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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

COLUME XII.

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WILMINGTON, DELAWARE, SATURDAY, JUNE 26, 1886.

ONE DOLLAR A YEAR SINGLE NOS. 3 Centa.

Frances Ridley Havergal.

BY CHARLES J. LITTLE, LL. D.

The father of Frances Ridley Havergal was, when she, his youngest child was born, rector of Astley, in Worcestershire, England. His character was one of rare strength and earnestness. His musical gifts were of a high order, his intellect clear and steady, his piety serene, cheerful and beneficent. "It is wonderfully thrilling, to see him in illness, such utter peacefulness and grand conception of God's absolute sovereignty in every thing, such quiet rejoicing in his will, be it what it may," wrote Frances of her father, as he drew near to darkness and to death. Few scenes in domestic history are more touching than hear it. that of this good man, who, returning to his beloved home, with sight restored, falls swiftly to his knees, and pours out to the Father of Lights a praise for the recovered sunshine.

Frances' mother was beautiful to look upon, and all beautiful within. Frances, who disliked to be called Fanny, was, as a child, her mother in miniature. How beautiful both were can be guessed from the touching words of Rev. F. Jeffery. "To-day it is exactly fourteen years since I saw the Sun for the last time, but it would need more years than that to blot out my recollection of Astley Rectory." With this beautiful and saintly mother, Frances spent but eleven short years; years, however, full of exquisite bliss, of quiet but intense joy, whose very intensity made it border upon pain. Her early childhood was passed at Astley, which is described by her sisters as one of the leveliest of country homes. "The old house entwined with ivy, roses, and the vine."

When taken to St. Nicholas, Worcester, in 1845, her father called her "his "caged bird," for country sunshine had kept her singing hitherto with spontane- Here at Mrs. Seed's school Frances first ous delight, and now she became quieter. The passage from country to town was the first startling experience of her life, the death of her mother was the second.

Her communion with nature had been perfect. The presence of beauty wrought in her soul songs without words. She herself described it in after years as a sort of "unbearable enjoyment," which she experienced when drinking in the "golden quiet of a bright summer's day." Her letters from Switzerland disclose a rare power of seizing the subtlest effects of fight and shadow, as well as a strong delight in the rugged and wild, in the weird and the overwhelming. But she herself confesses that the wordless rapture of her childhood never came back to her in mature years. Hence her passage out of the sunshine into the shadow, out of the country into the town, was a passage into an atmosphere changed for her with subtle and unavoidable influences of meloncholy.

This sensitiveness to natural beauty was accompanied with what is even rarer -an exquisite sensibility of musical sound. It would be hard, I think, either from the history of literature, or the history of music, to match the following:

"In the train I had one of those curious musical visions which only rarely visit me. I hear strange and very beautiful chords, generally full, slow, and grand, succeeding each other in most interesting sequences. I do not invent them, I could not; they pass before my mind, and I only listen. It is interest-

other, and die away down into music of infinite softness, and then they unfold and open out. This time there was an added feature; I seemed to hear depths and heights of sound beyond the scale human ears can receive, keen, far-up octaves, like vividly twinkling starlight of music, and mighty, slow vibrations of gigantic strings going down into grand thunders of depths, octaves below any thing otherwise appreciable as musical notes. Then all at once it seemed as if my soul had got a new sense, and I could see this inner music, as well as hear it."

No wonder her playing of the "Moonlight Sonata" was like a revelation, if she could see the inner music, as well as

But the exquisite sensibility was not weakness. What more sensible of light than a diamond? It breaks the sun beams, but they cannot melt it: Frances, even as a child, was strong of purpose, and fleet of foot; outwardly, a laughing, singing, joyous being. Her mother's death, she complains, did not soften her. On the contrary, she was angry with God for taking her mother from her. Nevertheless, it wrought a transformation in her being, of which she herself was never half conscious. The hiding of a great grief makes prematurely old. A gifted child become motherless, buries her childhood in her mother's grave. Thinking makes her old. Happy, however, was Frances in her family; her father was companionable even to his little daughter, her sisters intelligent, affectionate.

In 1851, Mr. Havergal married again, and in doing so gave his daughter a life-long friend. For the wife was a noble Christian woman, rich in mind and

But in the meantime Frances had been to school. Her teacher was a Mrs. Seed, whose methods of instruction her pupil describes as something more than common. Mrs. Seed was a woman of sweet and holy power. Her assistants were also devoted Christians. Many of the girls "took sweet council together." entered into that trust of the Lord Jesus which became from that time forth the dominant principle of her being. Her account of these school days, and of this crisis of her young life is told with sweet simplicity in the autobiography, published after her death by a surviving

After her father's marriage she was sent to another school; but the intensity of her application brought on a serious illness which compelled her to abandon every form of study.

When she began school life again, it was in a strange land, and in the German tongue. Here the strength of her character revealed itself in her courageous profession of Christ, where such profession provoked enmity, and made unkindness. She describes her experience "as a sort of nailing my colors to the mast." The diamond soul flashed and sparkled, but was not even scratched in the rude handling. Eager for all sorts of knowledge, she learned much and rapidly, but music was her chief

Frances Havergal would have been a beautiful soul even without her gifts of song. Such transparent candor, such delicacy of conscience, such strength of affection and of will, such thoughtfulness and deliberate denial of self, are always and everywhere lovely. Christ was her Master, and not to understand Him would have argued a lack of affection for Him. With heart and mind she entered into the secrets of His life, and became like Him by seeing Him as he was and is. It was this transfigured intelligence of hers, this divinely irradiated thoughtfulness, which gave her such indescribable fascination, so that all her natural graces seemed to take on

ing: the chords seem to fold over each Rogers, or in the Countess of Huntingdon, or in Madame Guyon. There was some of it, doubtless, in Polly Fletcher, possibly in Grace Murray. George Eliot's "Dinah" is radiant with it; George Eliot herself might have been resplendent with it, had she retained her early faith. How exquisite is the conception of "Little Pilllows!" But such conceptions are flashes of love, not genius. They come only to souls whose one passion is to be helpful. They are the mental accompaniments of gracious deeds.

The artistic career of Frances Ridley Havergal is then, only an incident of her Christian experience. For a moment it threatened to be something else. The discovery, not of her gift of song for she had been aware of that from her infancy, but of the richness of that gift, aroused in her for a time that passion for applause, so dangerous to spiritual growth. Hiller had spoken enthusiastically of her musical composition. Her skill in harmony took him by surprise. He could hardly believe her story that she was, in this respect, self-taught. Her singing was without effort, spontaneous as the lark's, tremulous with unuttered pathos, and suggestive of secret power. Her playing was of that rare kind, where the instrument becomes instinct with life and feeling; where the keys take on intelligence and soul, and answers the inward as well as the outward movements of the player. What wonder if her marvellous power gave her untold delight! What if her sympathetic soul reveled in the gladness which this power evoked in those around her! But she would lay her music at her Master's feet, or go without it. She would sing for Jesus, or she would not sing at all, The swept keys should praise Him, or they should not tremble at her touch.

'Take my voice, and let me sing

were words written with her life's blood. Ah, me! How little the world knows of struggles like these! The very perfec tion of the victory lies in the heavenly reticence with which it is laid at the Master's feet. To describe it in all its details would be to forego its most precious fruits. But in such poems as "Autobiography" and "Making Poetry" Miss Havergal has made us feel that no one shared her heart's secrets, save Jesus! He, and He only, knew the value of the love, with which she kissed his feet. No! We may not enter into the struggle with her, but we may share in the joy of the victory. We may learn from her what a power music may become in the service of life and love. It was natural that she should take up her father's work after his death, and become of the natural when we see this rare genius, this radiantly pure soul, upon her knees translating the touch of God into music for his church on earth.

"On more occasions than one we paused for prayer and spreading the matter before the Lord, asked for his Divine Spirit to guide her pen," wrote her co-editor, when the sweet voice of Frances had become a memory of "days that are no more,'

The passage, quoted above, in which she describes her musical vision gives some glimpses of the inner movements of her nature when musical inspiration was upon her. Mernon's statue sung, to the rising Sun, Plato spoke of all great thoughts as reminiscences, Beethoven spoke of landscapes translating themselves into music. Frances Havergal's mind was full of "loyal responses" to the 'sun of her soul," of that well remembered reminiscence; of the heavenly landscape translating itself into melodies and harmonics, familiar yet unremembered, full of the unconscious syntheses of genius, whose secrets are with God. And when they came not of their own accord, she did not try to force their coming,

"Mr. Blake, what do you do when in-

would not so much as pray, but waited for her Master to touch her spirit of His own sweet will, she praising Him meanwhile by the music of her loving silence. But let no one suppose that Frances Havergal ever substituted, or thought to substitute, inspiration for study. ease with which she analyzed, made what to others required severe application, a delightful mental play to her. But she did not forgo learning when further knowledge could be won only by unfolding all her strength. Somewhere she alludes to the beautiful image employed by Kant, that birds could not fly in an unresisting medium, that their power to soar is due to their having something against which to beat their That wisdom which is the birthright of candid souls kept her from despising technical knowledge. Patiently she explored the secrets of execution, the laws of sound, the structure of voice and instrument, and then of all this knowledge she made a perfect consecration. She did not expect her Master to touch the keys of an untuned soul. The did what she could that she might do what He would. To such natures as hers, rhymed speech comes without the seeking. It is not surprising therefore, that we hear of her making verses in her childhood. Yet there is an absence of all strain and stress in this part of her life. Without the unrest of an ambitious nature, without the turbulence which characterizes the strong intellect beaten upon incessantly by stronger passions, her poetry was a radiance an outgoing of luminous undulations from a soul which transmuted all its impressions into light and music. None knew better than she that.

> Shallow lakelets of emotion Are not like the spirit-ocean Which reflects the purest blue."

Yet one would search in vain through her poems for that affectation of profundity which mistakes capacity for depth. They are lucid and luminous, yet subtle as sunshine with thoughts brought from afar. Take for instance the poem, "How should they know me?" What can be more wierdly beautiful? What so fraught with suggestions of the immeasurable in man?

Though the soaring spirit of restless man, Might the boundary line of the universe scan, And measure and map its measureless plan The gift of self-knowledge were last!"

In reading her poems I am reminded again and again of Cowper. I shudder when I think of what might have been the fate of Frances Havergal had her childhood been as dreary, as desolate, as heart-breaking, as spirit-maddening, as his. His humor is so like to hers, his gaity in moments of happiness is so sweet, so innocent, so diffusively helpful. joint editor of the "Songs of Grace and Glory." But we are not in the realm sensitive to the beauty of sky and cloud, sensitive to the beauty of sky and cloud, of trees breaking into foliage and water breaking into foam. He, too, pants for God, with such unutterable longing! But Cowper was appointed to strange eclipse.

"O poets, from a maniac's tongue was pour-ed the deathless singing. O Christians, at your cross of hope a hopeless hand was clinging."

The "fearful cloud" broke not in blessings on his head, until he beheld the Lamb in his beauty. For him surely

Life stained the white radiance of eternity.
Until death trampled it to fragrants."

Not so with Frances Havergal. The pure light shone through her spirit unflecked, unstained. Life and death, like day and darkness to God, were both alike to her.

She was not led astray into writing for writing's sake. To some one who wrote that F. R. H. could do "Satisfied" gra-

ciously she replied:

"No I couldn't! Not unless He gave it to me line by line! Some day perhaps he will send me a bright line of verse on "Satisfied" ringing through my mind, and then I shall look up and thank him and say, "Now, dear Master. spiration fails you?" asked some one of the mad painter. "Mary, what do we do?" he asked of his sweet-faced wife. say that this "was really much starlight of music blazed about her in a Heavenly potency.

I do not find this in Hester Ann

"We pray, William!" was her quiet nicer than being talented or clever!" all its glory. She saw his face and was answer. Sometimes Frances Havergal Miss Havergal's poetry easily falls into "satisfied."—The Chautauquan.

two divisions, hymns for the church and yrics of the soul. The former are so well known, that even a scant allusion seems unnecessary; the beautiful consecration hymn, the inspiring missionary song, "Tell it out among the Heathen, are only two among many instances of her power. In an age which has given us "Lead, Kindly Light," "Sun of my Soul," Abide with me," "Nearer my God to Thee," it is no light thing to give permanent voice to the emotions of Christendom. A hymn that shall be for all ages, must be like the water that gushed from the rock, an outflow of earth and heaven, of human thought and feeling responding to miraculous

Of her Lyrics of the soul, such as "Zenith," "The thoughts of God," "The Message of an Eolian Harp," "Making Poetry" I can make but briefest men tion. Certainly they lack the startling splendor of Mrs. Browning, the white glow of a soul ablaze, but unconsumed; ust as certainly are they without the inwrought learning of the author of "Casa Guidi Windows." But the faith of them is serener if not so splendid there is an absence of that emphasis which comes from long struggle with spectres of doubt. There is a calm as surance in them far more consoling than the agitated beating of the wings of the opsoaring singer who was blinded sometimes by excess of light. Neither do they come so close to the commoner griefs and experience of human life as do the poems of Jean Ingelow? One would search in vain for any thing like the song of "Margaret," or "High tide on the coast of Lincolnshire." eyes were upon the invisible rather than the visible world. Human grief is such, human woe, the tragedy of life, she could not translate into song. Hence, where her poetry is not self-revelation, it is prompted by a didactic purpose, to which the artistic power and the asthetic feeling is always subordinate. Her prose is very charming. "Four Happy Days," is exquisitely written; lucid, candid, without pretence, alive all over with tenderest feeling. Her books for children are, as I have already said of them, flashes of love; out-gleamings of a spirit which had become a child for Christ's sake. Her letters suggest a power, as does her poetry sometimes, which seems to be blossoming in the bud. I know not how to put my meaning into words. It is as though the almost unearthly atmosphere in which she lived, retarded the growth of her powers, at the very moment that it was giving flower and fruit of surprising beauty. Whether owing to the distractions which grew out of the characters of the calls upon her, or the weakening of her frame by disease, or the narrowing intensity of her later experience, there is nothing in all her works which corresponds to the conviction of latent power which they leave upon us. She has, after all, given us

"Only a transcript Of a life-line here and there."

Though to herself, "Around her feet

All the opposites seem to meet." For us it is not so. She has given us

visions of her peace, rather than of her struggle. It is perhaps better so. This age certainly has had its full of soulthroes and world-smart. Why should we complain because the sun in its settings sometimes sends its beams across an unruffled sea?

Frances Ridley Havergal died early; but she made up in intensity of life for length of days. Born in 1836, she vanished from earthly sight on the 3rd, of June 1879. She spoke of herself as gravitating towards life, as bodies to the earth. Yet when told that she was going to die, she said it was "too good to be true." Her last carthly effort was to sing. The last sound that warbled through

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 .- Shakespears.

The Beggar.

"A beggar! a beggar!" shouted half a dozen boys, as the bent form of an old man tottered toward them. He was a sad sight. His clothes were in tatters, his hat had lost its crown, and his poor feet were bare. "Please give me a few pennics to buy my dinner with," said he, holding out his trembling hand. Dick Jones, who sat on the fence puffing a cigar, answered, "It's a shame to see a man begging. I never give to such folks; it's money thrown away. What brought you down so low, old man?" Ah, Dick had asked the right question -a question that carried the beggar back to boyhood, and gathering courage and strength from the remembrance of his young life, he told a simple, but true story. "What brought me here? Yes, what did? I'll tell you. Just what will bring you, young man, where I am-idleness and the stump of a cigar, picked up after some great man; these made a beggar of an innocent boy. You don't believe me; none of the boys do. My parents were rich. They loved me, and eaid their boy should never work as his father had. They let me run in the streets; they waited on me; they gave me a horse and a dog and money. I eaw ministers and Congressmen smoking and chewing. I thought if these great men did it surely boys might; and once when I was sick the doctor said, "Tobacco won't hurt him,' I learned to love tobacco; that called for something stronger; I took wine and beer because smart men did. I got little jobs here and there, about theatres, saloons, and taverus. Then I learned to drink whiskey; and you know the rest. I'm old and poor and despised now. What brought me here, did you ask? Idleness, tobacco, whiskey. Throw away that cigar, boy-throw it away. I've been over the road, and I know." Dick didn't believe the old man, and so he loafed and puffed and drank, and went over the same road at last. Poor Dick!—Sel.

Boycotted by Liquor Men.

The Star has nothing to take back, no apologies to make. Its position on the liquor question is one that every lawabiding citizen of Rhode Island, whether he voted for constitutional prohibition or against it, whether he believes in general license, local option, or the outlawing of the liquor traffic, whether, indeed he be elergyman, or saloon keeper, must sustain and respect. We demand the enforcement of the laws. And now a few rumsellers and gamblers propose to "boycott the Star," the head and front of whose offending is that it demands that the laws shall be enforced. Do the law-abiding citizens of Rhode Island understand what this movement means? It means that these men publish to the ed, after waiting what she considered a world their determination either to violate the laws themselves or to uphold others in their violation. They openly and defiantly declare themselves as outlaws or intending to support others in breaking the laws. The Star welcomes the enmity of such people. It will from he replied in a choked voice. time to time, as may seem expedient, publish their names and warn those whose duty it is to enforce the laws of the necessity of exercising over them that close surveillance which is now kept over professional burglars and notorious pickpockets. And the Star is especially gratified at the substantial encouragement and support which it is receiving from law-abiding citizens of every class. -Providence, R. I. Star.

The Humbug of Taking "Bitters."

The mode of life of the average American is such a character that he is constantly in need of a tonic. He is rushed at his business, swallows his meals hastily and without any thought as to the capacity of his stomach for digestion, takes little rest, is subject to headache, and takes often a gloomy view of things generally. In such cases he resorts to bitters under the delusion that they will give the system new strength and energy. Men whose professions compel them to lead sedentary lives also long for a tonic. They lay the flattering unction to their souls that a wineglassful of some bitter decoction will steady their nerves, supply their gray matter, and exhilerate them without after depression.

The writer recently purchased samples of four of the most widely advertised bitters in the market, and the simple chemical analyses to which they were subjected, showed that they contained about 30 per cent. (the amount the government allows) of the most poisonous and adulterated alcohol, and that the residum consisted of various foreign substances, which were simply added as flavoring extracts to disguise the taste of the original compound. The poorer the grade of the alcohol the more vicious is the compound. The value which such so called bitters are supposed to have is of a purely fictitious character. In fact, in time they irritate and injure the delicate membrane of the stomach, and so vitiate the taste that the palate can not soon distinguish between good and bad. It is neither a natural nor a healthy excitement which is produced by these so called aids to digestion. These decoctions are consumed principally by the debiliated, the convalescent, the depress ed, and particularly by aged people and weak women and others to whom stimulant is indispensable.—Medical Bulletin.

How License Restrains.—During the late visit of Jefferson Davis to Savanuah, Ga., the amount of liquor consumed there is thus indicated by the Atlanta Constitution: "It is roughly estimated that Savannah consumed last week 2,000 gallons of liquors of different kinds. Champagne and artillery punch flowed by the barrel. The Chathams had of one brand of Champagne alone some 1,500 quarts. Other champagnes, clarets, sherries, etc., swelled the total number of quarts of wine to 4,000. In private entertainments barrels of wine were consumed. At the bar beer held its own pretty well, although a larger trade was done in fine liquors than perhaps was ever done here before."

Youth's Department.

What Does it Mean?

"Father, what does it mean to be a a drunkard, and her father said so too!"

Had a bombshell exploded at the feet of Mr. Weston, he could not have been more surprised. He stood mute, and one might have heard a pin drop, so silent were they all. But Kate, nothing dauntproper length of time, repeated the question; and it was answered, "A man who drinks liquor and makes a beast of him-

"Is that what you do, Father?" "It is what I have done sometimes,"

"It's bad, aint it?"

"Yes, child, the very worse thing a man can do!"

"And that's what makes mother cry when there don't anything hurt her; and that's why I have to wear such dreadful old shoes?"

Only one word in reply to this-'Yes."

"Say, father, you won't, will you?"

"No, darling, I won't;" and raising drink another drop of intoxicating liverently. "Bless you, my darling; you have saved me!"

Then there were tears and sobs and broken ejaculations, all for very joy, while supper was forgotten. It made no difference to Katie whether her shoes were old or new; but when a few days after, she became the possessor of some long boots with red laces and tassels, she had a better appreciation of the change which had taken place.

Since then she has often received beautiful gifts; and always she remembers with grateful heart that her father is not a drunkard.—Anon.

A Musical History.

SECOND PAPER.

It often happens in the affairs of this world that vacancies occur in business and conversational circles, by the absence of parties, whose presence is essential to the existence of such circles, which vacancies cannot be filled at the time, and not only cause delay and disarrangement, but the dissolution of the organization itself. So it was, that the faithful leader of the choir accepted a call, which required his removal to another town, too distant for his attendance at his former post. And from the important office of school teaching, he went to occupy a position in a bank, which he holds to this day. As an army disperses or surrenders when the commander is slain or captured, so the choir disbanded. And now it would seem the objectors to the choir, were masters of the situation. The hours of worship continued the same, and the same large, respectable congregation was in attendance every Sabbath. But how went the service in the department of song? As I write from memory, in supplying the details, I simply youch for their accuracy in substance to the following effect. The first Sabbath came, and no choir on hand! The band of singers either occupied their place in the gallery without a leader in silence, or mingled with the audience on the lower floor. The minister, as usual announced the hymns from the pulpit; the first one was raised by some ready brother, who, I presume, was not unfriendly to the choir, and who wished the service to be orderly and profitable. The second hymn was sung with the same decorum and force. After preaching, the third or closing hymn was given out; the success of the singing in the two proceeding instances excited the feeling of who thought choirs a nuisance, attempted to raise the hymn, but failed; he used the wrong meter! Another tried, and he failed; the third attempt was successful. So it was; the service that had commenced so promising, closed at least with some slight chagrin. But it was hoped next Sabbath would rectify the failure, and establish confidences on all sides. It happened however, as it was no body's special business to lead the to give way to the other. At the next singing the coast was clear, and the hymn was well sung; but in the closing hymn there were several leaders, with different tunes, and confusion was the result. So it went on after this form for several Sabbaths, till the good sense of both the friends and foes of choirs, expressed themselves dissatisfied with the state of affairs, and so much, that I was requested as pastor, to call a meeting to reorganized the choir, and have a leader ap-

like to wear old shoes a bit! You won't a sweet singer in Israel was elected sucbe a drunkard any more will you?" said cessor to his brother who had removed Katie, and she looked up to her father to Easton. The second era was reached, so confidingly, that he caught her in his and things went on, it would seem, as arms and hid his face on her shoulder. the Scripture advises, "in the unity of the Spirit, and in the bond of peace." The choir was again a power and a joy. his right hand he promised never to Here the opportunity is too good not to say, ought we not to expect harmony in quor. "God helping me," he added re- chorus, amid "the control of sweet voices?" Should not Christian courtesy and kindness and charity prevail in these circles of symphony and song? But is it for the most part so? Is it? Let the aisles and corridors and orchestra of the sanctuary re-echo the reply!

B. F. PRICE.

BY C. C. MCCABE.

One of my Heirlooms.

Among the papers which came into ny possession when I entered the missionary office, was the following circular letter to the pastors, written by Secretary Fowler. It suits the situation to-day almost as well as it did then. The sending of this letter to the pastors was one of the incidents of the great advance of interest in the cause of missions. Read the letter. Let it be read from the pulpit. It will do good wherever its ringing words can be heard:

DEAR BROTHER:-Will you allow me to say a few things to you that are upon my heart. I am confident that no man under a load heavier than he ought to bear ever asked you for help without receiving it. I am also quite sure that no good cause ever stopped at your door, without being asked in. I come to you in a strait. I need special help in my work, which is also your work, our work.

The last General Committee was constrained to make appropriations to the mission work, beyond the appropriations of any former year. I am sure that no thoughtful Christian could ask the Missionary Society to do less, in these wide

I will venture on suggestions to you as to the details of a field in which you are so much better acquainted than I can be. Almost any plan well worked will do the business. The one thing, and only thing necessary in any charge is a man with pluck and parts. This is the real plan. With this success is certain. This makes me hopeful about our work in your charge. What you cannot do, or cause to be done, will not be done at

Last year we received contributions from 11,326 Sunday-schools. This added much to the power of the Missionary Society. But there are reported in the Minutes of the various annual conferences, 7,626 Sunday-schools, which give nothing to this cause. If each of these Sunday-schools had given only \$10 on the average, which they could easily have done, and have therefore been all confidence and delight; and a brother the richer themselves, it would have enabled us to open a mission in Corea and another in Thibet, and to have almost doubled our missions in the great empire of China. These dark regions, thus neglected, make this list of non-contributing Sunday-schools appear very dark. I fear I have neglected this work. Forgive me for not writing to you before, about it.

I am sorry to find a Sunday-school Take the Discipline, and follow the instructions on this subject. I know how difficult it often is, and how much tact it requires to secure such organization; but it will add greatly to the interest of the Sunday-school, and to the ease with which it can be run.

An advance of only \$15 from each church and from each Sunday-school in our Methodism, would enable us to more than double all our work in the foreign fields, and send a thousand more mis-"Then I shouldn't think you'd do so pointed. This was done, and Capt. sionaries onto the frontier and into the

average advance from each church and Sunday-school, it will be necessary for the stronger to help the weaker, by doing much better.

I feel it in my heart that the Master wants this work done, more, than he wants anything else, in the siniverse known to mortals. He stands by those who help this work, as he stood by Paul in the house of Justus in Corinth, and in the castle of Antonia in Jerusalem He says: Go quick, everywhere. I am with you always. Nothing shall harm you. Beloved, shall we not do a little more while we have a chance? The night cometh.

Our cause must have an advance in the contributions all along the line. And I feel confident that it will come. The Church was never before so wide awake on this subject. Nearly every charge is advancing. The spirit seems contageous While I am anxious to justify the faith of the General Committee, I feel full of hope. Victory waits at the door. She must be led in.

It is necessary to use all the means within reach, that success may be deserved. I turn, therefore, to you and your church for a little extra effort. Can't you add to your zeal a personal appeal? Can't you secure a contribution from each member in your church? Won't you help us again for the sake of Him who has helped you over so many hard places in your experience? May I not rely upon your charge for an advance this year?

I have written this letter to tell you what you know already; that our treasury needs your special help. You can find out how to get the money better than I can tell you. "Ask and receive" is a good way. The Lord bless you in this good thing.

I remain always your friend, C. H. FOWLER, Cor. Sec. -Northern Christian Advocate.

A CHRISTIAN cannot be idle without suffering loss. Continous work is demanded to keep up our own vitality; and work which is only for instance, pious reading, meditation, and prayer, cannot yield the returns that unselfish and sacrificing work secures. The happiest are those who most nearly followin ihe Master's steps, and he went about doing good. Seek, of course, the highest attainments in grace, in the use of the ordinary means; but please remember that extraordinary work among sinful people is necessary to bind our virtues together and develop a strong and saintly character. The man whose religion is confined to home or Church circles will insensibly become narrow and bigoted; but the one who acknowledges the brotherhood of man, and admits that in some sense he is his brother's keeper, and therefore works for his elevation, will soon exhibit a broad and catholic charity, and thereby be fitted for more efficient work. Seek the heathen at home also, remembering "that in lifting up others, you are yourself being lifted up."-Baltimore Episcopal Metho-

It is a profitable habit to select some brief, pregnant text of Scripture every night to serve as a pillow for the soul when one lays one's weary head down to sleep. "I will hand to you," wrote under your care, standing in the dark Frances Havergal to a friend, "what singing, that two brethren started differ- list. I know you do not want it there. flashed out spendidly to me last night: 'Beloved of God, called to be saints!' That for you: Only think! It seems to include everything. Will you let that be you pillow?" How delightful it is to fall asleep with the mind reposing on such an amazing thought that one is "beloved of God," that is loved with an infinite love, for he cannot love with less; and that He is "calling one to the dignity, the sweetness, the glory of sainthood! And seeing that Bible is full of such pillows, a Christian never need sleep without resting his soul on one of them any more; cause mother's good and I'don't Robert Dodson of pleasant memory and Suth. Of course, to reach such an His beloved sleep."—Zion's Herald. and there by knowing that "He giveth

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Second Quarterly Review. LESSON FOR SUNDAY, JUNE 27, 1886,

The Sunday School.

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

[Adapted from Zion's Herald.] LESSON ANALYSIS.

1. The subject of LESSON I (John 1: 1-18) was, "The Word Made Flesh." The principal points were—the eternity of the Word, dwelling with God, Himself God, before the time began; His appearance and efficient agency in creating "everything that was made;" His manifestation as the Source of life to all living beings, and of light, the true light, to "every man," not to be confounded with the Baptist, who simply bore witness to the Light; His unrecognition by "the world;" his rejection by "His own;" His bestowment of the right to become "the children of God" upon those who received Him, who, by being born of the Spirit, became "partakers of the divine nature;" the explicit statement, that Athe Word became flesh," and that His "glory" was beheld, "the glory as of the only-begotten of the Father;" the fountainlike fullness of His "grace and truth," for which He was distinguished, just as Moses was recognized as him by whom the Law was given; and the assertion that the invisible God has become visible only in the per son of the only-begotten Son.

2. In Lesson II (John 1: 35-51) our subject was, "The First Disciples." The Baptist's impressive testimony to Jesus as He passed by, "Behold the Lamb of God;" two of his disciples--Andrew and John-following Jesus; the question and answer-"What seek ye?" and "Master, where dwellest thou?" a day with Jesus; Andrew's finding Simon; the latter named "Cephas," or "Peter;" Jesus, starting for Galilee, finding Philip; the latter finding Nathanael; the glad declaration, "We have found him of whom Moses in the law, and the prophets, did write," discredited when the name was disclosed-"Jesus of Naxareth, the son of Joseph;" local prejudices and Scriptual "discrepancies" rising in Nathanael's mind, but met by Philip's "Come and see;" the greeting, "Behold an Israelite indeed in whom is no guile;" Nathanael's surmise that somebody has been speaking about him, dispelled by a second declaration, "When thou wast under the fig tree, I saw thee;" Nathanael's credo-"Rabbi, thou art the Son of God, thou art King of Israel;" and the higher revelation promised of opened heavens and angels ascending and descending on the Sou of Man-were the principal points of the lesson.

3. "The First Miracle" was the topic of LESSON III (John 2: 1-11). The outline was as follows: The arrival of Jesus with His disciples as invited guests at a wedding feast in Cana of Galilee; the presence of Mary, who had preceded them; the sudden and mortifying failure of the wine; the significant suggestion conveyed in the words of Mary to Jesus, "They have no wine;" His unfilial but respectful, kind but firm, words, resenting interference; His implication, that all His acts were regulated by a Divine signal, and that "His hour" had not come; His subordination of earthly relationships, followed, apparently, by the permission or direction to supply the wine miraculously; the six water pots filled to the brim with water; the command to "draw" and bear to the "ruler" of the feast; the latter's commendation of the wine, not knowing "whence it was;" his joke with the bridegroom about keeping the best wine for the last of the feast, thus reversing the usual custom; and the confirmation of the newly-called disciples on seeing this "beginning of miracles."

4. The subject of Lesson IV (John 3: 1-18) was, "Jesus and Nicodemus." The visit of "the ruler" by night; his admission that Jesus must have been sent of God, because of the miracles which he wrought; the necessity of being "born again" asserted by Jesus as the kingdom of heaven; the amazement of Nicodemus, and his inquiry whether a second physical birth was meant; the reiteration of the condition-"born of water and Spirit," the necessity of which is apparent from the nature of things, flesh begetting only flesh, and the Spirit begetting "the new spirit;" the mystery of the Spirit's operations illustrated by the wind; the loss which Nicodemus and the Sanhedrists were sustaining by not believing in the Son of Man, who, being a dweller in heaven, is alone competent to reveal "heavenly things;" who is the Father's "unspeakable Gift" to a dying world; who, like the brazen serpent uplifted by Moses, was Himself to be uplifted in the sight of the perishing sons of men, that whosoever believeth on Him might have eternal life; who might have been sent to judge, but | Jerusalem, He visited on the Sabbath the | Bethleham and of the seed of David; the dewho came to save; and in whom those who Pool of Bethesda. Among the helpless vicsire of some to lay violent hands upon Him the establishment of Industrial Homes to each missionary 300,000.

believe are free from comdemnation, whereas those who reject are already under sentence -were the principal points of the lesson.

5. In LESSON V (John 4: 5-26) our topic was, "Jesus at the Well," On His way to Galilee with His disciples, Jesus passed through Samaria, and halting at Jacob's well, sent His followers to the neighboring town to buy food. While sitting weary by the wellside, a Samaritan women came to draw water Jesus asked her to give Him some water to drink. She expressed surprise that a Jew should ask a favor of a despised Samaritan. Jesus assured her it would have been she to ask the favor had she only known the gift of God," and who was speaking to her; in that case He would not have hesitated to give her "living water." The woman noticed that he had no jar or cord to draw with, and that the water was bubbling nearly a hundred feet below. How would He supply this "living water?" Had He greater power at His command than "our father Jacob," who excavated the well with patient toil? But Jesus was speaking of another kind of water-a percunial fountain within, satisfying the soul-thirst, and "springing up unto eternal life." The woman begged that she might have this water, and not be compelled to "come hither to draw." Upon this Jesus bade her call her husband and on her saying that she had none, confirmed her statement, but laid bare her heart She had had five husbands; he with whom she was now living was not her husband. The woman perceived that she was talking with a prophet, and raised the vexed question of Gerizim or Jerusalem-which was the authorized place of worship? Jesus assured her that the Jews were in the right of on that question, but added that the hour had come when worship was no longer to be confined to favored places: "God is a Spirit; and they that worship Him in spirit and truth." The woman declared her belief in a coming Messiah, who would solve all these perplexities, and Jesus plainly assured her that the Messiah was Himself.

6. The subject of LESSON VI (John 4: 27-42) was, "Sowing and Reaping." The return of the disciples with food; their surprise at finding their Master conversing with a woman; the departure of the latter to the city, leaving her water-jar behind; her message to her townsmen, "Come, see a man who told all things that ever I did. Can this be the Christ?" the request of the disciples that Jesus should partake of the food that they had brought; His reply, that He "had meat to eat" of which they knew not; their spiritual dullness in supposing that some one had brought Him meat in their absence: His explanatory assertion that His meat was to do His Father's will and finish His work; His injunction to them to gaze upon the spiritual harvest which the forthcoming Samaritans illustrated-a harvest, which, unlike that of the fields around them, required no tedious waiting; His declaration that they were reapers, entering into others' labors: the encouragement that the reapers in these spiritual fields notionly received a reward, but also "gathered fruit unto life eternal," where both reaper and forgotten sower would rejoice together; the arrival of the Samaritans, many of whom believed on Him because of the woman's testimony; their request that He would "abide" with them; His acceptance of their request for two days; the confirmation of the faith of these incipient believers, and a large addition to their number—constitute an outline | ply that the work which God required was

of the lesson. 7. "The Nobleman's Son" was the subject of LESSON VII (John 4: 43-54). The principal points were: Our Lord's departure into upper Galilee, avoiding Nazareth and lower Galilee, because "a prophet hath no honor in his own country;" His arrival in Cana, and welcome from the Galileans, many of whom had been convinced by the miracles which they had seen him perform at the feast in Jerusalem; the coming of the nobleman, an officer of Herod, possibly his steward Chuza -to beseech Jesus to go at once down to Capernaum and heal his son, then lying at the point of death; Jesus' reply, Except ye see signs and wonders, ye will in no wise believe; the father's repetition of the request; his dismissal with the simple words, "Go thy way; thy son liveth;" his belief in Christ's word (the second stage in his faith; he had believed before in his power); the congratulations of the servants meeting him on the journey back; the father's discovery the cure was wrought at the very hour that Jesus had spoken; the perfection of his faith, and its expansive influence, including his whole house, who now believed in Jesus himself as the Son of God, the long-expected Messiah.

8. The subject of LESSON VIII (John 5: 5-18) was "Jesus at Bethesda.,, During an undetermined feast which Jesus attended at

the waters (which in the popular belief was supposed to be caused by a descending angel, and to make the water highly remedial), was a wretched man who had been impotent for thirty-eight weary years. His case touched our Lord's compassion. "Wouldest thou be made whole?" He asks sympathetically. The man complained that he had no friend to help him into the pool at the propitious moment, and that another took his chance therefore. "Rise, take up thy bed, and walk." Obeying this startling command by using what effort he could, strength and healing were immediately imparted. He rose, took up his pallet, and walked forth, perfectly restored. But it was the Sabbath, and the Jewish rulers called his attention to the unlawful act of carrying a burden on that day. He defended himself by citing the authority of his Healer. They haughtily ask him what fellow dared bid him break the Sabbath-utterly ignoring the cure which had been wrought upon him. The man cannot tell his Benefactor's name, Jesus having slipped away in the crowd But later, in the temple, Jesus sought the man out, and warned him not to repeat his sins, "lest a worse thing" befall him. The man told the rulers that it was Jesus who had healed him -a report which excited fresh hostility against our Lord, becaused it seemed to be His habit to work such miracles on the Sabbath. Jesus defended Himself by putting Himself in the some category with the Father: "My Father worketh even until now, and I work." This only excited a deadlier hatred against Him, not merely for being a Sabbath breaker, but for claiming equality

for our topic, "Jesus Feeding Five Thousand." The attempt of Jesus to retire privately to the neighborhood of Bethsaida Julius with His disciples for rest and privacy; the pursuing multitude, swelled by the Passover pilgrims, and eager for more miracles; the brief rest on the hill-top; the day of teaching and healing; the approaching nightfall with no food for the multitude; our Lord's testing question to Phillip, "Whence shall we buy bread?" etc.; the latter's calculation that two hundred pennyworth would not suffice; the multitude arranged on the grass; the loaves and fishes blessed by Jesus, and distributed by the disciples; all fed, and twelve basketsfull of "broken pieces" taken up; the enthusiasm of the multitude, and their pur pose to force upon Jesus the kingship; the dismissal of the disciples and people; Jesus praying on the mountain top; the storm on the lake, and the disciples exhausted by rowing; the approach of Jesus walking or the waves; the fright of the disciples; His assuring words; His coming on board; and the simultaneous calm and arrival at the haven-constitute an outline of the lesson.

9. In LESSON IX (John 6: 1-21) we had

10. "Jesus the Bread of Life" was the subject of Lesson X (John 6: 22-40). The principal points were: The return of the multitude to Capernaum seeking Jesus: their surprise at finding Him in or near the synagogue; their inquiry how He came there; Jesus' rebuke--that they had sought Him for the loaves, and fishes-and His exhortation that they "work not" for perishable meat, but for that which "abideth unto eternal life," which he, the Son of Man, authenticated by the Father, was prepared to give them; their inquiry as to what they should do to work the works of God; His rethat they should believe on Himself; their clamor for an adequate "sign," based on the manna which, they alleged, Moses gave, and also on the common idea that the Messiah would equal or outdo His forerunner in this respect; Jesus' reply that the manna was not given by Moses, and was not the true bread out of heaven, which true bread "cometh down out of heaven and giveth life to the world;" their prayer that He would evermore give them that bread: His rejoinder, "I am the bread of life," and the declaration that believers on Him should know neither hunger nor thirst; and His further assertions that all who had accepted the drawing of the Father and had been given to Him by the Father would "come" to Him, and none of these should be lost or cast out, but should be raised up at the last day and receive eternal life.

11. In Lesson XI (John 7: 37-52) our subject was, "Jesus the Christ." The "cry" of Jesus, on "the last great day" of the Feast of Tabernacles: "If any man thirst, let him come unto Me and drink," etc., referring to the ceremony of drawing the water from the pool of Siloam and what it meantthe smitten rock in the wilderness; the different feelings excited among His hearers, some maintaining that He was Christ, and others, ignorant of His birthplace, denying His claims, since the Christ must be born in

tims lying there waiting for the bubbling of as a deceiver; the return of the officers who a dire necessity; the immediate and dihad been sent by the Sanhedrin to arrest Him, with the report, "Never man sospake;" the rage of the council; their slurs and contempt for the accursed mob who knew not the law; and Nicodemus' timid, but effectual attempt to recall the council to a sense of justice-form the outline of the lesson.

12. "Jesus and Abraham" was the topic of LESSON XII (John 8: 31-38; 44-59). The principal points were-a spasm of faith on the part of some of Jesus' hearers; its fickleness exposed when He promised to make them "free" by the truth; their haughty elaim to be Abraham's seed, and never its bondage; His reply that sin was a slavery, and that He, the Son, alone had the power to save them from bondage and make them truly free; their claim to be in spirit Abraham's children denied by their murderous intentions toward Himself, which proved that they were the children of the devil, who was a murderer from the beginning and the father of lies; none of them could convict Him of sin; He must therefore, be truthful, and if truthful, why did they not believe in Him? they would certainly do so, if they were of God; the angry retort of the Jews that He was a Samaritan and had a devil: Jesus' denial of the truth of the epithets, and warning that His Father would judge between Him and His maligners; His further promise that if they would keep His words, they should "never see death;" their reply that Abraham and the prophets were dead: and implication of stupendous arrogance; Jesus' refusal to glorify himself-a thing which he left to the Father, whom he knew and obeyed, and they did not know; his assertion that the father Abraham rejoiced because he was to see Christ's day and did see it, and was glad; their quibble about Jesus' age as compared with Abraham's; the majestic reply of Jesus, "Before Abraham was, I am;" and the unsuccessful attempt to stone him for supposed blasphemy.

Woman's Foreign Missionary Society.

E. B. S.

The quarterly meeting of the Wilmington auxiliaries to the Woman's Foreign Missionary Society, held in Grace Chapel, June 1st, was an occasion of unusual interest. Not by reason of the large attendance for the numbers fell below the average, nor yet for the Treasurer's report fair though it was, by which we so truly gauge the life and health of the organizations, but because in the presentation of a work for the most degraded and wretched and hopeless of India's wretched women, and its rich fruitage in Christian character and life, we knew ourselves workers together with Him who is mighty to save and strong to deliver. We left the chapel feeling like John's disciples, we too, must go and show those things we do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. It was a pleasure to greet Miss Annie Budden, to take the hand consecrated to lifting the fallen, and hear from her lips the wonderful works of God. Miss Budden was born in India, of English parents, engaged in missionary work, her father for forty years in charge of a mission for lepers, and a theological school for native students. Since 1879 she has been in charge of the work of our society in Pithoragarh, which consists of a Home for Homeless Women. Girl's Boarding School, and avangelistic work in Pitara and adjacent villages. With the exception of the Boarding school, the work is self-supporting, not a dollar being drawn for its maintenance from our treasury. This station is, with one exception, at the highest elevation of any in the Himalayas, and the lives of the women differ very materially from those of their sisters on the plains. Instead of the seclusion of the Zenana they have freedom (?) of outdoor life; instead of a large dowry going with the bride in her marriage, the man pays a price for his wife, her value being determined by the amount of work she can do. When the crops are gathered, the unnecessary wives are turned out to meet any fate that may overtake

The inability of women to earn an honest living in heathen lands, makes

rect need of theone at Pitharagarh, is thus given in the annual report of the work of the W. F. M. S., in North India. 1881.

Mrs. Gray had for several years, been conducting a day-school for girls, and as she saw the larger girls growing up and rapidly approaching the time, when according to Hindu customs they could not marry, and their marriages not yet performed, she inquired into the cause of this fact, and learned that from various reasons the parents were delaying the marriage of their daughters, and the only result would be to force the girls into lives of shame. Finally, one girl reached the critical point, and was carefully observed for some time. She cortinued her attendance at school, and the influence of those few hours must have exerted some force, but the immoral influences of the remaining hours of the day, which cannot be even mentioned here, proved the stronger, and she fell into a sinful life. This would have been the case with each girl in succession, and as Mrs. Gray faced the probability, the thought became unbearable. She accordingly-this was in July of 1879spoke to the larger girls, and to her great joy, four of them, knowing what the alternative was, gladly chose the better way. They could not return to the old life, and there was no provision for their support on the new one, but Mrs. Gray fed and housed them herself until the matter was brought to the Executive Committee of the W. F. M. S., who has very gladly provided for their temporary support.

Meanwhile another need and another supply (God's method, always), was pressing to the front. Refuge and relief for women, forced by necessity to live the lives of those whose ways 'take hold on death,' and who only lacked the opportunity to lead honest and industrious lives was the idea entertained for some time before it became practicable. Kumaon Dist. where none of the saving restrictions of zenana life are present; where a widow becomes the common property of all men, and not a single current of public opinion, but forces her deeper in the mire, seemed most in need.

About this time Mrs. J. P. Newman, who by actual observation, had placed upon her heart these women, began raising a fund for the purchase of land and the building of a Home, and has contributed to the same as her individual earnings \$1500. Other generous souls have contributed as God gave them ability, and the present result—it has, by no means, reached a period—is a farm, tilled by the women, with all necessary buildings, and self-supporting; women by the score redeemed from sin, dying in the comfort of Christian hope others going out as Christian wives or the teachers of Gespel truth.

The girls from the Boarding School annually take a seven day's march to the District camp meeting, carrying the "Good News" as they go. They also do evangelistic work daily, following the women as they till the fields, drive the cattle or gather the fuel. Sometimes in the villages they gather the women together by means of the cloth, &c., they have brought with them, and while one girl superintends the patching, another sings or speaks the "wonderful words of

Sheets might be covered with incidents illustrative of this work and its subjects, but one must suffice. A young girl by reason of abscesses near the knee joints, lost the use of her feet. In their ignorance of artificial limbs or crutches, her only mode of locomotion was creeping upon her hands and knees. In this way she crawled for miles till she reached the Home, bringing with her the fruit of her shame, a tiny girl of four years. She became a devout Christian, teaches in the school, and her chief regret seems to be that she cannot 'go into all the world' to tell what "a dear Saviour she has found." She is supported by missionary money contributed by her more fortunate sisters in the Home.

I append some statistics that those

who fear we are doing too much for the heathen abroad may study to profit. Area of M. E. Church Missions in N.

India, equal to New York State. Population 22,000,000, Missionaries, Parent Board, W. T. M. S. and Woman's Union, Missionary Society, 75. Average

Heninsula Methodist,

J. MILLER THOMAS, PUBLISHER AND PROPRIETOR.

WILMINGTON, DEL.

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

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with the work of the Church for Insertion.

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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.

Prohibition and Public Sentiment.

Of all nonsensical nonsense, uttered by men who claim to be exponents of public opinion, about the most absurd are the changes that are continually rung upon the assumption that "prohibition is in advance of public sentiment." Will these wise acres tell us how the public express their sentiments most deliberately, and most effectively, if not by their ballots? When great states like Maine, Georgia, Ohio, Kansus and Iowa, endorse Prohibition by increasing majorities, as often as they have an opportunity to vote upon the question, there can be no doubt among people of ordinary common sense, that "public sentiment" among these people at least, is fully up with "Prohibition." The fact is that "public sentiment" is so advanced on this line, that liquor men with their by the prosperity of the universities and aiders and abettors are not only afraid to submit their nefarious business to a popular verdict, but spare no outlay of intimmidation, to prevent the expression of what they well know is the real sentiment of the public on this question.

The only shadow of a plea for such a fact, that there is some liquor sold, and some people get drunk where the traffic is prohibited; and in some cases the vifact that Prohibition does not absolutely or universally restrain the lawless, equally true to all other crimes? The law prohibits murder, yet not a day passes without its sickening records of violations of this law. The law prohibits stealing, and yet some people will steal. Do these facts prove that public sentiment is not up with prohibition in respect to these offences against life and property? Or does the fact that such offenders some- limits of my superintendency, are all dotimes go unwhipped of justice justify a change of policy from prohibition to license? Because now and then a mur- ample of Isaac Rich, and aid each of derer or a thief slips through the meshes of the law, shall we no longer prohibit these crimes, but try to regulate and re- men. The time will never come when strain by license?

A cotemporary writing very bitterly against prohibitionists, admits in express terms that the evils of the traffic form tian civilization. the greatest Curse of modern times. Will he, or any other advocate of regulation by license present a single case, where the drink-traffic is legalized, in which "the evils" are less than where that traffic is prohibited? The terrible evils

shall no longer have the sanction of law for a business that always has been, and always must be a nuisance of the worst kind.

Elim.

Through the thoughtful generosity of some friends of the Lord's poor, a neat, comfortable, and attractive cottage, with capacity for entertaining about fifty guests, has been provided for the special accommodation of such ministers of the gospel and their families, as by reason of scanty incomes, may not be able to avail themselves of the greatly needed rest, recreation, and recuperation which this place so admirably supplies, except at rates much lower, than what are current in the hotels and boarding houses generally. Under the efficient management of the matron, Mrs. Bedeau, this ministers' home presents great attractions for such as may be able to make up its circle of happy inmates. Neat clean and comfortable beds, good, wholesome, well prepared food, with the cheer and help of delightful social intercourse between the holy and devout who gather here, combine to make a sojourn in Elim a joy and a benediction.

A committee of ladies, of which the widow of the late Alfred Cookman is the head, has supervision, and devises ways and means for the successful conduct of this most commendable enter-

The usual rate charged is six dollars a week, but special rates are allowed in special cases.

A New England Bishop on Yan-kee Methodists.

New England is not confined to New England. No pent-up Utica contracts her powers. I remember while I was in Philadelphia, the New England Conference occupied by some of her former members, the leading Methodist pulpits of Chicago Cincinnati, Detroit, Baltimore, Philadelphia, Brooklyn and New York. Can the emigration be kept up, or does Carthage open itself to assault, by sending Hannibals to Rome?

This question can be answered only seminaries. All these Hannibals have come from religious schools. None of the State colleges have a residuary trace money, or misrepresentation, or even of of the heroism and spirituality necessary to send out men into hard missionary fields. The greatest hope, rising even to full assurance of faith, for New England religious life, is in the Boston University. perversion of the truth, is the admitted | Located in the centre of culture, liberally endowed for a beginning, possessed of unsurpassed intellects in its faculties, devoted to a theology that can be preacholators of the law manage to escape the ed, and inspired with an intense evanpenalties of their crimes. But is not the gelical type of piety, this young university has already influenced, not its own pupils merely, but other colleges, as much as Methodism had modified other theologies. No grander work was ever done for the world than was done by Isaac Rich in founding it, by Jacob Sleeper and others in liberally supporting it, and by ministers and parents in advocating and patronizing it.

The other schools within the assigned ing admirable work. Why should not some of God's stewards emulate the exthese institutions at once? Nothing could be more pleasing to God or useful to seminaries and colleges under religious care, and permeated with a vital godliness, will not be a necessity of our Chris-

New England has grievously disappointed herself and her friends in the matter of growth of membership and benevolences.

(Here follows a Table from the Church The better day has begun. The won-Manual, showing the relative rank in derful gain of membership about Boston the people have suffered under the leg- benevolences and in pastoral support, of in the past five years, and in contribu-

alized traffic have roused them to such the twelve Districts of the New Hampindignation, that in rapidly increasing shire, New England, Maine and East New England the past year, is assurance, numbers all over our land they are re- Maine Conferences; the rank in benevsolved the saloon shall go; and men olenecs being determined not only by amount contributed per member, a gross amount, but also by other elements, so Zion's Herald. as to show "fidelity to the system of Methodism." Of the 429 districts in the whole church, but two of these, the North Boston, and the Boston, rank above the average in benevolence; the former being 10, and the latter, 4 above; at the same time, in rank as to pastoral support, the former is within 12, and the latter within 14 of the highest. The ten other districts are far below the average,

Bucksport, E. Me., ranking at 337). The Bishop proceeds:-What strikes one with amazement is that a district should come within twelve of leading all the districts of the church in pastoral support, and yet be the 105th in the matter of benevolences, and growing worse. Not "growing worse" positively, perhaps better, but relatively among districts that are rising more rapidly. The stock excuse is, "We care for the Boston University." Do we? But take out every man that gives to that institution, and from my personal knowledge of the district that stands No. 1 on this roll of honor, the North Boston exceeds it in wealth. But the test is only about two-sixths based on amount of contribution. It is a test of fidelity. The North Boston district has 68 blanks-collections not attempted—the banner district has 10. And its pastors show this fidelity on an average pastoral support of

The points of honor in the above table are that the Concord district stands one higher, and the Rockland eleven higher, in rank of benevolence than in pastoral support. Looking into these districts, ranged in rank for fidelity to the system. one is amazed to see standing above Bucksport district, eighteen districts filled with colored faces. And more than half of the eighteen are above the middle of the foregoing table! What is New England, with its centuries of accumulation, its eminence of literary culture, its devotion to Plymouth Rock and Bunker Hill, doing among a people that twenty years ago were no people? Setting an example of neglect of duty and shiftlessness.

Many things might be said in explanation of these facts, nothing in justification. We New Englanders need to come to the bar of Conference and conscience, and promise to keep our rules, not to mend them. There has been a spirit of distrust of our polity among us, and we have welcomed it. We have had great sympathy for the slave, and deserve great credit for his emancipation; our Conference has put, and now has, some of the noblest workers in the field of his elevation. But the above named districts took 220 collections for the Freedmen, and left 281 blanks, or the "preacher filled the blank by paying a fine of \$1 for not taking the collection." This collection has been discouraged because the policy of the General Conference did not correspond to our individual notions. That may be the right of private judgment, but it is not loyalty to Methodism, nor helpfulness to the cause of the slaves of ignorance. Individualism has its attractive excellences, but it is rope-of-sandism in the achievement of vast plans; Parker and others being noted examples. There is no better place for a solid, compactly organized, thoroughly worked church than New England. Laity and clergy should combine to see that every part and plan of the Discipline he faithfully carried out, and then the church, that is conquering so widely elsewhere, will have its brightest victories amid the intelligence and eminent possibilities of New England.

"Our doubts are traitors, And make us lose the good we oft might win By fearing the attempt."

not that circumstances are more favorable, but that plans, tried and true, have been better worked .- H. W. Warren in

tions to the missionary cause all over

Bishop Mallalieu is announced to preach the opening sermon at the Brandywine Summit Camp-meeting, on Tuesday, Aug. 10.

Letter From Ocean Grove.

This mecca to such multitudes of the saints from all parts of our own land and from parts of some other lands, is rapidly donning its summer attire. Repairs, extensions, improvements, refitting, painting and cleaning up generally are seen progressing in all directions. Each cottager strives to make his seaside home attractive as possible, within and without, whether for his own family or special friends, or for the guests in whose entertainment he (most generally she) hopes to find pleasure and profit. The corporate authorities have had considerable extra work upon their hands, to repair the damage wrought by the inroads of the sea upon the beach, during the past winter. Preparations are making for the various meetings that are to he held through the summer. The first of the series will be the Auditorium Opening," Sunday, July 4th, when Rev. Dr. Stratton of Rochester, N. Y., will preach morning and evening.

Besides the permanent residents there are here now quite a number of visitors, the avaut couriers of the crowds that are expected later. As heretofore, the people will come who delight in seaside recreation, where the exhausting and expensive demands of fashionable society do not assume to tyrannize over individual preferences; and where religious services of almost every variety may be enjoyed, under most favorable conditions. And among these are not a few, who, though not themselves Christians, really enjoy the quiet, freedom, and innocent spright times, that are found nowhere else so enjoyable as among intelligent Christians.

The system of sewerage here and in Asbury Park is said to be unsurpassed, if indeed it is equalled, by that of any other resort along the coast, while in both places the supply of the purest water from artesian wells is abundant.

Among the visitors already here, we note Capt. Gordon and family of the U. S. Army; Rev. Fay II. Purdy, the noted evangelist; Rev. Joseph Mason and daughter, and Rev. I. N. Chew and family, of the Phila. Conference, Prof. Sanders, the author of Sanders' Readers, and Messrs, Taylor Gause of Wilmington, and Charles Scott of Phila.

its bow to Rev. George W. Burke and his permanent recovery." lady, of Federalsburg, Md., in acknowledgement of an invitation to their "Tin Wedding," Monday evening, the 28th inst. It would afford the editor much pleasure to be present at this tenth anniversary of the happy day when these two were made one; but his sojourn by the sea seems to oblige him to deny himself that gratification. The associate editor has his hands so full, not only with increase of work on the paper, but also with the growing business of the new "Methodist Book Store," at our the invitation. Our brother and sister will please accept our thanks, with our sincere regrets that we cannot mingle in their festal gathering. May the joy and happiness of this first decade of their married life be continued through the years to follow, and may many other anniversaries commemorate the same auspicious beginning.

Fourth of July at Gettysburg. A Grand Demonstration on the Field.

The encampment of the Grand Army of the Republic, and the reunion of the Third

occur on the anniversary of the great battle which was waged on the historic ground twenty-three years ago. The Pennsylvania Department of the Grand Army of the Republic encamps on the field from July 2d to 7th, and on the 2d and 3d the reunion of the Third Army Corps will be held. During the entire week ceremonies of the most interesting character will be held every day, which will be participated in by the veterans of the fight. It is expected that from five to seven thousand members of the Grand Army of the Republic will be present, including many officers who were engaged in the fight. Generals Sickles, Fitzbugh Lee, and Long. street have accepted invitations to be present and to speak. The meeting will un. doubtedly be one of the most imposing demonstrations of modern times, and will be worthy of the presence of every American citizen. To those who desire to get all the points of the battle, no better opportunity will ever present itself, for in addition to the number of soldiers who were engaged in the fight, there will be a large number of experienced guides who will point out to visi. tors every spot of interest, and give all the information possible as to the events of the memorable days of the battle. For the benca fit of the large number of visitors who will be drawn to Gettysburg, the Pennsylvania Railroad Company will sell excursion tickets from all principal stations on its lines east of Pittsburg and Erie on June 30th, July 1st. 2d, 3d and 5th, good to return until the 10th inclusive, at one fare for the round trip,

Fourth of July Excursions via Pennsylvania Railroad.

In pursuance of its usual custom the Pennsylvania Railroad Company will sell excursion tickets between all principal stations on its own, operated, and leased lines, on July 2d, 3d, and 5th, good to return until 6th, at greatly reduced rates. By this arrangement the great national holiday may be spent in visiting friends, or in making pleasant excursions to some of the many points of interest located on the company's

PERSONAL.

The aged mother of Bishop Andrews, died n New York last week,

Rev. Dr. J. M. Thoburn, who has been in India for nearly thirty years, as a very successful missionary of the M. E. church, with his wife, is now on a visit to their home in Ohio.

The venerable ex-President Mark Hopkins, of Williams College, is to deliver the annual address before the alumni this year. The 50th anniversary of his election to the presidency is to be observed with fitting

Bishop Keener is on the Eastern Shore of Virginia. He dedicated a church at Salisbury and held the District Conference at Cambridge.

A note from Bishop Fowler from Rome to a friend in San Francisco, states that he expects to sail for home on July 8.

The Baltimore Episcopal Methodist says: The Board of Bishops has appointed Bishop Wilson to visit Japan and China, and he will shortly begin his journey to the East by the way of the West. The trip was rather desired by the Bishop, as it would afford The Peninsula Methodist makes climate might prove valuable factors toward

> Sam Small is preaching in Indianapolis, and Sam Jones was to join him on the 8th. These men must be made of consecrated whitleather.—Richmond Advocate.

> It is reported that Mr. George I. Seney, whose generous gifts to education, in the days of his prosperity, have been so wisely bestowed, has succeeded in paying all his debts, and is prospering in business.

Prof. Timothy Dwight, who was elected Dr. Noah Porter's successor, will be inaugurated July 1st. President Dwight was born at Norwich, Conn., in 1828, graduated from headquarters, that he too must decline after a course in the theological school, studied at Bonn and Berlin from 1856 to 1858, and in the latter year was appointed Buckingham professor of sacred literature in the Yale Theological Department. He is rich, and gives his year's salary to the theological school. He has long been one of the editors of The New Englander. He is much liked by the faculty, the alumni, and the students. His grandfather, whose name he bears, was President of Yale.

Keep your mouth shut on coming out of a heated room on a cold night for the space of ten minutes. By not so doing many persons now sleep in the churchyard who might have been young and Army Corps at Gettysburg will appropriately happy still .- Dr. Hall.

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Conference Rews.

Letter from Parksley, Va.

BRO. THOMAS:-- We are meeting with encouragement in this important field of labor. The Bishop Mallalieu Tabernacle is now at Hallwood Station, an important point on the N. Y., Phila, and Norfolk R. R. The tabernacle was dedicated last Tuesday evening week, by our Presiding Elder, Rev. J. A. B. Wilson, who remained over for the second evening, preaching three times, and going about with me among the people and giving great inspiration to the work here. I organized a promising Sunday-school in the tabernacle yesterday, and handed to each scholar, who seemed eager to receive it, a copy of Catechism No. 1. We are about to commence the erection of a church here. The gospel hangry throng that came to the tabernacle last Sunday, and the flock of eager children that gathered around me at close of sermon anxious for Sunday-school instruction, so moved my heart, that I had to weep for joy,

opportunity of doing good. Our greatest need is money to carry on the work. If we had the means, we could build cheap churches, establish Sunday-schools, and with the blessing of God soon take this territory for Jesus and the Methodist Episcopal church. Brother, join me in prayer, that God may move the hearts of those having this world's goods, to send us contributions to help on the work.

and thank God for such a field of work and

Yours in labor,

A. D. DAVIS.

Letter from Galestown, Md.

DEAR BRO. THOMAS: We held Children's Day service at three of the churches on this circuit, and used Dr. Kidder's programme with variations. We had good speeches and delightful music. The collections were very much in advance of last year, as follows: Wesley \$3.50, Galestown, \$1.50, and Cokesbury, \$5.00. This last place is the weakest of the three places, or has been so regarded, but this year it gave as much as the other two churches. At Cokesbury, much credit is due the superintendent, who had charge of the exercises. There were large audiences attending all the services during the day.

At our first quarterly conference a few weeks ago, the brethren advanced the preacher's salary \$100, making it now \$600.

The Peninsula Methodist is a very welcome visitor in the homes of the people here. Pro. Thomas, your paper is not only popular, but is doing good.

Yours in the gospel,

W. M. GREEN.

TRAPPE, MD .- There was no preaching in the M. E. church in Trappe last Sunday, the morning and evening being devoted to the observance of "Children's Day." The church was tastefully decorated with flowers, bouquets, birds, etc. The programme, which was a good one, was made largely from "Hull's Children's Day Service" and Dunn's "Programme for Children's Day," and was finely carried out, doing credit to all taking part. The congregations were large, especially in the evening, many being unable to gain admittance. Rev. B. S. Highley filled a place left for him in the evening programme, with a speech. The occasion was a decided success, and was pronounced by many the best Children's Day they ever had in the

The pastor, Rev. A. P. Prettyman, had charge of the entire programme, and had the gratification of knowing that it was executed in a manner satisfactory to all concerned. - Talbot Times.

Chisfield, Mp.-Children's Day was appropriately observed at Immanuel M. E. Church, on Sunday, June 14. The church was inadequate to accommodate the people that assembled at every service. The school which is very large could scarcely be seated though a sufficient number of seats, as it was thought had been reserved for it. The decorations consisted of the "Open Door." The Door was set in the tower of a castle, which rose above the pulpit platform to the height of nine feet, projecting out beyond the wall which was six feet in height, while the whole was charmingly painted to represent stone, and with ivy here and there, appeared real. Above the door and surmounting the tower was a mammoth cross of white lillies, while behind it, or within, was an elegant display of flowers, with a crown above them. Before the castle was a yard, covering the entire altar-space, which was nicely ornamented with moss, mounds, flowers, West India shells and fountains. On the wall, back and at the side of the pulpit, was the motto, in large letters, trimmed with box, "Behold! I Have Set Before Thee An Open Door and No Man Can Shut It." The lamps, chandelier, organ gallery, and even the end about \$18.00.

of every pew was ornamented with flowers. There were steps and an imitation pavement leading from the centre aisle to the door. The programme was quite lengthy, consisting of recitations, responsive readings, address by the Pastor and singing. The chilaren, without exception, acted well their parts, and deserve great credit for their promptness, ease and grace in all they attempted. The music throughout, which was by the Sunday School Cornet Quartette, was excellent, and a very interesting feature.

At the close of the evening's service, the Parable of the Virgins was read, after which the choir sang, "Behold the Bridegroom Cometh; Go Ye Forth to Meet Him," when ten young ladies proceeded down the aisle, and in a short time returned, five bearing lighted lamps and five bearing unlighted ones. After the five wise virgins passed the Door it was shut, and when the foolish ones approached, two of whom stood on either side of the door, one kneefing at the entrance of the platform and the other two at the foot of the steps, they began to sing:

Late, late so late and dark the night and chill;

Late, late so late, but we can enter still." The voices within replied:

Too late! too late! l'e cannot enter now'" &c.

At the close, the Pastor, pointing to them, said: "Let us beware that this is not our fate," and raising his hand, pronounced the benediction. The effect was overpowering and many wept profusely, as they realized the awful significance of what they witnessed. Thus closed the most delightful Children's Day we have ever known. - Crisfield

A correspondent from Felton, Del., writes: -Children's Day was a grand success, the best programme and best rendered that Felton has yet seen, so the critics say. Last Sunday was a glorious day. Sister E. B. Stevens was with us and filled the pulpit morning and night; and organized an auxiliary branch of the Woman's Foreign Missionary Society of the M. E. church with 53 members.

NEWARK, MD .- The Children's Day services were held at Wesley, Newark Circuit, Rev. E. H. Derrickson pastor, on 13th inst. The church was beautifully decorated with evergreens, flowers, mottocs, etc. The serrices were held morning and evening. The musical part of the programme was very fine, conducted by Mrs. Derrickson, wife of the pastor. The audience was highly entertained with recitations by the children, who acquitted themseves well. Collection good. A forcible address was delivered by the pastor in behalf of the six young men attending Conference Academy from this District, preparing for the ministry, as well as on the other claims to be presented on this occa-

Last Sabbath, 20th inst., Children's Day was appropriately observed at Newark. The decorations, exercises and collections surpassed any thing of the kind in the history of the church at this place. The decorations were beautiful as well as symbolical.

The exercises held at Poplar on the afternoon of the same day were a success. There is to be an exhibition at this place on July 1st, at 8 P. M., consisting of recitations, music, etc., in charge of Miss Sallie Dickerson, teacher of the Public School. The proceeds are to be used toward the erection of a new church. There will also be a festival held in the grove at Poplar, on July 3d. Public speakvocal and instrumental music will be refreshments will be supplied. Proceeds also to be applied to the new church.

VISITOR.

FAIRMOUNT, MD --Children's Day was a decided success. The decorations were very fine, and better still was the collection of \$61 for educational purposes. The Sabbath School here has raised nearly twelve dollars for missions, making over \$70 during the day. Too much praise cannot be given to our large-hearted people, who are always ready to give to any good cause.

Children's Day was observed at all the churches on Greenwood charge, with increasing interest. The exercises consisted of responsive reading, recitations, singing, and addressed by the pastor and others. The churches were beautifully decorated with choice flowers and evergreens.

Interesting Children's Day services were held last Sunday at Newark, Del., C. W. Prettyman, pastor. Addresses were made by Rev. Dr. Caldwell, President of Delaware College, Rev. Dr. Porter and Rev. J. F. Williamson. The collection amounted to

CHILDREN'S DAY AT BERLIN,-The committee selected Hubert P. Main's programme, consisting of twenty-five parts, including solos, hymns, responsive readings, recitations, &c. The morning service commenced at 9 a. m., with the regular Sabbath-school lesson. At 10.30, the children were arranged in front and amen corners of the church, and the organ and choir on the pulpit platform, overlooking the audience, which gave the leader a good position to direct the singing. The superintendent, Cyrus W. Williams, and pastor, were sented in the altar to direct the services. The superintendent announced the subjects and read the responsive readings, &c. In addition to the programme, two children delivered short addresses in the morning, and the pastor, W. B Gregg, interested and amused the children and audience by a twenty-five minute's address, setting forth the object of Children's Day.

The afternoon service at Sinepuxent church was also of an interesting character, consisting of recitations by the children, address by the pastor, singing by the Berlin choir and school. Bro. Smith the superintendent, though quite young, is doing good work. The churches were nicely decorated with evergreens, wreaths, arches and flowers, and the crowded houses showed how the people appreciated the services of Children's Day. A second service was held at this church at night, consisting of speeches by the children and superintendent, and singing by the school. The pastor could not be present at night, having to lecture in Berlin. The collection at this church was very creditable.

At 8 p. m., the church in Berlin was crowded to its utmost capacity, and fifty or more could not get in, but stood outside the windows and appeared very much interested in the services. The programme was continued at night, with even greater interest than in the morning. The pastor delivered a lecture on the map, specially considering the physical geography and history of Palestine, where the Saviour lived, died and performed his miracles. The lecture was listened to with wrapted attention for more than thirty minutes. The collections exceeded those of any other previous occasions. There will be a good report to Conference from this charge for Children's Day. It is said that this was the largest and most enthusiastic Children's Day service ever held here.

Children's Day service was held at Friendship church on this charge last Sabbath the 20th inst. The pastor surprised the superintendent, Bro. Williams, by calling him out before the congregation, and presenting him with a nice little present by three of the young ladies of the school, as a memento of their appreciation of his work. Four of the scholars were presented with Bibles by the pastor, for their success in raising funds for Children's Day. The superintendent of Berlin school, deserves commendation for his faithful effort to advance the interest of the school. May the Master bless him!

OCCASIONAL,

CHILDREN'S DAY was observed in the Methodist Episcopal church, at Stevensville. Kent Island, Sunday, June 13th. Services were held morning and night, in which the children and birds took a prominent part. The old brick church was beautifully decorated with evergreens, pot plants, flowers and hanging vines, all arranged in the most artistic manner, by the young ladies. The services both morning and evening, consisted of singing, responsive readings and appropriate recitations by the children. The pasfor gave a short sermon, in the part of the programme. Dinner, supper and the Religious Instruction and Training of Children, and its Influence on after life. At night he delivered an historical and statistical address on the rise and progress of the Methodist Episcopal church, the validity of its organization and its Episcopancy. The services were presided over by the pastor, assisted by the superintendent, J. B. Bright. The house was filled by an attentive and appreciative audience, morning and night. A handsome collection was taken for the Educational Fund. At the close of the evening service the following was offered and passed by a rising vote:

Resolved, That the thanks of this Sundayschool and congregation, is due and hereby tendered the young ladies and gentlemen for the interest they have taken in decorating the church, and arranging things so pleasantly for our enjoyment.

BISHOPVILLE, MD .- A correspondent writes: Children's Day was observed in the M. E. church of this place with appropriate services. We used the programme recommended by Dr. Kidder, with changes in some of the music. Large congregations were present both morning and evening, and everything passed off pleasantly. Our collection amounted to \$25.00

A little borax put in the water in which scarlet napkins and red-bordered towels are to be washed will prevent fading.

A goblet of milk drank before bedtime will often produce sleep,

Marriages.

CANNON—KNIGHT.—On June 17th, 1886, at the M. E. parsonage, Chesapeake City, Md., by the Rev. T. A. H. O'Brien, Robert H. Cannon and Arabella Knight, both of Cecil Co., Md.

WAY-WORDELL,-On June 20th, 1886, at the M. E. parsonage, Chesapeake City, Md., by the Rev. T. A. H. O'Brien, Edward E. Way and Cora L. Wordell, both of Cecil

DAVIS—WAY.—On June 20th, 1886, at the M. E. parsonage, Chesapeake City Md., by the Rev. T. A. H. O'Brien, Francis A. Davis and Isabell Way, both of Cecil Co.,

HITCHINS-MORRIS.—At the M. E. church, Delmar, Del., June 9th, 1886, by Rev. C. S. Baker. John J. Hitchins and Laura E. Morris.

WELCH-PRETTYMAN.-On June 17th, 1886, at the residence of the bride's parents, near Georgetown, Del., Charles F. Welch, of Wilmington, Del., to Josephine Prettyman, of Sussex Co., Del.

Camp Meetings.

Chester Heights,	July,	20 - 29
Federalsburg,	**	28
Camden Union,	Aug.	4—13
Brandywine Summit,	4.	9—19
Woodlawn, Cecil Co., Md.	**	10

Quarterly Conference Appoint-WILMINGTON DISTRICT-SECOND QUARTER.

	Bethel and Glasgow,	June	26 27
	Chesapeake City,	4.1	26 27
	Elkton,		27 23
	Charlestown	July	3 4
	Chester,		10 11
	Claymont,	11	9 11
,	Brandywine,	6.4	11 12
i	Mt. Pleasant,		11 12
	Epworth,	4.4	13 18
	Grace,		8 18
	Wesley,	* 4	15 18
	Zion,	6.6	24 25
	Cherry Hill,	4.4	23 25
	Hockessin, July 30	Aug	1
ļ	Christiana " 31	4.4	i l
ŀ	Newark.	4.4	1 ' 2
ı	North East,	+ 4	7 8
ı	Elk Neck,	4.6	8 9
ı	Port Deposit,	4.6	13 15
ı	Rising Sun,	4.4	12 15
ı	Hopewell,	4.5	13 15
Į	Rowlandville,	4 A	14 15
l	Newport,	4.4	21 22
I	Scott,	4.4	17 22
I	Asbury,	6.6	21 22
Į	Union,	A 6	26 30
l	St. Paul's,	4.6	29 30
ŀ	Madely,		25 30
l	Delaware City,	Sept	3 5
	St. Georges,	TA PE	4 5
١	New Castle,	4.1	5 6
١	Red Lion,	1.4	5 6
		S. HILL,	
١	DOVER DISTRICT-SECO	·	
۱	Leinsic	June	97 96
	LCHOSIC	June	-77 7/6 1

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Wyoming	4.6	27 26
Camden,	4.6	27 28
Dover,	1.1	27 30
Felton,	July	4 5
Magnolia,	44.	4 3
Frederica,	**	4 7
Milford,	44	11 8
Ellendale,	4.4	11 10
Lincoln,	4.4	11 12
Burrsville,	16	18 17
Denton,	44	18 16
Preston,	44	18 19
Beckwiths,	€4	25 24
Cambridge,	8.6	25 26
Woodlandtown,	July 31 Aug	ĭ
Church Creek,	11.0	1 2
Vienna,	4	8 7
Hurlocks,	41	8 9
East New Market,	. (8 9
Potters Landing,	44	15 13
Galestown,	4.6	15 14
Cannons Crossing,	4.6	15 16
Federalsburg,	11	15 16
Greenwood.	1.6	22 21
Farmington,	4.4	22 23
Bridgeville,	"	22 24
Seaford	4.4	22 25
Millsboro,	44	29 28
Nassau,	1.6	29 30
Lewis,	4.1	29 30
Melson,	11	29 31
Georgetown,	Sept	5 3
Houston,	isc.p.	5 4
Harrington,	+4	5 6
	A. W. MILBY,	P. E.
		/ -

SALISBURY DISTRICT—SECOND QUARTER, Hour for Sabbath Service 9 Charge Date Smith's Isl. July 3 Tangier " 4 Tangier, Annamessex, " Cristield, Asbury, St. Peters, Somerset, Deals Isl. Hollands Isl. " 10 11 Mt Vernon, " 11 13 Tyaskin, Snow Hill, Girdletree, 18 19 18 20 Stockton, Chincoteague "

Pocomoke City 18 21

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Powellville "		24	05	10	Nat	
CACITATHE!						
r maonaanik,		24		2	Sat	
Anumoro!		2i		В	M	
shortley, '	6	25	27	3	Т	
Frankford, 3	1 /	A 115	ζl	10	Sat	
Selbyville, 3		mpl	1	10	Sat	1
Roxanna, 3			1	10	Sat	
Bishopville, 3			1	2	F	
Berlin, Au		1	2	7	M	
Newark "	9	í	$\tilde{2}$	10	M	
Pocomoke ct.		7	8	10	Sat	1
Westover, '	•	8	9	2	M	
Fairmount. '		8	9	5	M	
Bethel *		13	15	10	F	1
Laurel. "		13	15	10	F	
Delmar,		14	15	10	Sat	
Sharptown,		15	16	8	M	
Riverton, "	•	15	16	3	M	
Salisbury, '	•	15	17	3	T	
Quantico, '	•	15	17	8	T	
Fruitland, '		15		3		1
Princess Anne,		15	18	10	11.	
Onancock, '		22		10	M	
Accomac, '	4	22	23	3	M	
Cape Charles C	itv			10	31	
		J	A. B.	WILSON,		

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter. JOHN A. B. WILSON, P. E.

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How Much Sleep.

On this question, every one is a law to himself. The only true rule is, take exough. Old Mother Means, in Eggleston's "Hoozier and School-master," advised her husband, when huying cheap land, "While yer a gettin, get a plenty." So say we in regard to sleep, a full quantity of which is more valuable than the grandest prairie farm the sun ever shone upon.

It is during the wakeful hours that the muscles and the nervous system and brain expend their energies. Muscles are partially recruited during the day by nourishment taken, but the great recuperation must at least equal the expenditure made through the day, or else the brain is ill-nourished, wastes, withers. Persons who, in early English history, were condemned to death by being prevented from sleeping, always died raving naniaes. Persons who are starved to death suffer brain starvation also, and pass into hallucinations, and then into

Get plenty of sleep then. Better an hour too much than half an hour too little. Don't carry to bed a day's business, the supper of a gourmand, the whirl of a ball-room, or the cares that should be passed over to God's merciful keeping. Free mind and body from these, lie down and rest in quietude, and so awake refreshed next morning for the duties of the day .- Health and Home.

Geology Against Evolution.

[From Dr. Deem's "Scotch Verdiet."]

The animal kingdom is divided into Radiates, Mollusks, Articulates, and Vertebrates. If evolution be true, the Radiates must have preceded the next division by so long a time as was necessary to make a sufficient number of differentiations as would cause sufficient variations to produce Mollusks. The same would be true as between Mollusks and Articulates. The same would be true as betweed Articulates and Vertebrates. Are those facts in nature? No. Quite the opposite is stated the facts. In the oldest of the primary rocks we find all the four divisions of the animal kingdom; in the Taconic beds of Primary Rocks all the classes of the Radiates, all the classes of the Mollusks, all but one of the classes of the Articulates, and one of the classes of the Vertebrates. So geology cuts off the terminus a quo of all existing systems of evolution.

ITEMS.

Over 100,000 persons, including 800 Japanese, are now pursuing the Chautauqua

Philadelphia has twenty-eight free kinder gartens, maintained at a public expense of

Oliver Wendell Holmes, Lord Houghton, Poe, Mrs Browning, and Tennyson, were born in the same year-1809.

The Rey, Edward Bickersteth, son of the Bishop of Exeter, has given up a very comfortable parish in Suffolk, England, to go out as Missionary Bishop of Japan.

Of a minister who had been her guest, a Christian lady said, -- The only thing that detracted from the pleasure we derived from his visit, was his sharp criticisms of brother

In the United States every two hundredth man takes a college course; in England, every five hundredth; in Scotland, every six hundredth, and in Germany, every two hun-

One of the largest single contributions made to the missionary work of the church last year, if not the largest, came from a Christian Chinaman, who gave \$5,000 to St. Luke's Hospital in Shanghai.

One of the noblest deeds of John B. Gough was his care, extending for many years, for the family of Mr. Stratton, who picked Gough up from the gutter when he was drunk, and helped him to reform.

The Methodist Widows' Almhouse in London, founded under the auspices of John Wesley'in 1766, still carries on its mission of usefulness, and at present, shelters twentythree widows and aged women.

SO NEAR AND YET SO FAR.-We are in danger of looking too far for opportunities of doing good and communicating In reaching for rhododendrous, we trample down the daisies .- Marion Harland.

On the second day of the Korean new year, corresponding to our 5th day of February, the emperor of the singular hermit nation of Korea, issued a proclamation abolishing slavery within his realm. This act was entirely voluntary, there having been no abolitionist agitation to bring it about. Long live his majesty!

Dr. Frederick Upham is said to be the senior living Methodist preacher in America, and the Methodist Episcopal church at Plymouth, Mass., proposes to offer a memorial testimony to him in the form of a cathedral glass window in its handsome edifice.

Last year fire destroyed dwelling houses in the United States at the rate of one every hour. Barns went more slowly, fifty a week-Three country stores and a lumber-yard disappeared in smoke every day, and ten hotels were destroyed each week. Of theaters, five a month were burned.

The cypress of Santa del Tule, in the Mexican State of Oaxaca, is said to be the oldest living thing upon the globe, which is a proposition somewhat difficult to prove. Humboldt speaks of it in 1851, as measuring 34 feet in diameter, 146 feet in circumference and 290 feet between the two extremes.

The line of the new Chautauqua Lake Railroad is nearly all graded, and ties are being distributed and the steel is ordered. In anticipation of the opening of the road, June 1st, the company has ordered four locomotives, besides ten passenger coaches, eight observation cars, and eight freight cars from other works. During the summer passenger trains will be run each hour, thus making the different points of interest easily accessi-

An old Scotchman, when taking his bairns to be hantized, usually spoke of them as laddies or lasssies, as the case might be. At last his wife said he must not say it was a laddie or lassie, but an infant. So the next time that Sandy had occasion to go to the clergyman, the latter said, "Well, Sandy, is it a laddie?" "It's nae a laddie," was the answer. "Then it's a lassie," "It's nae a las sie," said Sandy. "Weel, mon, what is it then?" said the astonished preacher. "? diuna remember vera weel," said the parent "put I think the wife said it was an illifunt."

At Lincoln University, near Oxford, Pa. 189 students are in attendance; 31 in the Theological Department, 136 in the Collegiate, and 23 in the Preparatory. Of these students 110 are candidates for the ministry. Of the entire number 98 are Presbyterians, 47 Baptists, 20 Methodists, 5 Episcopalians, 1 Cambellite, and 18 non-professors. Through Rev. Dr. Halliday of Brooklyn, N. Y., \$15. 000 have been offered to this University to complete the endowment of the Chair of Natural Sciences, negotiations for which are ot nyet comped.let-Oxford (Pa.) Press.

The Emperor William is the oldest sovereign in the world, the Pope being now only in his 77th year, while King William of the Netherlands, the next oldest, is twenty years younger than his namesake on the German throne. When the present Emperor was born, eighty-nine years ago his grandfather, Frederick William II., the nephew and successor of Frederick the Great, was King of Prussia, George III., had reigned in England for thirty-seven years; France was under the Directory in Russia, Paul I, had succeeded to Catharine II., then dead only four months, and George Washington was still first President of the United States.

If all the professed Christians who are lax on the matter of railroad travel on Sunday would tone up to a better practice, great would be their gain in spiritual power and religious influence.

Christ is not learned at one lesson. Matriculation is not graduation in his school. "Grow in grace and in the knowledge of our Lord Jesus Christ," is the Master's command to every disciple.

"It is the greatest courage to be able to bear the imputation of the want of courage," said Henry Clay. There is a greater- to oppose your most cherished friends with patient firmness for conscience sake.

You give up the fight against temporal adversity because you forget that to keep up a good fight to the end is substantial victory, Take heart, brother, and renew the struggle .- Nashville Christian Advocate Editorialiana.

Henry Todd, the colored man who died recently at Darien, Ga., was held in high esteem by all classes, and at his funeral the richest white residents acted as pall-bearers. He accumulated a fortune, and his will provides for the ultimate distribution of the bulk of his money to the white Presbyterian and Episcopal Churches, to colored Baptist and Methodist Churches, and equal shares to white and colored schools in

The appointment of Dr. Sophie Kowalewski to a mathematical chair in the University of Stockholm has provoked comment in foreign literary and scientific circles. A Swedish journal states that Mmc. Kowalewski is the first lady who ever attained a recognized academic position as a professor of mathematics.

The salary of each of the connectional officers of the Church South, is \$2,500; so fixed by the General Conference itself. This is only \$2,000 less than we pay the same officers on this side the line. The also much less than we pay our Bishops and their families .- Philadelphia Metho-

Hon. Jno. C. Smith, in 1883, when Governor of Connecticut said: "I am decidedly of the opinion that all licensing or regulating the sale of ardent 25 cts. spirits ought to be instantly repealedfirst, because, if intended as a source of revenue, they are manifestly immoral; secondly if considered sumptury laws, which, by their operation are designed to restrain the sale and consumption of that article, they are wholly inefficient; indeed by legalizing they actually increase the traffic and consumption."

man can make, is to fix upon the idea | Per set 20 cts | Reward Tickets | Flowers on birchbark that linancial success depends upon sharpness and chicanery, and then proceed to drive sharp bargains and get the stirs up human nature to a point of person, and he a young man, instinct-Flowers on Gold Disk green ground Brief ively combine against the object of their wrath. The young trickster thus encounters formidable opposition, perhaps before he has laid the foundation of a fortune. His way is hedged. Others shun him while he prospers, and bad men despise him when he has failed. He thus learns, but perhaps when it is too late, that enduring prosperity cannot be founded on cunning and dishonesty. Only the true man—the fair-minded, at prices named. honest-hearted, square-dealing, trick despising man-is sare of a solid business future. If he fails once he can try again. He has laid the foundations in the principles of truth, and his fellows will applaud him, because they respect him, as he tries, tries again.—Michigan Christian

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