents were both drunkards, and all his home associations were bad. The superintendent advised her not to end him off, but bear with him longer. With tears in her eyes the lady acquiesced. She invited the boy to visit her beautiful home. He came bewildered at the splendor he saw. She knelt with him by the sofa, and prayed with and for him, and in less than two weeks her efforts were crowned with success. "He is a Christian now," said she; "I really believe he loves God with all his heart. I shall never give up a boy again." The lady pursued a similar course with three others of her class, and they were all converted. Who can measure a good woman's influence?—Ex.

The Methodist Episcopal Church in Michigan comes out of the contest with honor. Every pastor in the State was an enthusiastic amendment advocate, and with very rare exceptions, indeed our membership voted solidly for its adoption. As a Church, we are not ashamed of our record. - Michigan Advocate.

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Leave Springfield 11,10 a m, 6.20 p m

Arrive at St Peter's 11.40 g m 6.50 p in.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatsville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

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DIGUINOTE.
Commencing March 18, 1887, leave Union Station as follows:

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445 A M - Fast Mail for Shenandoah Valley and Southern and Southwestern polets. Also Glyndon, Westnituster, New Windsor, Uulon Bridge, Mechandestown Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V R R.

DAILY EXC-PT SUNDAY.

8.05 A M—Accommodation for flanover, Frederick
mmittsburg, Waynesboro, Chambersburg Shippensurg, Hagerstown, Williamsport and intermediate

10.00 A M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G.

10.00 A M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars)

2. 5 P M.—Accom, for Glyndou, (Reisterstown.)

3 30 P M.—Southern Express for points on Sheadon P M.—Southern Express for Pipeling on Sheadon P M.—Reigness for Arington, Mt. Hope, Pikesville, Owings' Mills, St. George's, Glyndou, Glenn Falls, Finksburg, Patapaso, Westminster, Medford, New Windsor, (inwood, Union Bridge and principal mations west; also Hanover, Gettysburg and rations on H J., H & G R R., (through cars.) Emmittsburg, Waynesboro, Chambereburg and Shippensburg, 520 P M.—Accommonation for Glyndon.

520 P M.—Accommonation for Glyndon.

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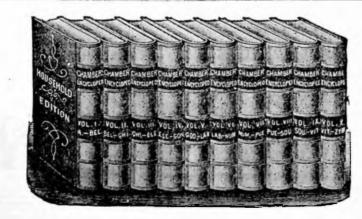
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