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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS, Associate Editor.

FOLUME XII, NUMBER 23.

WILMINGTON, DELAWARE, SATURDAY, JUNE 5, 1886.

ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

ARISE AND BUILD,

BY ABBIE MILLS.

Arise and build, ye princes strong. Who rest from sin within, Now set your heart 'mid praiseful song, Fresh victories to win; Our fathers well the work begun, God did their hearts prepare, And whatsoe'er was planned or done Was wrought by faith and prayer.

If now some bricks have fallen down, 'Tis yours, hewn stone to bring; In desert places sere and brown,
Make living waters spring;
Thy brass—thy best—the Holy One Transmutes to fairest gold, For iron, silver may be won, And brass for wood, we're told

Let iron strong replace the stones, Sin's mighty waves have worn; Peace comes to still earth's saddest moans. And heal each heart that's torn; Thy walls Salvation thou shalt name, With gates of heavenly praise; Thy light shall be the glorious flame Of heaven's eternal rays.

Behold the man! the Branch, shall build The temple of the Lord; And hearts shall shine, the Spirit filled, According to His word; These lively stones, these sons of God Are breach-repairers named; And paths the saints of old once trod, Are from the stones reclaimed

Lift up your eyes, see strangers, haste Full many a hungry soul Would of salvation's waters taste, And be at once made whole: Saved, they shall build thy walls with zeal Their gold add to thy store, The wealth of mind serve for thy weal, Devotion's fires glow more.

Builders for God rejoice, rejoice; No storm shall sweep away The palace fair, the king's own choice He guards it night and day; In vain you shall not pray and strive, But you shall long enjoy On sunny shores, where graces thrive. What now your prayers employ.

Before you call, the answer speeds, While yet you speak, he hears; He'll satisfy your largest needs. And leave no room for fears: The records of the past excel, While Summer days flit by. With cords of love, lost souls compel To taste the grace so nigh Rockford, Ill.

-Orean Grove Record.

Letters From Bishop Taylor,

OLD CALABAR, March 9th. Dear Brother Grant:-I hurriedly penned you a long letter yesterday. This station is manned by 3 men and 3 women, 1 man being at home on a furlough. Creektown, 7 miles distant, has 1 man and 1 woman. Then there are 4 stations along the river, as far as 100 miles. Two of these are manned each by 1 man and 1 woman; and 2 of them by native colored ministers. So that they have in the field, not counting 3 or 4 at home on furlough, 5 men and 7 women, mostly Scotch. The 3d officer of a ship lying next to us died yesterday, and is being buried at 10 A. M. Duketown is said to have a population of about 8000, about 1000 being freemen | He left about the same time that I left and 7000 slaves. Many of these are slaves owned by slaves. Every one of Mission house at Mamba, 24 by 30 ft., them has to provide for his own family, and besides hold his life, goods, time and earnings at the capricious will of his owner. King Duke, the 9th, was on board our ship this morning, and bought about half a ton of beautiful glass-ware of great variety. The day we arrived, he came on board and bought 15 pieces of most fantastically ornamented glassware for 15 pounds. He lives in a large

pretty well. One of his sub-chiefs, a few weeks ago at the close of a week of dancing, was told that a young wife, one of his twenty wives, had been seen giving an orange and a bit of sugar-cane to a young freeman. The chief heard of it on Saturday minister of the Gospel. He does not | —he was willing to let him go through the Bengali language.

English-style house, and speaks English

morning. He locked the young woman report the progress of the work along the agonics of death just for the sake in, and whipped her to death that day. the line in Angola, but from his silence That evening he sent for the said young man to come to his house and bring his drum, as he wanted to have an entertainment. As soon as the young man entered the chief's enclosure, the gate was locked. He ordered 2 men present to beat the young man, which they did until weary, and then the chief joined in the murder, till 3 of them beat the man to death; neither of the murdered persons being charged with any thing worse or more than what I have stated. This hearer of the gospel. He "hath seen" believed." This murderer has not been arrested, though he has gone around among the chiefs and to the King, expressed his sorrow, and asked his pardon, but he remains in his own house. There is a great deal of talk about administering justice, but the guilty chief is a man so powerful that the King would not dare to touch him, and so he goes unpunished. This is a peep into heathenism which has been in direct contact within sound of the church bell for over 40 years. Education and civilization are of no force to lift fallen human nature, in this or any other country. Jesus Christ alone, obeyed, received, and trusted, "can do helpless sinners good." He saves to the uttermost all who receive and abide in Him. Glory to God! He saves me momently, and to the uttermost of my need, and will, forever and

There is an improvement here. A missionary told me yesterday, that, formerly, human flesh was sold in the market of Duketown, the same as pork or fish. The Rev. Mr. Grenfel, of the English Baptist Mission, remonstrated last year with some cannibals up the Congo, and their angry reply was, in effect, "What right have you to meddle with us? You buy goats and sheep and kill and eat them. We buy men and women and kill and eat them, all the same.' We have a big contract on hand, but He is the head of our concern, who "hath all power in heaven and earth." "He shall not fail nor be discouraged, until he have set judgment in the earth, and the isles shall wait for His law. We are on the winning side.

WILLIAM TAYLOR.

MAYUMBA, W.C. of Africa, March 21st. Dear Bro. Grant: I arrived here last night in first-class condition, body and spirit. I met Bro. Northam at Gaboon. Angola, middle of October. He got our under roof, but having no funds to carry on the work, he left the house incomplete. Bro. Benoit is doing well. He gets his support by teaching French; is studying the Congo language, and has contracted for completing the house. I will assist in that, and secure a farm, and prepare the way, D. V., to establish here in another year a good self-supporting Industrial School and Mission. I will have about two months to spend here, and then join our people as they pass about the 20th of May. I received a letter on arrival last night, from Bro. Ratcliffe, which I enclose. He is of the right sort. He knows French, German and English, and will make an able

on that subject, and the joyous tone of his letter, I take it for granted that they are well and at their work. I fear that the rain-fall has been very light; according to the theory of 8 or 9 years of plentiful rains, and 3 years of drought, there may be a very short supply. This is the 3rd year, but is said to be better than the last two. It is only a question of a year or two when a sure footing of self-support will be secured; meantime we can send them a few barrels of flour, man speaks English, and is a frequent | if necessary. The Lord is leading, and we are bound to succeed. If it should Jesus; that is, the evidences of His Di- take a year or even two in case of vine person and mission, but "hath not drought, to reach a safe basis of sustentation, it will be better than the other plan, that employs 40 years at it, and does not, except in isolated cases, reach it in 40, or probably twice 40 years. I say success to all such missions. They do a good work, but if we can in a barbarous country like this, utilize indigenous resources and agencies, and get such a short cut on it, and move so rapidly as is possible on this line, why should not every child of God rejoice and praise with "civilization," for 100 years, and Him for such a work? Glory to God in the highest! Love to all.

WILLIAM TAYLOR.

The Death of Lazarus.

BY C. H. WETHERBE.

There is an interesting thought connected with the death and resurrection of Lazarus, which may not have been observed by many readers of that pathetic story, and that is, Christ's avowed object in permitting his friend to die. He told the weeping, and sad-hearted sisters, Mary and Martha, that he was glad, for their sakes, that he was not at the bedside of Lazarus before he died, because he wanted to help their faith. These are his words: "I am glad, for your sakes, that I was not there, to the intent ye may believe." In this sentence is set forth the grand object of letting Lazarus die. It was not because Mary and Martha had no faith in Christ, but it was needful that their faith in him might be enlarged and strengthened. He wanted them to believe beyond a peradventure, that he was, even then, the resurrection as well as the life of all true believers. But how remarkable was the process through which Christ sought to lead those sisters to a higher plane of faith! He gave their faith a very keen discipline in the great hereavement through which they passed. They would gladly have avoided it. They sent word to their dear friend, Jesus, that his beloved Lazarus was ill. Of course they expected that he would come at once and see Lazarus and restore him to health. But Jesus kept away until Lazrrus was dead and buried. Did this look as if Christ truly loved Lazarus and his sisters? Perhaps they thought that Christ did not feel as warmly toward them as formerly. There was a mystery about his attitude toward them. Oh, how lonely and forsaken they must have felt, especially during the dying moments of Lazarus! Yet Jesus knew all about it. He could have been there and prevented the death of Lazarus, or he could have spoken the word of healing without going there. But no; he purposed to let Lazarus die

of benefiting the faith of his sisters and their neighbors by his resurrection.-Northern Christian Advocate.

A Duty of Mothers.

There are certain old-fashioned virtues, such as honesty, truth telling, a fustidious sense of honor, and a regard for the performances of duty as imperative whatever the circumstances, which mothers should inculcate in the nursery. They cannot too early begin to train their children in morals. Little hands should be taught to respect the property of others. From the first years, debt should be considered disgraceful, and sturdy independence thereof, made the rule of the household.

In view of the sad developments which the newspapers continually bring to light, honored names stained, families plunged into the depths of misery, communities overshadowed, institutions wrecked, widows and orphans plundered, and the long catalogue of ills with which we are familiar, is it not time to ask Christian parents to bestir themselves? There seems to be a lowering in the moral tone of society. People forget that they are responsible to God. They ignore the awful fact of His sovereignty. Should not greater emphasis be laid upon doctrinal as well as practical education in the home.

If the Bible be taken as the rule from which there can be no appeal, the Ten Commandments be erected as the standard, and everything in the daily life be referred to this question, "What is duty to God in this matter?" the next generation will stand on a higher plane than the present.

Duty to our neighbor must be built upon a right understanding of duty to God. It depends upon fathers and mothers to bring children up in the atmosphere of reverence for God's authority and of obedience to law, and this from the first. The mother's work begins with the babe in her arms.

One of the prettiest conceits in Mr. Harris's (Uncle Remus) new book is put into the mouth of an old negro driver. not be caught; but an old lady bought | detail, of cooking, washing, ironing, sewhim, because he had saved the life of her son, and he surrendered himself, and became a faithful servant.

When his old mistress came to die, her wandering mind dwelt upon the negro, who had served her so faithfully. She fancied she was making a journey.

"The carriage goes smoothly along here," she said. Then, after a little pause, she asked: "Is David driving?" and the weeping negro cried out from a corner of the room:

"'Tain't po' Dave, mist'ss! De good Lord done tuck holt er de lines."

And so, dreaming as a little child would dream, the old lady slipped from life into the better land, if the smiles of the dead are anything.

The Methodist Woman's Missionary Society in India, having collected nearly \$35,000 for the purpose, have started a newspaper designed especially for the zenana ladies. It is issued fortnightly from their pressat Lucknow in the Urdi and Hindi languages, and it is proposed to start a similar paper in Calcutta, in

A College for the Colored.

Classin Institute was founded in 1869 by Hon. Lee Claffin, of Boston, father of Governor Claffin, "for the higher education of freedmen." He bought the buildings and grounds of the Orangeburg, S. C. Female college. The building was burned in 1876, and in a few months on the same sight was erected the present commodious and atttractive three-story brick. At first the school was a purely missionary institution, but the state has since adopted it, and added new depart-

The state of South Carolina had long had a place for white boys to take the agricultural course, in the South Carolina college at Columbia; so it added an exactly similar course for colored boys, attached it to Claffin, and now maintains three professors there. The mechanical department came next; so this university is, one-third the Claffin mission college for freedmen, one-third South Carolina's colored department of Columbia college, and one-third a manual training school, the whole under the original Bostonian management, tempered by some very mild provisions on behalf of the state. The pupils pass from one class-room to the other without consciousness of a change of jurisdiction, and the two departments work in the utmost harmony. The state has three professors in the institute-Prof. W. J. Detreville, of mathematics; Prof. James Haywood, of natural sciences, and Prof. Julian A. Salley, also of mathematics, all three representing old and historic South Carolina families. But they are joined in the most cordial relations with a Massachusetts faculty, teaching science to the sons and daughters of slaves.

The total enrollment is 431, but not more than 300 are now in attendance. The farm consists of 116 acres, and is well cultivated-quite a model. In the carpenter shop furniture is made of Georgia pine. The girls who nearly equal the boys in number, do the housework, etc. A new system, however, is now to be adopted, and the first building for it is nearly completed, that is, the model home. Sixteen colored girls are to occupy each house, under control of a He ran away from his master, and could matron, and practically master every ing, and adornment. In the nine years of the institute under the new system, there has not been a death during term, or a scandal. Both sexes enjoy the freedom of the grounds and have occasional social meetings, and the result seems to indicate that manual labor is good for young people's manners and morals.-"Parke" in Chicago Times.

> Dr. Levi Johnson, of Bishop Taylor's party, says: "Slavery is carried on from the interior to a fearful extent. The women are captured and placed in a large enclosure, where they are fattened and anointed, and sold for wives or servants, as the case may be. All the young female children are sold for wives in their infancy, to be delivered to their purchasers at the ages from eight to twelve years. This is a great drawback to their education by missionaries."

In Ireland, Presbyterianism embraces nearly one half of the Protestant population. The orthodox Presbyterian Church has 553 congregations, and 101, 452 communicants.

Temperance.

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

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

The Right and the Wrong. BY ALBERT COWGILL.

There are two classes in the liquor traffic; one, and by far the most important, is the consumer of alcoholic drinks, the other is the seller of the same. In the eyes of the community, the obloquy of the traffic rests solely upon the dealer and the drunkard. There would not be either dealer or drunkard, were there no tipplers. The law of the land keeps this same false view of the traffic, when it tells the dealer you may freely sell to the tippler, but shall not, to the drunkard; whereas it ought to reverse it. If the law would say, you may freely sell to people when they are drunk, but no the most formidable toes of temperance first glass to any one, it would only take one generation to wipe out the whole traffic. Then as to the sinfulness of the traffic; while no man can, with safety to his soul, approve of anything-liquorselling, or what not-upon which God sets his seal of condemnation, yet I bebelieve the sin of drinking starts with the first draught from the intoxicating cup, when the tippler, with all the light of others' experience thrown upon his acts, deliberately, in his sound mind, and with clear reasoning faculties, takes his first drink. Yet he is not blamed by the community, until the alcohol has changed his blood and every muscle and nerve in his body, and has destroyed his will power; in other words, has made another and a much lower type of man of him. The law then forbids him that, which has become almost a necessity of of his being; arrests and punishes him, when half-demented; the whole community frowns on him, and on the man who sells him his fiery potion; and the poor diseased victim is a pariah, a disgraced outcast. The fashionable saloon, that sold him his first drink, is encouraged by the smiles of the community, while the low groggery, into which he sneaked at last, is under the ban of law and public opinion. The people forget that the more genteelly vice is dressed, the more injury it does; an equal number of groggeries being much less injurious to a community, than first-class, refined places of gilt, glamour and fashion.

This is the error that lies at the root of high license, which has utterly failed to check drunkenness wherever it has been tried. High license is like the man, who to get rid of frogs, encouraged the tadpoles, but killed the frogs as he could catch them. He begun at the wrong end, It is as idle to expect reformation, without physical treatment for the diseased body of the drunkard, as in any other case of chronic disease. We have hitherto limited our treatment too exclusively

to the moral nature.

Another terrible fact is, that the hereditary taint of alcoholism is as communicable by the poisoned blood of him who takes his 2 drinks, or even one drink, in 24 hours, as by him who is a drunkard. 93 out of every 100 drunkards are the children or grand-children of those who have tainted their blood by alcohol. A celebrated physician, himself the victim of tainted blood, once told me, "from the bottom of my heart I pity a young man, who starts out in life, with blood poisoned by hereditary alcoholism." Is it no sin in the sight of God, that a man throws his influence on the tide of such a curse as the drink habit, by indulging even to the most limited extent?

The most unsympathetic friend the drunkard has, is the tippler. Is it no sin, that he lays the foundation for drunkenness in mature life? For a very large proportion of those, who in the decline of life, fall into drunkenness, were tipplers in youth and middle life; and labor continues to do so.

when the powers begin to fail, they increase their potions. I have known a great many such victims, who in old age dropped into drunkards' graves, from the tippler's glass. Is it no sin, that his habit of moderate drinking so gradually and surely poisons the father's blood, that, unless the purity of the mother's blood counteract, 3 out of every 4 of his children, will exhibit the taint, either in a tendency to drink, or to gambling and horse racing, or in an excited, nervous organization, in both sons and daughters? I say, is this no sin? Does the judgment of God only commence, when the disease is hopelessly fastened on him, and he struggles in vain to unshackle himself? Of the men, who remain in the busi-

would obey the command of the Roman Catholic prelates, and engage in a more honest occupation as soon as possible, if they knew what to do. The liquorsellers and drunkards are by no means legislation, or the greatest sinners, in this terrible vice and horrible traffic. The respectable moderate drinker is often professedly in favor of the Maine law, but yet stand, in the way of both legislative action and the enforcement of restrictive prohibitory laws. They bulwark the liquor traffic. A gentleman said to me, "I could never understand why some men are in favor of liquor selling; but drank a drop, until I put up a bar in my hotel. A man who is on that side, needs watching, though the people may of the temperance artillery will help to do more execution. You will hit the officers and the provision suttlers, in the rear; both of whom are essential to the enemy.

Dover, Del.

A lady in Springdale whose husband was intemperate, and spent nearly all of his earnings for liquor, leaving his family comparatively destitute, notified the saloon-keeper where he got his liquor, not to sell him any more, as he was an habitual drunkard. The saloon-keeper paid no attention to the notice, but continued to sell the man liquor. His wife then brought suit; the saloonkeeper was convicted, and was fined by the court five hundred dollars, to the full extent of the law. Judge White in giving the decision of the court, said: "Any man who sells liqour to an habitual drunkard, knowing him to be such, and that he neglects any abuses his family, is worse than a thief, law or no law."

The drink bill for Great Britain for 1885 was less than that for 1884. The amount of this drink bill is equal to the nation's expenditure for bread, butter and cheese; is not much less than the rents paid for farms and houses; is three times the amount spent for tea, sugar, coffee, and cocoa, and six times the amount spent for linen and cotton goods.

Gov. Bate, of Tennessee, has issued a proclamation setting forth the proposed amendment to the Constitution of that State, prohibiting the sale and manufacture of intoxicating liquors. The law requires six months' publication of the amendment, before the election of the General Assembly which is to vote on the proposition.

The fight against drunkard-making in Virginia is hot. If every noble Virginia boy, who has been destroyed by strong drink, could rise from his grave and vote against his destroyer, that good old Commonwealth would be quickly ridden of its greatest curse.-Nashville Advocate.

CAPITAL will be forced to strike if

Missionary.

"Go ye into all the world, and preach the gospel to every creature."

Dr. Thoburn writes:

"I am glad on my return to America to learn that you are marching straight forward to the Million Dollar line. It has been an inspiration to us all in India, to know that the Church is resolved upon this advance. It has given us courage to plan on a broader basis, to attempt greater things, and to face greater obstacles than in the past. South India Conference asks for an immediate reinforcement of twenty-five men, a force which will practically more than double her present efficiency in every part of ness to support their families, very many her wide field. We expect confidently that the church will give the whole twenty-five, before the close of the year. I sincerely hope that you will realize your million before November. One Million in 1886 means two Millions in 1896. It will cheer every missionary's heart, to hear that this first great advance has been successfully achieved. '-Ex.

Missions a Success.

Much has been said recently of, the testimony of officials in foreign lands concerning the progress of missionary work, and it has been affirmed that they have little faith in missions. This is but now I am selling liquor myself, it is doubtless true, of many officials, and it is clear. They want the article them- equally true that they have little faith selves; many of whom I did not know in Christianity, or any other religion. But other officials bear witness of another sort. There has just appeared a witness in China, where Mr. J. P. Donnot think he drinks." A little devating | ovon, of Shanghai, who has filled an important position in the Empire, says: "Missions are not only not a failurethey are a grand success. Many of our countrymen in China are too indifferent to inquire or examine for themselves, the work that is being done; the character and conduct of others is such, that they studiously avoid missionaries. But those who will take the trouble to go and see, soon discover that a great work is going on. I have myself seen the work in Shanghai, Tientsin, Hankow, and Peking, and can speak of it from personal knowledge and observation. Indeed, the ignorance of Christian people here at home about this great work simply amazes me. The influence of China in the world is destined to be very potent, and it rests mainly with British and American Christians, what that influence is to be."

> An annual picnic is given by San Francisco Methodists to the Chinese girls of their mission. This year it was held May 6, when a most enjoyable time was passed. The mission does all it can. to train, educate, refine and save Chinese girls, and its beneficent work is very successful. Quite a number of Christian Chinese families have been organized by this agency.

Levi D. Johnson, M. D. a member of the Society of Friends, went with Bishop William Taylor to Africa and returned to the United States, having a hope to return with men and means to found a Friend's mission at Massamedes, Africa. After making an unsuccessful effort to secure a liberal basis for the mission on the subject of the ordinances and failing therein, he has withdrawn, we learn from that society and is, if we understand correctly, commended by them to the fellowship of the Methodist Episcopal Church. There is a liberal element in the Society of Friends which would gladly have united, to send Dr. Johnson out on an independent basis, requiring of him nothing but the preaching of a pure Gospel, and leaving him free to win souls in any way Providence might indicate. They felt, too, that they needed in that church just such a rallying point for missionary and aggressive work, and Dr. Johnson's experience, fine abilities have furnished them a pivotal point for!

A FEW weeks ago one hundred and thirty young theological students were ordained for foreign mission work, in the Paris Seminary; and the majority of them will go at once to fill the ranks of Catholic missionaries in China, so terribly decimated by recent persecutions.

Faith-Healing.

Rev. Dr. Buckley, editor of the "Methodist Christian Advocate," has a long and exhaustive article on "Faithhealing," in the June CENTURY, which concludes as follows: "The faith-healers represent God as interfering constantly, not by cause and effect in the order of nature, but affecting the result directly. Their want of superiority to those who are not Christians, who use either false pretenses or natural laws, and their inferiority to Christ and the apostles, condemn their pretensions. Nor does it avail them to say, 'Christ would not come down from the cross, when taunted by unbelievers.' They might perhaps with propriety refuse a test for the test's sake, though Elijah forced one. But in a close observation of their works the radical difference, between them and those who they say have no divine help, should be manifest. Some of them affirm that the Mormons, Newton, and others do their mighty works, by the aid of devils. If so, since casting out devils was a miracle-working power of a very low grade, it is wonderful that none of these persons have been able to cast out the devils from any of the great number who are working in this way, and thus demonstrate their superiority, as the apostles vindicated their claims against Simon the sorcerer and others.

"Faith-cure, technically, so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final, effects.

"It may be asked, what harm can result from allowing persons to believe 'faith-healing?' Very great indeed. Its tendency is to produce an effeminate type of character which shrinks from any pain, and to concentrate attention upon self and its sensations. It sets up false grounds for determining whether a person is, or is not in the favor of God It opens the door to every superstition, such as attaching importance to dreams, signs, opening the Bible at random, expecting the Lord to make it open, so that they can gather his will from the first passage they see, 'impressions,' 'assurances, etc. Practically, it gives a great support to other delusions which claim a supernatural element. It greatly injures Christianity, by subjecting it to a test which it cannot endure. It directs attention from the moral and spiritual transformation which Christianity professes to work, a transformation, which wherever made, manitasts its divinity, so that none who behold it need any other proof, that it is of God. It destroys the ascendancy of reason in the soul, and thus, like similar delusions, it is self-perpetuating; and its natural, and, in some minds its irrestible tendency is to mental derangement.

"Little hope exists of freeing those already entaugled, but it is highly important to prevent others from falling into so plausible and luxurious a snare, and to show, that Christianity is not to be held responsible for aberrations of the imagination which belong exclusively to no party, creed, race, clime, or age."

The Late Rev. E. B. Newnam.

At the 3rd Annual Convention of the National Prohibition Party of Maryland, in session assembled in Oratoria Hall, Baltimore, Md., Aprial 22nd., 1886. Mr. John L. Thomas, a delegate from resolutions on the death of the Rev. E. B. Newnam:

Resolved, That in the death of Rev. Edward Beverly Newnam we are deprived of one of the most earnest and and unusual business qualities would faithful laborers in the Prohibition cause : Resolved, That a copy of this resolu-

tion be forwarded to the family of our deceased brother.

Mr. Thomas spoke very tenderly of Mr. Newnam as his colleague on the National Committee of the Prohibition party. He spoke of Mr. Newnam's decided moral courage, his ability and eloquence, and his ever faithful devotion to the cause he had espoused.

The President of the Convention, the Hon. Wm. Daniel, paid a glowing trib. ute to the memory of his friend and brother Newnam.

The Hon. Edwin Higgins spoke in affectionate terms of the many exalted and sterling traits in the character of his departed brother Newnam, and of his interview with the deceased, only a few hours prior to his death, and brother Newnam's reference in that interview to the Prohibition cause, and its great

At the close of Mr. Higgins' address, the resolutions were unanimously adont-

WM. DANIEL.

Chairman State Central Committee of the Prohibition party.

J. F. WEISHAMPEL, Secretary.

Pastor's Report

For Selbyville charge, for first Quarter. ending May 24th, 1886.

ELDER, AND DEAR BRETHREN:-The following is the present state of our church. There are connected with it. forty-six families, in which we have one hundred and forty-eight members and twenty-five probationers; including adherents, we have 86 families. None have been received, either by letter or from probation, nor any dismissed. During the Quarter, brother Stephens, after a lingering sickness, has been called away to his heavenly home.

We have one Sabbath-school. Its library is very small, but we are planning for an increase. We are using the Catechism, Berean leaves, and Journals: and the school is improving rapidly. We have on our record one hundred and fifty five scholars, and seventeen officers and teachers. We have catechised them twice, and our intention is to catechise them every two weeks. We have organized our school into a missionary society, which, besides having a monthly missionary collection, is now holding a monthly missionary service, in order to inform the people more fully, on the great subject of missions.

Finding that our probationers did not know, and of course did not understand the rules and doctrines of the church, I formed a class of them, to meet me on Wednesday evenings for that purpose; and those who live at a distance from the village are now meeting on Sunday morning, after preaching. I have placed a copy of the minutes in the home of each of the families connected with the church; attended two funerals; and have preached eighteen sermous. We hold our prayer meeting on Friday evening. I have called together the following committees-Missions, Educational, Tract, Sunday-school, Churchmusic, and Estimating. I nlooking over the deed for our church, I found that it was not drawn up according to Discipline. I called a meeting of the trustees, and they had a new one drawn up. The stewards have been called together twice, to talk over and plan the work for the year. I have formed a leaders, and stewards' meeting; have made twelve visits to the sick, and ninety-eight other pastoral visits; thus visiting eighty different families, and making a total of 110 visits. I have taken up the following collections: Bible, Tract, Sundayschool Union, Domestic Missions, and General Conference; all of these are be-Allegany county, moved the following | youd the apportionment, and up to the Presiding Elder's request, thus reaching the Roll of Honor standard.

Respectfully, EDGAR S. MACE. Selbyville, Del.

The Sayrna Record has passed into other hands.



The Sunday School.

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Jesus, the Bread of Life.

DESSON FOR SUNDAY, JUNE 6, 1886, John 6: 22-40

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Lord, evermore give us this bread" (John 6: 31).

THE BETURN TO CAPERNAUM (22-24). 22. The day following-R. V., "on the morrow;" the day after the feeding of the five thousand. When the people which stood-R. V., "the multitude which stood;" those who, in spite of having been dismissed the night before, remained on the scene of the miracle. Saw that there was none other boat there-R. V. adds "save one;" the Revision Commentary explains, "And that one too small to hold the twelve disciples, who could not therefore have returned in it, to take away their Master." Save that one whercunto his disciples were entered-omitted in R. V. That Jesus went not-R. V., "that Jesus entered not." His disciples were gone (R. V., "went) away alone .- Evidently they discussed the matter: They had seen the disciples go; they had seen Jesus retire to the mountain; there was no boat which He could have taken that night by Himself; they knew nothing of His walking on the sea; evidently He must have gone back to Capernaum by

23. Howbeit there came other (R. V. omits "other") boats from Tiberias-from the west side of the lake in the morning-perhaps driven by stress of the storm; but none of them contained the disciples, or brought any news of them. Nigh . . . where they did cat (R. V., "ate") bread after that (R. V. omits "that") the Lord had given thanks-evidently mentioned to show that the thanksgiving had been "the turning-point of the miracle."

24. They also took shipping-R. V., "they themselves got into the boats;" not, of course, all who had been miraculously fed; only a comparatively small number had tarried all night on the east side of the lake. The Passover pilgrims had probably resumed their journey. Came to Capernaum, seeking for (R. V. omits "for") Jesus.-They took the Tiberias' boats and returned to Capernaum, where many of them lived, and where Jesus also "dwelt," expecting to find Him there. They were evidently excited and eager. They were determined that such a Being should not disappoint their expectation or evade their purpose. The kingship which they would force upon Him, however, was not spiritual, and the benefits which they hoped for were simply temporal.

11. THE PERISHABLE BREAD (25-32).

25. When they had (R. V. omits "had") found him-either in "the land of Gennesaret" where He had landed, and where He was immediately surrounded by those who brought their sick in beds for His healing touch, or laid them in the streets within reach of "the hem of His garment" (Mark 6:55-56); or else near or in the synagogue of Capernaum, where the last part, at least (verses 41 to 52), of the following discourse was spoken. Rabbi, when camest thou hither? -a question of surprise, a question of idle curiosity, a question which Jesus did not answer. Edersheim thinks that the question implies, that "they were perplexed about and that some perhaps had heard a vague rumor of, the miracle of His return to the western shore."

"The Greek implies the double question of when and how? When didst Thou come hither, and how didst Thou get here, so unexpectedly, like a ghost?"

26. Jesus answered them .- Only John records this discourse. The other Evangelists are content with describing the miracle, but omit entirely the spiritual teachings that followed and were based upon it. "The Samaritans embraced Jesus not for miracle, but for His sublime and holy doctrine; Nicodemus based on His miracles, a need of proceeding to a deeper experience; but this populace, apparently destitute of any moral susceptibility, look to His miracle as a means of livelihood. Their traits of character appear specially in verses 26, 42, 43, and 52." Verily, verily I say unto you-the customary preface to our Lord's most solemn utterances. Ye seek me, not because ye saw the miracles (R. V., "saw signs").-He charges them with a base, ignoble motive in their quest for Him. They had seen "signs," and these "signs" had led them to believe that the Worker was the Prophet that was to come, but they had seen no spiritual significence in the signs, and cared only for the material bounty which they afforded. For such seekers He had no hospitality. Beccuse ye did cat (R. V., "ate") of the loaves and were filled .- Yes, it was sadly true: "they had been satisfied with food this unfavorable comparison of Meses with

contend constantly with this same low, carnal motive.

"The poor, and mean, and carnal motives which induce some men to make a religious profession are painfully exhibited here. Perhaps we have but a faint notion, how little the reasons of many for coming to public worship or communion would bear sifting and examination."

27. Labor not-R. V., "work not;" do not make this your chief business; do not "compass sea and land" to find merely perishable bread, as you are now doing. But for that meat which endureth unto everlasting life--R. V., "but for the meat which abideth unto eternal life." Such "meat" as this, was worth their labor and seeking, what this meat was and how it was to be received, He tells them farther on. At present He is content with calling their attention to it, as the only valuable object of their Which the Son of man shall give-because He is the Son of man-the Messiah, as well as the representative of humanity; and because, being incarnate, He can give His flesh to be the life of the world(verse 51). Him hath God the Father (R. V., "the Father, even God") scaled -not merely sent, but commissioned, and authenticated, by prophecies, by miracles, by voices from beaven.

"According to the Rabbis the scal of God was Truth, the three letters of which this word is composed in Hebrew being the first, the middle, and the last letters of the alphabet. Thus the words of Christ would convey to His hearers, that for the real meat, which would endure unto eternal life, they must come to Him, because God had impressed upon Him. His own seal of truth, and so authenticated His teaching and mission."

28. Then said they-R V., "they said therefore." What shall (R. V., "must") ice do, that we might (R. V., "may") work the works of God?-a reply that sounds hopeful: You bid us "work;" what works well pleasing to God must we do, to secure this bread of life?

"This is the question of all religious aspiration, and Christ's answer is the response of Christianity to the soul-hunger of all

29. This is the work of God-this pre-eminently is the work, or duty, which God resums up all works in one work, which work, if done, is the source of all acceptable works: and this one work is faith in Christ-a work requiring the exercise of will, and determination, and very often laborious struggle. Believe on him whom he hath sent .- Everywhere in this discourse, a personal faith in Jesus is insisted upon, as the one and only condition of eternal life.

"Faith and work, then, are one. As soul and body, they together make one life "

30. What sign showest thou them?-R. V., 'what then doest thou for a sign?" The "thou" is emphatic, the comparison being between Christ and Moses, who is spoken of in the next verse: You demand our faith: what mighty work will you do by way of credential? We admit that you have given a great host, a single meal in multiplied barley cakes, but Moses fed over a million people for forty years, not with barley cakes, with bread out of heaven. Give us such an adequate proof as that, of your claims, and we will believe. What dost thou work-R. V., "what workest thou?" You bid we work: what do you work?

"The Jews had signs, and evidences, and proofs of Christ's Messiahship in abundance, but they would not see them. Just so, many a professed unbeliever of our day has plenty of evidence around him, but he will neither look at it nor examine it. So true it is, that none are so blind as these that will never

31. Our fathers did eat manna in the desert -R. V., "our fathers ato the manna in the wilderness." "They forgot that their fathers disbelieved Moses, almost from the time of their eating the manna, as is set forth in the very Psalm to which they refer, and that they even despised the manna, and preferred ordinary broad to it." He gave them bread from heaven-R. V., "bread out of heaven." The quotation is from Psalm 78: 24, though not an exact one. See also Ex. 16. 4.

"That manna, which was "angels' food," distilled (as they imagined) from the upper light, "the dew from above"-miraculous food, of all manner of taste, and suited to every age, according to the wish or condition of him who ate it, but bitterness to Gentile palates-they expected the Messiah to bring again from heaven. For, all that the first deliverer, Moses had done, the second, the Messiah would also do."

32. Then Jesus said-R. V., "and therefore said." Moses gave you not that bread from heaven -R. V., "It was not Moses that gave you the bread out of heave 1." He meets as animals with fodder," and came for more. Himself, by two denials. The manna was Our missionaries in India and China have to | not Moses gift; the manna was not the true | drinks.

bread from heaven. The Father was the Giver in the first instance; and He who gave to their fathers the symbol in the perishable manna, now offers them the reality in the imperishable bread from heaven. This "true" manus will continue to life's end, and beyond.

HIT THE BREAD OF LIFE (33-10).

33. The bread of God is he (R. V., "that" which cometh down . . giveth life . . world .- Its superiority therefore is evident-in its perpetual bestowment, its power to convey life to the soul, and its offer, not to a single na tion, but to all mankind.

"The manna did not last over a single day (Exod, 16: 19, 20), and finally ceased to fall when the Israelites entered the Holy Land (Josh. 5: 12); they that ate it all died (verse 49); and it was given only to a single nation. The type was brief in its duration, limited in its effects, confided to a few recipients. The antitype is for all mankind, confers everlasting life, and is bestowed evermore.'

34. Lord-or Sir. Evermore give us this bread.—They had but a vague idea of what this bread was, but it was evidently miracu lous, and perhaps it was the heavenly manna which, according to the rabbis, is prepared for the just in heaven. They crave this mysterious something, this strange sort of sustenance, which would bestow life everlasting.

35. I am the bread of life-a sublime, thrilling answer; a direct answer to a direct re quest. The third person here becomes the first. Jesus identifies Himself with the bread for which they asked. "Here is the bread before you, and all you have to do is to come unto Me. I am the broad, and faith is the work, or means of getting it." He that cometh . . . never (R. V., "not") hunger . never thirst.-They who truly "come" unto Him and trust in Him, and receive Him and feed on Him, by faith, (as He teaches later) are delivered from soul hunger, and satisfied and sustained by Him.

36. I said unto you. - The precise words which follow are nowhere else recorded; they were substantially said in verse 26. I'e also (B. V. omits "also") have seen me and believe (R. V., "and yet believe") not .- They had not lacked for evidence-He stood before them and had done works which none other man did-and yet they refused their faith, quires. They had spoken of "works;" He | because they did not want a Saviour, but "a feeder of their stomachs."

37. All that (R. V., "all that which") the Father giveth me.-Not all they who stood before Him had declined to recognize His claims. Some had accepted Him, and these, together with those who would hereafter accept Him, are here spoken of as a unit: The whole mass of these (in Greek the singular number and neuter gender are used) are de clared to be the Father's gift to the Son Shall come-the simple future, "will come." Fim that cometh to me I will in no wise case out .- None need despair, if he will only "come." This is the human side of salvation, as the preceding sentence is the divine

"So, also, in verse 45, it is only every one that hath 'learned' of the Father that cometh; and in verse 44: "no man can come unto me except the Father draw him, that is attract him; shed drawing influences upon him, and inwardly empower him to a full obedience; but not obliging, or securing that obedience. The Father, finding the willing woul, teaches by Hs law; attracts, convinces and convicts by His Spirit; but when the soul has perfectly obeyed, the Father does not Himself save, but He draws and hands him over to Christ. Thither coming, and embracing Christ with a full faith, the man is not 'cast out', but accepted and redeemed. But the Father 'giveth' none to Christ, who reject His teachings and drawings. Such is

the great scheme of salvation." 38-40. I came down-R. V., 'I am come down." If He did so come down, He must be divine. Not to do mine own will-not to be independent, but to carry out the Father's scheme. This is the Father's will.-R. V., "This is the will of him that sent me." That of all that he hath given me-the unit spoken of above; the collective mass of those who yielded, or should yield to the Father's drawing, and therefore be given to Christ, and trust in Him. Should lose nothing . should raise it up-in the resurrection at the last great day. And this is the will-a further explanation; not merely resurrection, but eternal life, was contained in the divine purpose. Every one which seeth (R. V., "that beholdeth") the Son-with the eyes of the spirit. Believeth on him.-Faith is indispensable; and this is man's part. In vain all "drawing" by the Father, unless man believes. And faith must be continuous, living, if it is dead, or ceases, it is valueless.

The largest factor in making hard times in the United States is the \$900,-000,000 spent annually in intoxicating

Card-playing in Christian Households.

REV. S. HEARD.

A leading minister of a city church visited a lady member of his church in the country, who was greatly troubled about her boy because he would play cards. Although she had forbade it, and tried in every way to prevent it, yet he would hide in the hay-mow and play with other boys, or steal away to the neighbors to play. She asked the minister what she should do. "Well," he said, "if he were my boy, I would buy him the best pack of cards to be found, and give them to him and tell him when he wanted to play cards, he must invite some of his triends to come and play with him at home." This greatly shocked the good lady, who exclaimed: 'Do you think I would allow a card in my house?" The pastor replied, that it would be better to allow cards in her house than to drive her boy from her

Here is another case. A minister preaching on the subject of card-playing, raised the question: "What are we to do with children in many of our Christian homes? If we tell them not to play cards, they will play anyway, and in all probability will choose improper companions and places in carrying out their purpose?" He then gave the experience of a lady who had forbade her boy to play cards, and yet found him one day by accident playing high-low-jack in the barn. With what the minister regarded as mother wit, this woman said, "Boys, if you will play cards, even contrary to my advice, you had better play in the parlor. Come in, and I will play with you." The minister further remarked, that thus have cards been introduced into many Christian homes, but thinks this method of saving the boys, like Pasteur's treatment of those who are bitten by mad dogs, or Dr. Jenner's vaccination, to prevent small-pox.

But the question is not settled, that playing cards at home with proper companions, will save the young from becoming gamblers in the future. Yet one of the secular newspapers unqualifieldy endorsed these views, and said if there were more ministers blessed with the common sense and courage of these two, there would be fewer drunkards and gamblers in this world, and denounced any minister who might think differently, as being arbitrary, bigoted and narrow-minded. It is because some ministers wish to capture the crowd, that they make such concession to the silvertongued sorceress, society, on a matter of so vital importance.

But let us look at some things on the other side. There is one thing surethat playing cards at home will not save disobedient boys to filial honor, to good citizenship, nor to the kingdom of heaven. When a youth is so lost to filial love, that he can only be kept at home by admitting his amusements and companions to the home circle, on his own terms, it is quite sure that he has taken the first step to ruin. Statistics show that there has been in the last thirty years, relatively, a fourfold greater increase of crime than of population. Certainly this cannot be charged to excessive strictness in family government, nor to neglect of popular amusements. Surely it is no time for press and pulpit to utter anything to induce parents to surrender their responsibilities and their highest convictions to the impulses of a disobedient child. It is better for a child to obey a hard requirement than to become lawless.

True it is, that parental authority should be exercised with tact and wisdom. Parents should never do violence to the conscience of a child who has come through judicious training to the age of responsibility; nor should the child, on the other hand, do violence to the conscience of his parents; and he will not, if he has mastered that funda- taking the pledge of total abstinence.

mental lesson of filial character, "Honor thy father and thy mother." Otherwise he can not be trusted to do what is best for himself and society. For what assurance has a mother, that a son who despises her counsels when she says, do not play cards away from home, will honor her requirements when she says, play cards at home, and only at home?

Let us not fail to notice how this method of trying to save one lad to his home, and from excess of cards, involves the breaking up of the home-loving habits of the boy's friends, who must leave their homes to play with one who is confessedly, persistently disobedient. Shall we injure a dozen to save one? And further, notice that this plan of saving the boys from the evils of cardplaying, applies equally to other indulgences; for instance, visiting the drinking saloons with fun-loving companions, to partake of the social glass. What shall we advise the heart-stricken mother? Shall we tell her to say to her son, "You must not go to saloons to drink; but I will get you some of the best drinks, and you must invite your associates to come and drink with you at our home, and I will drink with you?" It would seem that every right minded parent would recoil from such a course, in the latter case. Why not, then, in the former? Is not the infatuation, or love of card-playing as strong, and often as ruinous, as the love of intoxicating

When all parental restraints are broken down, the disobedient boy had hetter be sent to the reform school. It would be a thousand times better for him than to allow him to follow his unbridled will and fetch up at last in a felon's cell. These evils should be avoided without relaxing parental authority. There should be developed in the boy a respect for law, reason and conscience. There should be inspired in him a decent respect for the opinions of the wisest and best of mankind. He should be furnished with all the safe and healthful amusements he needs. Show nim clearly why some amusements which seem harmless in themselves, are yet on the whole, of dangerous tendency. Do not tell him to play in the current of a maelstrom, if he will only keep out of the vortex. Suppose under certain circumstances, he could run such risks with safety, yet his example might lead others not so strong or so expert, to certain destruction. Seek to crown the boy with that highest, divinest quality of a noble manhood, that love of mercy which denies self, for the sake of making other lives safer. This way of saving youth will not only save him from excess of appetite, but will make him worth more, after he is saved, worth more at home and abroad, to himself and to every body else. And it will save parents from that painful anxiety which is felt for the future of such as have never practiced obedience and

As to the innoncence of card-playing, let us quote the opinion of Dr. J. G. Holland, late editor of The Century: "I have all my days had a card-playing community open to my observation, and I am yet to be made to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations, the tendency of which is to absorb the attention from more weighty matters, can commend itself to the favor of Christ's disciples. The presence of culture and genius may embellish it, but can never dignify it. I have at this moment ringing in my ears the dying injunction of my father's early friend: 'Keep your son from cards; over them I have murdered time and lost heaven."-Pittsburgh Christian Advocate.

The Church of England Temperance society has now 700,000 members, and large numbers who have heretofore favored the moderate use of stimulants are

Beninsula Methodist,

PUBLISHED WEEKLY, BY J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR,

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We will give to any one sending us ten (10) dollars, and the names of ten new subscribers. or 20 for six months, to the PENINSULA METHODIST, a Waterbury Watch.

A Word to the Friends of the Peninsula Methodist

While we are glad to be able to report a steady increase in our subscription list. and commendation of our work that is very encouraging, we are not satisfied with the rate at which new subscribers come in. We spare no effort to furnish a first class paper at the cost to our friends of less than two cents per week. Is there a Methodist family on our Pe ninsula, that can honestly say, they cannot afford this outlay for the weekly visit of a religious paper for the benefit of its various members? And yet we are still somewhat short of three thousand subeffort be made by our friends to increase our circulation, during the "leafy month

Besides many other attractions, Dr. now drawing, touch upon places and persons of very great interest to the present generation. These letters, appearing at least every other week, will soon review his experiences in "war times" --- entering the literary field which the leading magcultivating. We shall be glad to announce the progress of a successful canvas in every charge. Brothers, sisters, Schools, in how many churches shall we have our list of subscribers doubled? The PENINSULA METHODIST, will be sent to new subscribers for fifty cents, from now 50, a specially in teresting one, will appear next week.

"The Success of the Gospel, and the Failure of the New Theologies," by John F. Hurst, D. D. Wilbor B. Kilcham, New York, price 20 cents.

This admirable sermon by Bishop Hurst was delivered before the New York Conference, April 4, 1886, on the occasion of the ordination of Deacons, and is published by request of that Conference. After the historic "three-fold arrangement," our Peninsula Bishop presents his stirring thoughts under the topics, (1) the fundamental traits of the early church, (2) some of the later substitutes for the striking qualities of the early church, and (3) some of the hopeful signs of today. We cull a few choice

whole circle of Christian truth, and was to tell what language he used anew, and what was suggested by the Old Testament writers." * * "His mind was ablaze with its sublime truths." * * "The book which endured the awful test of the first three centuries, will stand to the end of time. The minister who does not accept it, has no right to enter its ministry." * * "There was in the early church, an intense faith in the expansion of Christianity." * * "There was a broad use made of evangelistic methods in the preaching of the Gospel."

(2) "There is not a single triumph, which either an unevangelical confession or a skeptical individual has achieved, in the line of a broader civilization, or a stronger building up of the kingdom of righteousness and justice among men." * "The entire basis of our popular SPECIAL OFFER life was Christian, even in Colonial times." (3) "Never have so many poosave, and to save to the uttermost." * * "Never have such safe-guards been thrown around the reading of the young people, and such pains taken to arrest the spread of corrupting literature." * * that there is a growing confidence in all the great institutions of our holy faith." * * "Never has there been such an interest in religious topics, as today." * * "Our own church, six months since, gave its pledge for a million dollars, as our next annual gift for the world's conversion." * * "To the harvest-field, then, brothers in the ministry, and let our sheaves be many."

Decoration Day at North East, Md.

The beautiful memorial service of strewing flowers upon the graves of the soldiers, who were engaged in the terrible Civil War, that closed in the comscribers. May we not ask, that a special plete triumph of the National Cause, twenty one years ago, was observed Saturday last. The next day, Wingate Post, No. 9, G. A. R., attended Divine service, in the morning, in the M. E. Church, T. Wallace's racy letters have a growing S. Williams, pastor, and in the afternoon zest in the fact, that the sketches he is in the Protestant Episcopal Church, E. K. Miller, rector. In the evening, the usual services in these churches were suspended, and, a union service was held in the Hall. After appropriate devotional exercises, and reading the Roll of Honor of the fallen heroes, by Chaplain azines of the country are so diligently Miller, addresses were delivered by Revs. Messrs. Arnett, of the Methodist Protestant Church, Bay View, Milligan of the Presbyterian Church, Zion, T. S. Wilincluding our friends in the Sabbath liams, of the North East M. E. Church, and the editor of this paper. Mr. Arnett emphasized the thought that successfully concluded, the same qualiuntil January 1st., 1887, or subscriptions ties of bravery and self-sacrifice were Wilmington Preachers' Meeting for a year may begin at any time. One needed in the great moral conflict that and two cent postage stamps received is on us, in which intemperance, gambin payment. Dr. Wallace's letter, No. ling, social vice and infidelity, are arrayed against the true prosperity of the people. Mr. Milligan urged the imporportance of that true freedom, which is possible only to such as are loyal to Christ, the one rightful sovereign of all. Mr. Williams set forth briefly the significance of these services as affording pleasure and edification to all present. The editor's address emphasized the thought that the fallen heroes are held in honorable memory, and their graves fittingly strewn annually with flowers, not merely because they were brave soldiers in a successful war, but because they espoused a righteous cause, the cause of National Union against National Dis-Union, the cause of liberty and honorable labor, against slavery and the degradation of labor, the cause of human rights against an attempt to subvert those sentences, under each topic. (1) "Great | rights. We do well to honor and cher-

soldiers of the Confederacy, but, as we willing to die for it." * * "Christ used cannot in the case of the "Lost Cause," applied it to himself, so that it is difficult they fell in the defence of the cause that purposes in the interest of anti-tempertriumphed, and of right, ought to have ance legislation. triumphed.

The large audience listened to a late hour, with unabated interest.

We are sad to have to chronicle the death of Rev. Dr. Erastus Wentworth, the eminent scholar and pulpit

Born in Stonington, Conn., Aug. 5, 1813, he was brought up among Congregationalists in Norwich, and converted in a Methodist revival in that town, in his eighteenth year. After preparing at Cazenovia, N. Y., he entered Wesleyan University, Conn., and graduated in 1837. After teaching some years in Academins, he was elected President of McKendree College, Ill., in 1846. Four years later, he was elected Professor of Natural Science in Dickinson College. Four years after this, he went as missionple believed in the power of Christ to ary to Foochow, China, where he remained eight years. The next ten years he spent in the pastorate within the Troy Conference, and was honored by his brethren with three successive elections to the General Conference. In We look abroad to Europe, and find 1872, he was elected editor of the Ladies Repository, after a tie vote between himself and Dr. J. A. McCauley. After a term of four years as editor, he devoted the last two years of his life chiefly to pastoral work.

Dr. Buckley says of him, "As a preacher he was more uneven than any educated man of great ability, I have ever known. At times, he rose to a height that placed him beside Durbin and Simpson in their grandest efforts. On some other occasions he was almost unendurably tame and dull." The Dr. adds he had learned to love the man, "whom he had, when a boy, heard preach a most wondrous sermon at an open-air meeting at Red Lion, Del., from the text, 'Where now is the Lord God of Elijah.' "

Lincoln University, Oxford, Pa.

The Commencement of this flourishing institution for the higher education of colored people took place, Tuesday, the 1st inst. The graduating class numbered thirty-one, the largest yet sent out. There have been one hundred and eighty nine students in attendance during the year, all of whom but seventy eight are candidates for the ministry. A recent donation of \$15,000 has been made to complete the endowment of the chair of natural science. President Cleveland in declining an invitation to attend the Commencement, expressed sincere regret, saying, "I would be glad to be preswhile the war for the Union had been ent, as I have great interest in the cause."

Notwithstanding the rain, there was a essay on the question, "will the Millennium preceed or follow the second Coming of Christ," advocating the view that source. it will precede that august and finally decisive event. Dr. Todd, Revs. Price, Stengle, Gardner and Sanderson, discussed the essay, concuring in the views presented. Rev. C. W. Prettychurch affairs prosperous, large congreganight, on the occasion of a Memorial discourse, appropriate to Decoration Day. Unusual interest in class-meeting, shown by an attendance of one half the members. Bro. Prettyman also reported some progress in temperance work; several committees having been appointed in White Clay Creek Hun-

shose days no one took upon himself the played in the terrible struggle for the on this great topic of the times, as to Christian name who did not believe the nation's life, as we may that of the brave best methods to suppress the rum-traffic, levied upon saloons and cheerfully paid by the language of the Old Testament and we should especially honor them, that them, irrespective of party for campaign

Bro. Thomas Baker Gardner, son of Rev. S. T. Gardner, a licentiate of Drew Theological Seminary was introduced to the meeting, and by request reported briefly of the late Commencement. Prof. Little, formerly of Dickinson, now of Syracuse University, made, he said, a most scholarly address at the cornerstone laying for the new Library Hall.

Asbury, Wilmington, J. E. Bryan pastor; two probationers per Sabbath, have been received, on an average, since Conference; three conversions last Sunday night, and a large class received into full membership; another class to be received next Snnday.

We have received from Mrs. Ellen M. Watson, 508 Smithfield St., Pittsburg, Pa., a circular petition to the Evangelical Alliance, with a request for favorable notice. We take great pleasure in acceding to this request; and earnestly urge the officers of all Church and Temperance organizations to which this paper may come, to secure for this petition the endorsement of their respective bodies, and return the same with their official signatures to Mrs. Watson at the above address.

The following is the form of petition :

Believing, as we do, that intemperance and its results constitute one of the greatest obstacles in the way of the gospel in every land, we as Christian workers, earnestly petition that one entire day of the week of prayer be devoted to prayer for the abolition of the liquor

John Kelly, widely known as the great Tammany Hall politician, died in New York city, the 1st, inst., in the 65th, year of his age. He had been in poor health for several months, and we may hope, turned his thoughts to those things which, though "not seen, are eternal."

DELAWARE COLLEGE COMMENCE-MENT, NEWARK, DEL.—The President, Rev. J. H. Caldwell, D. D., writes us, there will be Prize Declamations in the College Oratory, Friday evening, the 11th, inst; the Baccalaureate sermon by the President, Sunday evening, the 13th, inst., and Commencement exercises the following Wednesday. All friends cordially invited to attend.

DIVERSITIES OF OPERATIONS :-Through the courtesy of the author, we have received a sermon by Rev. T. E Martindale, delivered in the M. E. Church, Dover, Del., May 2nd, 1886, and published by request. This discourse will repay a careful perusal, nd no doubt greatly relieve many minds which are troubled, because their experifair attendance and interesting exercises. ence is not like that of other christians. Pres. Browne and Sec. Price, were in The same Divine Spirit works in all, but their places. Bro. Corkran read an not in the same way in all, so that, however diverse may be the experience of believers, there is a real unity in their

The new Editor of the Smyrna Record says, of the course that paper proposes to pursue: "It believes in party organization and in party government, but that man reported from Newark, Del., government must be in favor of the people, and when their rights are invaded tions, an overflowing one last Sanday or disregarded, the Record will not fail to object"

We trust our confrere will not only 'object," when the people's rights are "invaded or disregarded," but will boldly champion those rights against all who deny them. If it does, it will not hesitate to denounce the great wrong of refusing to allow the people emphasis, first of all, was placed upon ish the memory of our soldiers not only dred, to push the campaign. Quite to vote on the license question, a questhe revealed word of Scripture. * * "In | for the noble traits of character they dis- earnest and animated addresses followed | tion so vital to their welfare.

Our Local Brethren and exhorters had a most successful meeting of their Association last Saturday in Wyoming. Del. We shall give a report next week

Our Book Table.

The June number of LAPPINCOTT's MONTH. The June number of Different Africa. It MAGAZINE is largely devoted to the labor question. Mr. Fred. Perry Powers foresees the coming of "The Industrial Republic," under which the laboring classes will get a larger share of the fruits of their they do now. He looks upon will get a larger shadow. He looks upon the labor than they do now. He looks upon the present troubles as necessary attendants upon present the most orderly social revolutions, even the most orderly social revolutions. There is no cause for alarm. The final outcome of the struggle will be beneficial to all. To the Experience Meeting, Martin Irons contributes an autobiographical sketch, 'My Experiences in the Labor Movement,' "Some Experiences of a Working Girl," is a powerful and pathetic appeal on behalf of the ill-paid factory girls, by one has seen and suffered the wretchedness she commiserates. In "The Experiences of a Street-Car Conductor," the writer finds nothing to complain of in his position, but contrasts it favorable. There is no cause for alarm. The final outof in his position, but contrasts it favorably with the lot of thousands of his fellow-being. In the Monthly Gossip, W. H. Babcock advances startling views on the Mormon ques-

The Century Dictionary.

For the past five years, The Century Co., has been engaged in preparing a dictionary of the English language, of which Professor William D. Whitney, of Yale College, is editor-in-chief,—the purpose being to make a mere comprehensive work than has yet ap-peared in popular form; to include, in addi-tion to a very full collection of individual tion to a very time words in all departments of the language, all technical phrases, not self-explaining, in law, the mechanical arts, the sciences, etc. It is designed to make this dictionary so complete in its definitions of all branches of science and art, that even the specialist will need nothing further. The dictionary will have also a remarkably complete system of cross-references, and will embody in itself a dictionary of synonyms which will add great-

A prominent feature of the new work will be its encyclopedic character. Its definitions will be fuller and more complete than is customary in works of this kind; it will go further into the various uses and meanings of words, and in many cases will give full explanations and descriptions of matters historical, scientific, legal, mechanical, etc. Quite an army of persons have been at work for several years, reading standard American and English books in search of quotations, of which an immense number will be used American writers, such as Emerson, Lowell, Hawthorne, Irving, Whittier, Longiellow, Holmes, and our distinguished scientists,

are receiving special attention.

The publishers are taking great pains with the illustrations, of which there will be about 5000. They are employing the same class of artists and engravers that contribute to their magazines, and they mean to make the result, something hitherto unknown in the world of dictionaries. Each picture as it is drawn, and again after it is engraved, is submitted to the specialist, to whose department it belongs, that its scientific accuracy may be guaranteed. Of these specialists there are about thirty, working at their homes in New York, Baltimore, Washington, New Haven, Cambridge, and elsewhere, each be-ing individually responsible for all the defi-nitions in his department, and all under the general supervision of Professor Whitney, who will himself, have special charge of the definitions in the department of philology, in which he is famous, and of the spelling and pronunciation. It is understood that he will not adopt a phonetic method of spelling, though on theoretical grounds he is known to favor it. Professor Whitney is not only recognized as the most eminent American philologist, but the London Saturday Review has recently pronounced him the foremost English-speaking scholar in his department. In addition to the specialists, a force of about fifty assistants have been busy collating material and preparing copy for the printer, the final work on which is done with type-writing machines at The Century Co's, office,
The inception of this scheme was a desire

to improve and Americanize the "Imperial Dictionary" of Great Britain, brought out in this country by The Century Co., five in this country by The Century Co., five years ago. As the work of altering it advanced, it became apparent that a better plan was to begin de noro, and so, the far greater work of making a new dictionary of the English language was begun. Two or three years must still clapse before it will appear, and in the meantime opportunity is offered by the publishers to those interested in helping on so useful a work, to contribute in helping on so useful a work, to contribute material and suggestions to it. Much valuable matter has been received in this way from many scholars and practical men all over the world.

It is estimated that upwards of a quarter of a million of dollars will be spent upon The Century Dictionary, before it is ready for publication. The work of type-setting and printing will be done by the De Vinne Press. in the new building into which they have recently moved.

"LOVERS FOUR AND MAIDENS FIVE: A Story of the Allegheny Mountains," is a charming little volume. Not only will the story be enjoyed for its own sake, but it assuredly will direct new attention to the prettiest and most accessible mountain resort in Appendix (Secretary Control of the Province Control of the Provi in America, Cresson Springs. The splendid trains of the great trunk line of the Pennsylwania Railroad, pass within full view of the broad vermads of the Mountain House, broad verandas of the Mountain House. Into a pretty love story the writer, Julius Chambers, has weven all the lost tales of the Alleghenies, and descriptions of the beautiful walks and drives of the mountains. It can be read at a sitting. Published by Porter & Coates, Philadelphia. Price 25 cents.



will m is

St. Paul's M. E. church, Wilmington. Del., W. L. S. Murray, pastor. The Sundayschool committee on flowers for Decoration day, secured one hundred and twenty-five bouquets, which presented a beautiful scene, as they were arranged in the lecture room Monday morning. Sunday evening the pastor preached to an overflowing congregation about fifty members of the Smyth Post being present. The national colors were placed in the recesss of the pulpit, and the choir having made special preparation, sang, with other beautiful and patriotic pieces. "Cover them over with flowers," all of which were well received and much appreciated. Stout hearts were stirred, as the veterans passed out before the congregation; for these men have all passed middle life, and their numbers are rapidly decreasing.

Conference Rews.

The Woman's Home Missionary Society sent a barrel of clothing to a Presiding Elder of the Central Alabama Conference last week, for his preachers who were washed out by the recent floods. Among articles sent were a number from Scott and Asbury churches. This was the first work of the kind, of this new organization, and was entered into, with great interest.

Rev. G. W. Burke, of Federalsburg, Md., writes:-Our people wish a camp meeting, and have consented to this plan; our Board of Managers will hold all the privileges, and every thing excepting horse feed, will remain under lock and key from Saturday evening until Monday morning. And it will be known, who holds the keys. I have never seen more ready compliance, than of our people respecting these conditions. And we believe that if we proceed on this plan, God will give us success. We wish to substitute souls for dollars, as the aim of our efforts in this meeting, and believe the end will not disappoint our hopes. The meeting will be held at Chestnut Grove, from July 21, until Friday July 30th. This point was first taken up by Bro. A. A. Fisher, of our Conference, who lives near, and is the most promising society in these regions. They have a neat house of worship, and large congregations. This year for the pastor's support, they jump from \$55 to \$125.

The purpose, that has been in the minds of the officers and teachers of the Methodist Episcopal Sunday-school of this town, for two or three years, to put brass and stringed instruments into the school in addition to their organ, was put into execution on Sunday morning, the 16th ult. This session of the school is chiefly given to song, and the additional instruments proved a decided help in this service. This Sunday-school is large and progressive, and anything that savors of advancement and benefit to it, its officers seem always ready to take hold of. There is no more healthful and attractive feature in a Sunday-school than good music, and the school that is alive on this subject is bound to succeed. We are glad to note this innovation on the old-time ideas and customs, and hope the day is not far distant when instrumental music, reaching even to the dignity of an orchestra, may be found in all of our Sunday-schools, -Smyrna Times.

The Quarterly Conference held last Monday was among the most harmonious and interesting business meetings that Federalsburg Circuit has ever held. The attendance was very large, each of the three churches being the subject of fraternal comity and co-operarepresented by a strong delegation; and the tion; and the following reply, received by receipts on salary were far above the average | Bro. Quigg, he has kindly sent us for publi under similar circumstances, being \$100.30; our town paying \$64 of this, Chestnut Grove coming next with \$21.30, and St. Paul's paying \$15. Messrs, Sparklin and Alberger found a host of willing and ready givers.

From the pastor's report, many items of interest call for public mention. The Sunday School number 305, and promise a steady increase. The conference recognized the school at Houston's Branch, which counts 54, with a promise of 75 before the season is over. The society at this point was also recognized, and a board of trustees elected to receive and hold the property.

The membership of the charge is 254, a goodly number to begin the new work with; and the officiary seem much encouraged at the present auspicious outlook. They hold the salary at the same figures, although the circuit has been reduced from seven to three appointments.

Class-meeting attendance was reported on a steady increase at each church.

In the report concerning Houston's Branch, it was shown that the school has been Methodist from the first, and that the lady who started it is, still in it, and is the leading spirit. She is also a member of the society. It was also shown that not a cent was subscribed or given, except with the understand- and one Methodism, with two or more Gen- wherever she sojourns.

ing that it was for a Methodist Episcopal eral Conferences, will occupy America.

One hundred and five pastoral visits have already been made. Every Methodist family in town has been visited by the pastor .-Federalshurg Courier.

Good Will is a neat frame chapel, some two miles west from the village. Bro. Wm. T. Hammond, an official member of the North East charge, has been holding Sabbath school and prayer meetings there for a few weeks past, with considerable encouragement in the interest shown by the people of the neighborhood. Last Sunday was a red letter day. After an interesting experience meeting, some six persons presented themselves for prayer, and professed to find peace in believing. We are glad to note such efforts to cultivate the regions beyond.

Rev. Clinton Wyatt of Bridgetown, Md, succeeds A. W. Mowbray, at Accomae Court House, Va.

DOVER DISTRICT-ANOTHER CHANGE. Bro. England sends us a postal announcing a further postponement of the time for the meeting of the District Association, from June 21st to June 28th.

Letter from Bridgeville, Del.

DEAR BRO. THOMAS:-The Woman's Foreign Missionary Society of Bridgeville, had a social gathering at the parsonage, May 25th, Sandwiches, cake, tea and coffee were served; music followed. Miss Sallie Cannon very prettily recited "Room for the Children." Master Martin Keller read an essay about the people of Japan giving a history of mission work among them. A letter from a zenana worker in India was read, and after prayer for the success of the society, the rest of the evening was given up to social enjoyment. The president, Mrs. Wm. Gray, presented the work of the society, asking for new members, and secured several. About 50 persons were present. The society is flourishing, and we expect great things

The ladies of Bridgeville are awake to the importance of their position, and well do they fill it. Two weeks ago, the young ladies gave "Mrs. Jarley's Wax Works;" cake and ice cream were sold, and \$26 were the profits, although the evening was stormy. The rendering of "Three Little Maids from School" by Misses Bessie Cannon, Etta Gray, and Margie Hydrick was especially noteworthy, and Mr. John Gray, as Mrs. Jarley, gave universal satisfaction. Even "the remains of Mr. Jarley's last kiss" did not be-

The Woman's Christian Temperance Union has an auxiliary here, doing all it can to fight the rum evil. We have also a C. L. S. C. in cuthusiastic operation. The Ladies' Mite Society is doing a good work for the parsonage, and deserves great commendation. There seems to be one word-success, on the banners of all, and we expect them to Fraternally yours, make it.

May 27th, 1886.

Fraternity.

L. J. MUCHMORE.

In the report of proceedings of the Easton District Association, in our last issue, the action of the brethren in reference to church union was noted. That action was communicated by the committee, to Rev. Dr. Chapman, who had introduced into the General Conference of the Church South,

Richmond, Va., May 25th, 1886. REV. JOHN B. QUIGG,

Pastor of Smyrna Station, Wilmington Con-

MY DEAR BRO:-Yours of the 24th inst., conveying to me the action of the Easton District Preachers' Association of the Wilmington Conference, has been received. Please, in behalf of the Association, accept my thanks for your kind expressions, and convey to its members the expression of my hearty sympathy in all movements looking

to peace and fraternity. As I feared, the committee brought in an unfavorable report, but the vote stood 85 against the adoption of the report to 106 for it; so you see a very small change would have carried my proposition. This was not, however, for organic union, but for the appointment of a commission by both churches, who should formulate some plan of federation and co-operation in Foreign Missions. Dr. Miley, Dr. Newman, and other leading men in your church, thought the plan both feasible and desirable, and there is a strong sentiment in favor of some such scheme throughout our church. It is only a question of time when these matters will be adjusted,

Heaven speed the day.

With great respect and brotherly kindness,

Yours truly and fraternally,
M. B. CHAPMAN.
Paster of Chumbia Station, Missouri Conference, M. E. Church South.

Church Dedication.

DEAR BRO. THOMAS:-We dedicated our new Crowsentown M. E. church yesterday. Brothers Quigg and Grice were with us, and rendered valuable service, both in the pulpit and in securing subscriptions, proving to be the right men for the time and place. It is a very neat little church, 24x32, with recess pulpit, costing \$655,-a fine church for the money. With a donation of \$100 from our Church Extension Society, and \$100, pledged by Bro. J. A. B. Wilson, Bro. Grice and myself, the whole amount was raised in eash and reliable subscriptions, really reliable this time. This may look small to many of your readers, but I can assure you that it was a big thing, to those having it in hand.

A. D. DAVIS. Parksley, Va., May 31st, 1886.

Dickinson College Commencement will take place June 20-24. Rev. Dr. J. A. M. Chapman, the popular pastor of Arch St. M. E. Church, Phila., preaches the sermon before the Society of Religious Inquiry, Sunday morning, the 20th inst., and the President, Dr. McCauley, the Baccalaureate sermon at night. The Junior oratorial contest will come of Monday evening; the Alumni oration, Wednesday; and the exercises of the graduating class, Thursday. Annual Meeting of the Trustees, Tuesday, the 22nd, at 3 P. M.

Rev. J. P. Otis was taken ill on Saturday, and was unable to fill his pulpit in the M. E. Church on Sunday. Most of his congregation, including the Elkton Post G. A. R., who had arranged to attend the M. E. service, went to the Presbyterian church, the pulpit of which was filled during the day by President Caldwell, of Delaware College; the pastor Rev. R. W. Beers being absent.—Cecil County News.

From fifty to one hundred people met n the Elkton Presbyterian Church Wednesday evening the 19th ult., for the organization of a branch of the Woman's Christian Temperance Union of Maryland's, F. A. Ellis, Esq., was called to the chair and stirring addresses were made by Mrs. Black, of Baltimore, Geo. A. Blake, and Jas. T. McCullough, Esqs., and Revs. J. P. Otis, and R. W. Beers. A Woman's society was then formed, and officers elected as follows: President, Miss Jane Torbert; vice-president, Mrs. Emily Frazer; corresponding secretary, Miss M. A. Nicols; recording secretary, Miss Mary J. Biddle; treasurer, Mrs. J. H. Jamar.

SALISBURY DISTRICT, PREACHERS' Association, May 3Ist.—June 2. This nceting, held in Onancock, Va., was a grand success. The members and visitors were entertained with the far-famed hospitalities of a Virginia welcome. Island, to Martha C. Crockett e Tan-Emphatic resolutions were adopted in | gier, Va. favor of the Peninsula Methodist, and our new departure—the establishment of a Methodist Book Store, in Wilmington, Del., for the accomodation of the Conference. We hope to have a full report for next week.

Mr. John E. Smith, who withdrew from the Wilmington Conference, because he had adopted Swedenborgian views it, is announced, will deliver the annual address before the Mt. Vernon Literary Society of Washington College,

Mrs. Ruth Kennard, whose husband, the late Edward Kennard, was long an honored member of the old Philadelphia Conference, turned her steps toward the setting sun, Thursday of last week, for her annual summer visit to her daughter, in Indianapolis, Ind. Our esteemed sister's many friends will be glad to know that she still enjoys most excellent health of mind and body, though eighty-five years of age; and in her matured and ripened religious experience, throws the radiance of her gentle and consistent Christian life around the social, circle

Sam Jones' Sermons,

We have just received from the Publishers book with the title "Good News," com-prising the sermons of Sam Jones, and Sam Small, the most recent and noted Evange

Many of our readers would doubtless be glad to read their eloquent and burning words, and we have no doubt but that their circulation will be the means of doing great good to the thousands who cannot hear them personally. It is bound in paper for 25 cents, or in cloth for 50 cents, and will be sent to any address, post-paid. on receipt of price, by J. S. OGILVIE & Co., the Publishers, 31 Rose Street, New York.

New Bishops of the M. E. Church, South.

From the Independent we clip the follow-

ing:— Bishop Duncan was born in Virginia, and is a brother of the distinguished Dr. Jas. A. Duncan, who died in the midst of his career, as one of the most cloquent Methodist preachersof America. The early part of the Bishop's ministry was spent in the Virginia Conference; but for the past twelve years he has been connected with Wofford College, S. C., as Professor of Moral Philosophy. His main work has been in the field, laboring for the endowment of the institution. He is a fine preacher, of genial and very popular manners; and will be accepted in South Carolina, as a worthy successor of the late Eishop Wightman.

Dr. C. B. Galloway is from Mississippi. He is a highly cultured man, a graduate of the University of his native state, and spent his whole time in the regular work, until elected editor of the New Orleans Advocate, as the successor of Dr. Parker, who was elected Bishop in 1882. That paper seems to have a direct path from the editorial to the Episcopal Chair. Four of its editors have been promoted to the Episcopacy—H. N. McTyeire, Juo. C. Keener, Linus Parker, and C. B. Galloway.

Eugene R. Hendrix is a native of Missouri. He is a man of thorough education, having attended the Wesleyan, and the Union Theological Seminary. He accompanied the late Bishop Marvin in his missionary tour around the world, and on his return published an interesting account of his travels. He has for several years, most ably and successfully filled the Presidency of Central College, Missouri. He is said to be possessed of very large wealth.

Dr. Joseph S. Key, of Georgia has never been out of the regular itinerancy, but has spent more than thirty years on circuits, missions, stations and districts. The election of Dr. Key is a tribute to the straight-forward Methodist itinerancy. He is the oldest of the four, being fifty-seven, while Bishop Duncan is forty-seven, Bishop Hendrix thirty-nine, and Bishop Galloway thirty-

Marriages.

MITCHELL-STEVENSON,-At the M. E. Church, Marydel, on Thursday afternoon May 27, 1886, by Rev. A. S. Mowbray, Rev. James M. Mitchell, of the Wilmington Con ferenence Conference, and Miss Jennie Stevenson, of Dover, Del.

MARSHALL-EVANS.-On M 25th, 1886., by the Rev. W. L. P. Been, John C. Marshall to May O. Evss. both of Smith's Island.

BRADSHAW-CROCKETT-On May 26th, 1886, by Rev. W. L. P.3owen, Capt. Aaron B. Bradshaw of Sith's

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Chestertown, Md. at its Commencement exercises June 30th.

This Book will be on by the first of June Dr. Wallace says of it "No such book has yet appeared in the polific domain of Methodist authorship. From the examination given its racy pags, I predict that it will meet with marvelois success." After readthe Introduction, 3ishop Hurst says of it:
"It is most excellent; I am more than pleased." Ministers and others desiring ing the proof shees, preparatory to writing Ministers and others desiring to act as agents, will be supplied at the usual discount. Retail price of book \$1.50. For terms and territory, address the author, R. W. TODD.

Snow Hill, Md. N. B. Ministers who subscribed for the book at Conference, or who will now do so, will receive their copy, by mail; post paid, as soon as published, by remitting to the author, one dollar and twelve cents.

R. W. Topp,

Camp Meetings.

Chester Heights, Brandywine Summit. Woodlawn, Cecil Co., Md.

Quarterly Conference Appointments.

WILMINGTON	DISTRICTPARST	QUARTER.	
St. Georges,	Ju	ne 6 7	
Delaware City,		5 6	
New Castle,	•	13 14	
Red Lion,		13 14	
	CHAS, II	ILL, P. E	

EASTON DISTRICT-FIRST QUARTER. St. Michaels June Bayside and Tilgham, Middletown, 13 14 13 14 Townsend,

J. FRANCE P. E.

DOVER DISTRIC	r F	116	ST QUAT	TER.	
Greenwood,			June	6	- 5
Farmington,			. 11	6	- 5
Houston,			44	- 6	7
Harrington,			13.	6	9
Millsboro,			1.4	13	12
Nassau,			4.6	13	13
Lewis,			- 1	13	13
Milton,				20	19
Georgetown,				20	21
	v. 7	٧.	MLBY,	P. E.	

SALISBURY DISTRICT—FOUTH QUARTER. Charge Date Her for Hour fo June 5 6 5 6 Bethel. 12 13 Quantico. rnitland 12 13 Salisbury, 13 14 Riverton. 20 2 Sharptown, Fairmount, 10

 $\tilde{2}6$ 27 Westover, In the country chrches, and where else lesired the Quarter Conferences will be opened with preach g. When practicable, the brethren will effer a favor on the undersigned, by arrangit for meetings on all the vacant nights he with them, in the inter-est of Temperane W. F. M. Bible, or any other work to beerved this first quarter. DHY A. B. WILSON, P. E.

Conce ning he improvements of our church's the escoing of the audience room enders the met effective part. Mr. Nicholas Goldbergf our city is a specialist in this line exilled by none. Many M. E. chu chee weh he has frescoed in Wilmington, and in e states of Delaware and Marylard show is beauty of his work. He will from it to be a single special state of the same state. furnish skehes in colors in every style, and estimes, without extra charge. His

and estimes, without extra charge. His prices are noderate. Address N. F. Goldberg, Willington Del.
REFERC'S: - Wilmington, Del — Union M. E. Circh, Calvary P. E. Church, Olivet Presbyc an Church. German Lutheran, Madel hapel Scott Sunday School, Asbury M. E. auroh, Institute Library and Lecture Room Exion. M. E. Church and Sunday School.

Scho
PENSULA—Grace Episcopal Church, Brandywe hundred, M. E. Church, Cambridge, M. E. Church, Contreville, and M. E. aurch. Hillsboro, M. P. Church, Easton, M.P. Church, Middletown, M. E. Church, Tope, M. E. Church, Still Pond, Ebenezar W. E. Church, Routhsbury, M. E. Church, wark, M. E. Church, Rock Hall, M. E. urch, Felton Del., Presbyterian, Church iurch, Felton Del., Presbyterian Church, lasgow, Del.

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FOR SALE. Marriage Certificates, only 1.00 a dozen, at this office.

Rev. Dr. Talmage preached in St. Louis, some time since, on "Mother, hood," His text was:

"Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her lusband to offer the yearly sacrifice"-1 Samuel ii., 19.

Hannah was the wife of Elkanah, who wasa person very much like herselfunrenantic and plain, never having fought a battle, or been the subject of a marveous escape. Neither of them would ave been called a genius. Just what yo and I might be, that was Elkanah arl Hannah.

"The bightest time in all the history of that favily was the birth of Samuel. Although to star ran along the heavens pointing do n to his birthplace, I think the angels ofGod stooped at the coming of so wonderf! a prophet.

"As Samue had been given in answer to praye, Elkanah and all his family, save Hanah, started up to Shiloh to offer sacfices of thanksgiving. The cradle wherehe child slept was al tar enough for Hanah's grateful heart, but when the boy vas old enough, she took him to Shiloh and took three bullocks and an ephah if flour and a bottle of wine, and mae offering of sacrifice unto the Lord, an there, according to a previous vow, se left him; for there he was to stay, althe days of his life, and minister in theemple.

"Years rolled on, all every year Hannah made with helown hand a garment for Samuel, and tok it over to him. The lad would has got along well without that garment, 1- I suppose he was well clad by the mintry of the temple; but Hannah could of be contented unless she was all the me doing something for her darling boy.

"Hannah stands before you,hen, in the first place, as an industrious other. There was no need for her twork. Elkanah, her husband, was fa.from poor. He belonged to a distinguhed family; for the Bible tells us the he was the son of Jeroboam, the son of lihu, the son of John, the son of Zuh, "Who were they?" you say. I do at know; but they were distinguished pe ple, no doubt, or their names would n have been mentioned. Hannah migl have seated herself with her family, and, with folded arms and dishevelled hair, read novels from year to year, if there had been any to read; but when I see her making that garment, and taking it over to Samuel, I know she is industrious from principle, as well as from pleasure. God would not have a mother become a drudge, or a slave; he would have her employ all the helps possible, in this day, in the rearing of her children.

"Most mothers need no counsel in this direction. The wrinkles on their brow, the pallor on their check, the thimble-mank on their finger attest that they are fathful in their maternal du-The Woom and the brightness and the vivacity of girlhood have given place to the grander dignity and usefulress and industry of motherhood. But there is a leathenish idea getting abroad in some of the families of Americans; there are mothers who banish themselves from the lome circle, For three-fourths of their auternal duties they prove themselves incompetent. They are ignorant of what their children wear, and What their children cat, and what their children read. They intrust to irresponsible persons these young immortals, and allow them to be under influences which may cripple their bodies, or taint their purity, or spoil their manners, or destroy their souls.

"Who are the industrious men in all our occupations and professions? Who are they, managing the merchandise of the world, building the walls, tinning the roofs, weaving the carpets, making the laws, governing the nations, making the earth to quake and heave and roar part they descended from industrious The mother said: "Oh, stop praying! I mats, and flag their own chairs, and do may wear it next week to that party." the influential women of this day, nine-

knuckles and homespun. "And who are these people in society, al parties, the scum of society, the tavern-lounging, the store-infesting, the men of low wink, and filthy chuckle, and ers idle and disgusting, the scandalghosts, and horseshoes to keep the devil out of the churn; and by a godless life, setting their children on the very verge of hell. The mothers of Samuel Johnson and of Alfred the Great, and of Isaac Newton, and of St, Augustine, and of Richard Cecil, and of President Edwards, for the most part, were industrious, hard-working mothers.

"Again, Hannah stands before you as an intelligent mother. From the way in which she talked in this chapter, and from the way she managed this boy, you persons in a community who need to be so wise and well informed, as mothers.

"Oh, how much care and intelligence But in this day, when there are so many books on the subject, no parent is excusable, in being ignorant of the best mode of bringing up a child. If parents knew more of dietetics, there would not be so many dyspeptic stomaches and weak nerves, and incompetent livers among the children. If parents knew more of physiology, there would not be so many curved spines, and cramped chests, and inflamed throats, and diseased lungs, as there are among the children. If parents knew more of art and were in sympathy with all that is beautiful, there would not be so many children coming out in the world, with boorish proclivities. If parents knew more of Christ, and practiced more of his region, there would not be so many little al all around us, voices of riot and bliphemy would not come up with such ecs.cy of infernal triumph.

"gain, Hannah stands before you as a Chstian mother. From her prayers and fun the way she consecrated her boy to God, I know she was good. A mothermay have the finest culture, the most brliant surroundings, but she is not fit fo her duties, unless she be a Christian mother. There may be wellread libraties in the house, and exquisite music is the parlor, and the canvas and the wardroe be crowded with tasteful for their attanments, and make the house ring with laughter and innocent mirth, but there's something woeful

the residence of a Ciristian mother. experience and their ancestry; and of the 120 elergymen, how many of them do you suppose assigned as the means of press a child down.

"A daughter came to a worldly moth- not who are against him."

and rattle with the tread of gigantic en- er, and said she was anxious about her terprises? Who are they? For the most sins, and she had been praying all night. mothers who, in the old homestead, used don't believe in praying. Get over all to spin their own yarn, and weave their these religious notions, and I'll give you own carpets, and plait their own door- a dress that will cost \$500, and you their own work. The stalwart men and The daughter took the dress, and she moved in the gay circle, the gayest of ty-nine out of a hundred of them, came all the gay that night, and sure enough, from such an illustrious ancestry of hard all religious impressions were gone, and she stopped praying. A few months after, she came to die, and in her closlight as froth, blown every whither of ing moments said, "Mother, I wish you temptation and fashion; the peddlers of would bring me that dress that cost \$500." filthy stories, the dancing-jacks of politic- The mother thought it a very strange request, but she brought it, to please the dying child- 'Now,' said the daughter, mother, hang that dress on the foot of brass breastpins, and rotten associations? my bed,' and the dress was hung there, For the most part they come from moth- on the foot of the bed. Then the dying girl got up on one elbow and looked at mongers of society, going from house to her mother, and then pointed to the house, attending to everybody's business dress, and said: 'Mother, that dress is but their own, believing in witches and the price of my soul!' Oh, what a momentous thing it is to be a mother!

"Hannah stands before you the rewarded mother. For all the coats she made for Samuel, for all the prayers she offered for him, for the discipline exerted over him, she got abundant compensation in the piety and the usefulness and the popularity of her son Samuel; and that is true in all ages. Every mother gets full pay for all the prayers and tears in behalf of her children."

"Look out for the young man who speaks of his father as 'the governor,' know she was intelligent. There are no 'the squire,' or the 'old chap.' Look out for the young woman who calls her mother her 'maternal ancestor,' or the 'old woman.' The eye that mocketh at are necessary in the rearing of children! his father and refuseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall cat it."

I Could Not Go To Look.

A good many years ago, one Monday morning in a country called Wales, a good minister, Mr. Charles, met a little girl trudging through the snow. He said, "Well my lassie, ken ye the text of yester-morn?"

The rosy face clouded over, and tears came in her eyes, as she said: "the storm was so bad, sir, I could not go, to look."

He talked kindly to her, and found that every Sunday, she walked seven miles over the hills and heather to look at the Bible, and learn by heart the text of his sermon. He went on, but he could not forget the tears of the ht already starting on the wrong road, child and the long way she traveled every Sunday to see and read a Bible. Soon after he went up to London, and talked with some other ministers about getting up a society, to have more Bibles in Wales than one in every seven miles.

"Yes," said another good man; "if a Bible society for Wales, why not for the world?,'

From that beginning was formed in 1804) a Bible society, to print and send Bibles everywhere.

Twelve years after, the American of the best arists adorning the walls, to make and sell Bibles so cheaply that everybody could buy one, and to give ful apparel, and he children be wonder them away to those who could or not would not buy.

Since the little girl in Wales cried because she could not go through looking in that houe, if it be not also a snow-storm seven miles to look at one, these societies have sent out more than "One hundred and twenty clergymen one hundred millions of Bibles and were together, and the were telling their Testaments, all over the various countries of the earth.-Crown of Glory.

The Northern Christian Advocate says; their conversion, the influence of a "No sentiment uttered by Sam Jones was Christian mother? One hundred out of cheered more loudly-both in the massthe 120. Philip Doddridge was brought meeting of, first, 'men only,' and then, to God, by the Scripture lessons on the women only, each 6,000 strong-than Dutch tiles of a chimney fireplace. The that 'high license' is license to do social mother thinks she is only rocking a evil, even though it is 'high'-or at least child, but at the same time she may be a bit higher, than when it was low. 'Yes,' rocking the fate of nations, rocking the shouted the preacher, 'you may say, that glories of heaven. The same maternal 6,000 women vote unanimously with me. power that may lift the child up, may When the women, the babies, the angels, and God are on my side, Sam Jones cares

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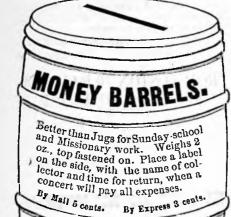
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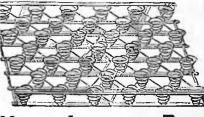
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