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FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR SINGLE NOS. 3 Cents.

Beyond the Valley.

MARGARET E. SANGSTER.

They never quite leave us, our friends who have passed Through the shadows of death to the sun-

A thousand sweet memories are holding them

To the places they blessed with their presence and love.

The work which they left and the books which they read, Speak mutely, though still with an eloquence rare;

And the songs that they sung, and dear words that they said, Yet linger and sigh on the desolate air.

And oft when alone, and oft in the throng, Or when evil allures us, or sin draweth

A whisper comes gently, "Nay, do not the And we feel that our weakness is pitied on

In the dew-threaded morn and the opaline eve, When the children are merry or crimsoned

with sleep, We are comforted, even as lonely we grieve, For the thought of their rapture forbids us

We toil at our tasks in the burden and heat Of life's passionate noon. They are folded

in peace.
It is well. We rejoice that their heaven is

And one day for us all the bitter will cease. We too will go home o'er the river of rest,

As the strong and the lovely before us have gone. Our sun wilt go down in the beautiful West, To rise in the glory that circles the throne.

Until then we are bound by our love and our

To the saints who are walking in Paradise

They have passed beyond sight, at the touch-

ing of death, But they live, like ourselves, in God's in-

Letter from Bishop Taylor.

CAPE PALMAS, Liberia, May 3d, 1887.

Dear Brother Grant and Committee:-I have this morning, copying from offlcial drawings, made an outline map of the Liberian Coast.

The settlements of the Americo-Liberians cluster around Cape Mount, Monrovia and St. Paul's River, Grano Bassa, [Sinoe] Greenville and Cape Palmas, and are indicated by the American names of many of the villages. They do not in any place extend far into the interior, and at Since and Cape Palmas, the outpost settlements have been reduced and contracted by native wars a few years ago. The map of Liberia covers a large extent of inland, nominally held under treaty stipulations, only a part of which the Government has been able to fulfill.

The treaty promise to provide schools for the native tribes, has failed entirely. The native stations however, though watching with ceaseless vigilance any attempt of the Liberian Government to take possession of their native inheritance of real estate, are in the main disposed to be peaceable, and when by our self supporting schools and missions, we shall under God, educate and savingly elevate these nations, a homogeneous spirit will pervade them, and tend to unite them into one Christian nationaliity. Many powerful missionary organizations have advanced vast sums of money for the evangelization of Africa, through the Liberian colonists. I would not for a moment entertain a depreciaative thought, as to the result of their noble work. But whether the laboring mountain brought forth a mouse or an not a very large town, but the river deelephant, the result was so unsatisfactory pot of a large tribe, with many towns in that they cut down their apprapriations the interior. The articles are signed by and then we can re-open the "palaver." poison, but she escaped and ran away.

their resuming on their old line and scale of work; so that if God is not the author and prophetically the finisher of this self-supporting mission movement, then the redemption of Africa is an indefinite postponement for centuries to come. Now what influence has Liberian Christianity exerted on the inland tribes? In the last two months I have negotiated with the native kings and and chiefs, for the immediate establishment of seventeen industrial schools and missions. They bind themselves by articles of agreement; 1st, To give us our choice of all the land we may require for all our building, farming and grazing purposes; 2d, To "cut bush," burn, dig, and plant the first crop for abundance of food for the mission; 3d, To provide materials, and build a good cook house and school house; 4th, To cut and carry hardwood pillars, and all the framing timber for a good American house for the residence of the missionaries, and to do all these things cheerfully, free of charge; but of all the kings and chiefs of these seventeen places, I can recall to mind but one who consented to receive a colored man as their teacher or mis-

They have an experience with a class of Liberian traders, that leads them to this protest. It was a disappointment to me, for I believe in indigenous agency specially, and have been trying for a year past to secure suitable colored men for this work. I can now see, why the Lord did not favor that, and conclude that He has the white men and women available, and, with your characteristic zeal in this work, we shall trust God to supply these stations between this and January 1st, 1888.

The accompaning map will give all concerned, an idea of "the lay of the land." I will give a brief description of each place beginning at Cavalla River-This river flows into the Atlantic ocean, about 18 miles east of Cape Palmas, The Cavalla tribes and town near the river's mouth have for mouths past prevented the collection of duties in their port, suspended Liberian commerce on the land with "rumors of war."

I was solemnly warned uot to venture on those waters; but I was on the King's business and went on. On my return from Cavalla I "walked the beach" in company with Tom Nimly and Laco my converted Kroomen, and had a meeting with the belligerent kings, chiefs and people, and preached the Gospel to them. The reported leader of the rebellion was my interpreter, and we had a solemn and very interesting time in the preaching, and Tom Nimly told his experience of salvation, and exhorted in his own language with great power-he is a man over six feet in height, with proportions massive and symmetrical. and is a native born orator. My visit to the Cavalla had no official bearings, but had a good moral effect in abating a most paralyzing, yet needless, war excitement. Well, our missions extend up the river to Geribo, "seventy miles' from the ocean. I will name them in the order of their location as indicated on the map, beginning with Eubloky,

to a mere fraction of what they were King Nebly, an aged man, and King They always respond, "no, no, we won't thirty years before, and no likelihood of Pacey, a man of full vigor. He was appointed superintendent of their part of the preparatory work in founding the king of the Gerrobo tribe, we marched mission.

I will here say once for all, that on the line of our seventeen missions, not a king or chief could sign his name, except Rie Peter.

They are all among tribes, as destitute of clothing and the knowledge of God as the tribes I met on the Congo, but with this great advantage, many of the young men of these tribes are sailors and have learned to speak a broken English "patwa;" so that I found some who could interpret, in every place.

Eubloky mission buildings will occupy a high bluff overlooking the river with high hills in the background, and good soil.

I need not speak again of the soil of the Cavalla River country; it is all fertile, yet high, hilly and healthful. The Cavalla River itself, nearly as large as the Hudson, flows rapidly between high banks, no swamps, and beautifully clean. Amanda Smith saw so many beautiful hills on which she would like to build a house and settle down that she often screamed with the rapture of admiration in song and shouted "glory to God."

The next as we ascend the river is Yawki station. The site of the mission houses is a large mound shaped hill a quarter of a mile from the river, but in full view. It will have a good landing of its own a little way up the river from Yawki landing.

Tom Nimly, who speaks English well, is our superintendent until our missionaries arrive. The next station is Beaboo, differing but little from the two stations below. I had a good time preaching to these people on the east oank of the river, at a town of some hundreds of people; but the big town of the Tabo tribe is nearly a day's march inland, easterly. Tatcka is reached by a rocky, steep ascent from the river. Our mission buildings will occupy a hill nearly half a mile north, commanding a far-reaching view of the river. Our landing will be in the mouth of a little creek, whence we ascend by a gentle that part of the coast, and practically slope to the mission premises. Bro. J. blockaded the Cavilla River and filled S. Pratt, our mission agent, for fourteen stations, has a trading post here at Tateka and one at Geribo. I gave Bro. Pratt an abstract of my proposal to the kings and chiefs on this coast a year, ago; and the kings and chiefs of these two places have signed articles concurring, and were with no little anxiety and doubting, waiting to see if Pratt's mouth "speak the truth and no lie;" so when we arrived, King Kraharri jumped and shouted like an old sinner just converted to God; and a good part of the evening was spent in the discharge of muskets, and the beating of drums. It requires usually two or three "palayers" to settle all our preliminaries and get the articles of agreement signed. The first is to receive a full statement of what I propose. Their simple reply at the meeting is, "we hear you;" at the next meeting I state all my points, and they discuss them them with the greatest freedom, and if there is any hitch they adjourn to meet again. I never used in any case the slightest measure of persuasion. I simply said if you are not prepared to do what I propose now, you may wait a year, till I shall come again,

let you go away till you give us a school."

Thence under an escort of the big twelve miles inland, north-west, to the big town of Wahleka. We passed through two towns of the same tribe on our way. We had the benefit of a heavy fall of rain, and got from the rain falling and the wet bushes and flooded rivulets, a pretty general wetting.

The incidents of this tour would fill a volume, if delineated as we saw and heard them. We see in Wahleka, as at all places near the coast, the burialplaces of their poor fellows lost at sea, somewhat on the idea contained in a certain epitaph, as follows:

"Here lies the body of John Mound Who was lost at sea and never found,"

So in the dense bush, near the gates of Wahleka, are deposited all the effects of a poor fellow citizen of that town who was lost at sea. His trunk and all its contents just as his own hands had left them, several smaller boxes, three good hats, and his umbrella spread and set over his trunk; his accumulations for years, coveted by no one remain for his supposed benefit, nicely adjusted by his survivors, but never disturbed except by the disintegrating forces of nature. We spent two nights at Wahleka. They supplied us plentifully with flesh and fowl, and all the profusion of luxuries in which this region abounds. We saw the people sacrificing to devils in their large council-house, saw the devil-dances. marching, singing, shouting firing of guns kept up nearly all the day; then we had a large assembly of them to hear us sing the praises of God; and Amanda gave them a long talk about Jesus and salvation. Next day early they slaughtered a bullock, and were preparing to give us a great entertainment, but I bade them good-bye and left. My people had no alternative left but to excuse themselves to the king and follow. I waited for them just outside the gate for nearly an hour, when on their arrival, we took up our line of march on our return to Gerrobo, whence next day we took our boat and descended the river, stopping to visit all the stations we had opened.

Baraka is about twelve miles by footpath from Cape Palmas. It is a large village. In all the places I visited, I slept out in the open air, but those who were with me slept in native huts, prepared for them by the hospitality of the native people. Bettie Tubman and Julia Fletcher, two of our sisters from Cape Palmas, accompanied sister Smith to Baraka. They occupied, probably, the best house in town. It was thirty feet in diameter, round as a perfect circle, with an upper story reached by a movable ladder to a bamboo platform seven feet up, whence a permanent ladder or stairway led to the upper apartment which was used for stores of rice and other supplies; all around were pins and hooks and sacks and all laden with stores showing the industry and ingenuity, economy and thrift of the owner, yet no owner appeared. After two or three days we learned that this was the house of King's Ties first, and probably his best wife, but she was an exile from home. Some months before a little girl was bitten by a snake and died, the said good house-wife was accused of causing the death of the child by witchcraft and condemned to drink sas-wood

While we were there she returned, and gave herself up to die. On Friday of the week we were there she drank a basin of the poison three times filled but vomited profusely and escaped death. She had to go through the same ordeal on Saturday. I was at work opening our farm and knew nothing of this deadly business, but Amanda Julia and and Bettie were present and saw the awful work. The woman's son a finelooking young man, went with our women to the place of execution. The sas-wood was beaten in a mortar and mixed with water. This deadly poison was dipped into a basin to the extent of nearly half a gallon. The woman looked at it and talked to it. She had three little pebbles and as she talked to the deadly potion, she tapped the edge of the basin with one of the pebbles, and threw one pebble away, and dropped another into the poison. Then she made an appeal to God. Julia knew her language and interpreted. The doomed woman looked up and said, "O Niswa, if I have killed anyhody, let me drink this and die. If I never have killed anybody, let me puke it up and live." Then she bent over the basin and drank it to the dregs. It was filled again, and the poor woman talked to it as before and drank it; a third time it was filled. and she drank it nearly all, when the young man who was administering it, said. "That will do," and threw the remainder out. Our women cried and prayed for the poor woman, but could do no more. Next morning before day we hear a tremendous booming of guns, a signal that the woman had been saved from death-that Niswa had saved her, because she was not guilty—then began one of the most wonderful days I ever witnessed; marching, dancing, shouting, beating of drums, firing of guns, etc.

The woman redeemed from death was a fine looking specimen of a heroine. She led the procession of dancing-women like Miriam at the Red Sea. The scenes of joy, ever changing that day, are utterly indescribable. More than two months have elasped, but I learned yesterday that the women have been dancing for joy ever since. The dances of this occasion are of the order of the olden time when King David danced before the ark.

Why cannot my people, my dear people of America, my Methodist people in large numbers give themselves to God for the redemption of Africa? Why should these blood-bought souls continue to sit in darkness when we can reach them so easily, yet revel at home? In each of the seven places we have named, we will [D. V.] between this and Christmas of this year, build a small but healthy mission house, for a young man and his wife. Each house will be 22x24 feet, divided into two rooms, and a veranda in front I0x14 ft., which will answer for receiving-room. dining-room and general family purposes. A few years hence, it will be easy to add 36 ft., to it, giving a hall 12x12 though the centre with two I2x12 rooms at each end, and veranda in front 10x60 ft., and a similar one in the rear. enclosed for a girl's dormitory 10x60 ft., to accommodate 30 to 40 girls under the immediate care of the matron. Our boys will live in neatly arranged native houses built with their own hands.

(TO BE CONCLUDED.)

Temperance.

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

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

The Business of the Brewer.

The curse has been forced by the brew ers everywhere. There is not a corner in the country that the brewers have not invaded; not a place where they have not set their traps and baited them. They deliberately set about making the fair boy of to-day the blear-eyed ruthian of two years hence. It is their business to convert the Sunday school scholar of to day into the ruffianly hoodlum of five years hence, and, later, the hoodlum into the jail-bird. It is their business to debauch humanity, and they do not wait for the material to work upon to come years more. They are getting dryer to them, but they go out to seek it. The business has progressed from a mere passive nuisance to a bold and aggressive evil.

There is not a father or mother in the land who has not a right to demand the extirpation of this monster evil that these places is only temporary. The threatens the existence of their homes. They have a right to say whether a "business" shall exist, the chief profit of from the opposition. Once a man comes which is the ruin of husbands and fathers and the debauching of children. The for life. Woe to the young man looking power of law does not commence with to public life in the South who is blind the commission of crime; it goes back of or indifferent to this fact! that. It has the power to dry up the sources of crime. Communities have not only the right to punish the criminal, but the right to prevent criminality, - Toledo Blade.

Fight or Die.

sued a call for a convention to take de- of England. fensive measures, presumably against the spread of the prohibition sentiment. In the call they say "Trade is placed in a such a position that we must fight or die." A similar movement has been inagurated by the liquor distillers and dealers in other parts of the country. The National Association of Wholesale Liquor Dealers has been sitting at Chicago and considering what could be done to prevent prohibition being voted into the Texas Constitution in August. Several other States, however, will vote upon the same question this Fall, and if there is to be a liquor fight made in every politics that it could not at first believe Is it not a dreadful thought there was any possibility of a pop- traffic in souls is unwittingly kept up by ular temperance uprising formidable professing Christians." enough to demand special measures. Now, however, the extent and depth of the reform agitation cannot be ignored, and so there is a general marshalling of the liquor forces and a preparation for the great coming battle of Armegeddon.

The liquor interest will find when it comes to analyze the situation closely that though it may have become necessary to "fight or die" there is nothing like certainty that any amount of fighting possible will avert the necessity of dying, so far as the liquor traffic is concerned. The American people are slow to move, slow to relinquish their pet foibles, slow to make up their minds to great changes, even where such changes mean great reforms. Their conservatism involves a respect for vested rights so strong that sometimes they make the mistake of extending protection to vested wrongs. But this condition is not lasting. When they do realize the seri- fishing boats are. And, of course, it ousness of the situation, when they do don't do any good to call; but, then, comprehend the righteousness of the when one don't know what to do, whycourse urged upon them, they are ready why, he will try anything. Guess I will hand. "Oh, how did you get here?" for any sacrifice, and too united for any go into the house and see mother."

but it is becoming a wave more than a ing here and there with the mysterious celerity which marked the operation of the "bazaar telegraph" in India during the mutiny. At such times community sensibility rises to strange hights, and popular determination assumes a formidable aspect. In view of the existing tendency, it may well be doubted whether the liquor interest can do itself much good by the only kind of fighting within its power; whether indeed any victories so obtained are not certain to stimulate the temperance advance and so hasten the end .- New York Tribune.

In recent local-option elections in North Carolina Durham, Raleigh, Pittsboro, Concord, and Reidsville were carried for prohibition. Some of these, as Raleigh, voted "dry" two years ago, and now reaffirm that determination for two and dryer every day, and two years hence, we venture to say, the question will not be raised.

Goldsboro, Henderson, Oxford, Charlotte, Winston, and Kinston were carried by the liquorites. Their success in changes of position which voters make on this subject from year to year are all out for prohibition he is on that side

Prohibition is marching on!

Great excitement prevails and serious trouble is feared at Moncton over the enforcement of local prohibition laws. The Supreme Court has sustained the convictions against the liquor-dealers, but they defy Canadian law and The Pennsylvania brewers have is threaten to appeal to the Privy Council

W. C. T. U

The following extract from a recent etter by Mrs. Sallie F. Chapin, our Southern leader in the white ribbon army ought to be published by all temperance and religious editors.

If good men could but see how they are strengthening the hands of bad men by the high-license law, it seems to me that fact might serve to open their eyes when all other methods fail.

"I sat behind two rummies who were one the assessments will have to be fre- discussing promotion on the other that quent and heavy. Almost for the first time the most they had to dread was the weakthe liquor interest is now thoroughy a ening of the right wing of their army, wake to the danger which threatens it. the high-license Christian men. For he It has relied so long, and with so much reason, upon the power of the saloon in politics that it could not at first believe.

S. F. CHAPIN.

Youth's Department.

ROOM AT THE TOP.

Never you mind the crowd, lad, Or fancy your life wont tell; The work is a work for a' that To him that doeth it well. Fancy the world a hill, lad; Look where the millions stop; You'll find the crowd at the base, lad; There's always room at the top.

Courage and faith and patience, There's space in the old world yet: The better the chance you stand, lad, The further along you get. Keep your eyes on the goal, lad, Never despair or drop; Be sure that your path leads upward, There's always room at the top. Selected.

Steering by Mother's Light.

"I don't see," said Pierre, "where the

opposition. The temperance movement | He walked up the hard sandy beach, | Cosette.

has grown slowly until quite recently, climbed the hummocks in the rear, and then dropped down into a cozy valley stream of tendency to-day, and it is flash- that several aged willows overshadowed Under one of these trees was Pierre's

> "Any word from the boats?" asked a musical voice.

"That is mother," thought Pierre. She was stooping over the fire of driftwood, that she had begun to make on the broad and blackened hearth.

"Any news from the boats?" she asked again. "It is time for the fishermen to be at home."

"Nothing," he said.

"Three boats went out, Pierre-I saw three go."

Yes, three boats had gone to the fishing grounds, just off on a rough, rocky point-three boats rocking on the restless, surging sea.

"Four of the neighbors went with your Uncle Louis."

"I know it, mother: All men in that boat."

"And Cosette went in your father's." "Yes, and she is as good as a man in a beat."

"Good as a man!" Pierre's big sister could manage a boat better than some

Besides Cosette, two others of the family were in that boat-Clem and Victor, Pierre's big brothers, strong and muscular.

"I saw the boat off the point, mother, two hours ago, and I could see Cosette standing in the stern of father's boat. Uncle Pierre's was farther out, its sail set and skipping away.

"God keep them!" murmured the mother. "I don't like to have them late, when the sea is rough. God keep them!" "I will go out and see how things look

He soon came back, and reported that the fog seemed to be scattering, and the wind rising.

"Could you hear the waves off the Big Rock?"

"Yes, I could hear them."

The mother sighed again and again. She went to the door, listened, and then slowly climbed the worn stairway, leading to her little chamber under the roof.

"I think I will go up-stairs," she mur-"It won't do any good, mother," cried

Pierre, who knew what she proposed to

"I wish you only thought it would, Pierre.'

She lighted a lamp, set it in the narrow window, and then bowed her head in prayer. It was her habit on stormy nights, and Pierre had carelessly joked about it; and yet it was only talk on the surface. The terrible wrath of the purpose to look to that God who holds wind and wave in his grasp.

While the mother at home was praying by the lighted lamp, souls at sea were watching it. The three boats had been bewildered in the fog. Two of then had stumbled on a little island, in one of whose coves they sought shelter for the night. The one belonging to Pierre's father had not been so tortunate. When the wind rose, and the fog scattered, Cosette's keen eyes were turned in every direction, searching for some ray from a guiding light.

"Oh, there! See!" she cried pointing toward a dim flash of gold off on the water's edge.

"Make for that," replied her father. The bow of the boat was headed for that golden spark. Slowly but steadily, they advanced through the rough waters, and the boat was soon made fast in the little sheltered nook, not far from the home under the willows.

"Here we are!" shouted Victor at the door of the house. "Oh, thank God!" cried mother, com-

ing down the stairway, her lamp in her

"We steered by mother's light," said

"We saw it in the window, though we did not know what it was out there."

"Ah!" thought Pierre, "it is time I was steering by mother's light. When he lay down that night, he first knelt down, and asked God to guide him over life's rough sca.

The months went rapidly by. The cold, hard blasts of winter drove across the sea, and, like ploughs, they turned up the rough waters. Then came spring, with its softer airs, and the longer days kindled in the sky that longer light in which the sea rolled and flashed like a vest crystal. Spring, though, did not soften the cough that had attacked Pierre, and with which he vainly wres

"He can't live long," said the old doctor of the family; "he may go any day."

One stormy night the boy lay dying; father, mother, Cosette, Victor, Clementine, gathered in tears about his bed. Pierre was wandering in his thoughts; he fancied he was far off on the sea. The waves, he said, were running high.

"Don't you be afraid for me," he said, in low tones, looking round on those who wept at his side. "I shall makeharbor; I'm steering by mother's light.' And, guided by prayer, steering by mother's light, the fisherboy quickly reached heaven and home .- Forward.

Two Ways of "Taking it Easy."

"You do nothing but sit in your chair and take it easy, while I have to work and maintain the family," said a boy of nine years to his mother, when reminded that the wood box needed attention.

"That isn't a very pretty way for boys to talk to mothers," she quietly replied. "I don't care; it's the truth," persisted the little urchin.

Waiving the subject of parental deference for the time, the mother concluded to fight it out on that line with such weapons as the boy could appreciate, so she said: "Who gets Eddie's dinner?"

"That's nothing, after I've brought in the wood and kinglings, and everything is in the pantry ready to cook," was the earnest reply.

"Then it won't be anything if my lit tle boy starts the fire for me while I am mending his jacket-everything is so handy.'

"Now, mother, I call that real mean I'd rather wear my jacket without mending.'

"But, Eddie, I cannot allow that; it is my place to keep your clothes looking as well as possible. You cannot mend, but you can build a fire.'

"Oh, dear! have I got to? I know I can't make it burn, and I hope it won't. sea awed him; and, if his pride had not It is too bad to make a little boy like prevented, he would have declared his me build a fire!" And he whinned and slammed and scolded, but the fire burn

"Now, Eddie," said his mother, "I shall find more things for you to do till you can do what I tell you to cheerfully. You may fill the tea kettle next."

"It will spill over on the stove and floor-there, I told you so!"

"It will soon dry on the stove, and you can get an old cloth and wipe it from the floor, then try again."

Eddie scolded worse than ever at this, but shouted exultantly: "There's nothing else you can make me do anyway!"

"You can wash the potatoes," replied the mother, knowing well that her work would grow harder for everything of the kind that the boy would do, but feeling that he needed the discipline.

"Now, mother, you ain't a going to put me into that!" he began; but, bethinking himself of his mother's unfailing resources, he hesitated, rolled up his sleeves, and did the best he could; then offered to "set" the table for dinner, and finally received his furlough, to the great relief of his mother as well as himself.

I cannot say that Eddie was always cheerful, after this, when required to leave his play for some light task, but the plan of having him do something more, whenever he grumbled at being called upon, worked well in his case, and finally broke up the foolish habit.

Two years later, we find him telling his mother that the "Smith boys don't amount to anything, anyway. Now there's Harry-his mother tells him she wants a pail of water, and he says, 'Let Joe get it.' Joe says, 'I don't want to. You told Harry.' So she waits awhile, and then gets it herself. I've seen her go after wood, too, and split it, and the boys loafing around. I'm glad you didn't bring me up so."

Eddie isn't quite "brought up" yet, but he has had a good start.—A. L. H. in the Boston Watchman.

I Won't Hear Bad Words.

A little boy in the city, who had no nice play yard, was sometimes allowed to play in the street. His mother always told him to have nothing to do with boys who used bad words, and Johnny felt a great responsibility for good behavior when trusted alone.

One day another boy, to whom he had lent his drum, got vexed, and broke out in a rude, disagreeable language. Johnny marched right up to the boy, and asked for his drum, saying:

"I must go to my mother."

"Why? What for?" the children all inquired.

"Mamma never lets me play with boys who use bad words," said Johnny.

"Well, I won't use any more bad words if I may play with you," said the boy, sorry to lose the music of the drum.

"I'll ask my mother," said Johnny, "and if she says I may, then I will; but I shouldn't like to learn such words."

"Tell your mother, Johnny," answered the boy, "I'm done now; she needn't ever be atraid any more of my using bad words, for I just won't-that's all, if she

Johnny's mother watched the children at their play for a time afterward, and she never learned that the boy broke his promise not to use bad language any more.—Philadelphia Methodist.

THE SONG OF THE CLOCK.

Stay, master, a moment, and hear me I pray, And mark what I say, And mark what I say,

For years I have hailed you by day and by

night,
To bid you do right, do right,
Do right.

Yet little you heed my monotonous song, Which warns against wrong, Which warns against wrong, You forget that you have with each moment's swift flight Less time to repent and do right,

Do right. From daylight to darkness, from darkness to I continue to warn,

I continue to warn: I'm a timepiece, 'tis true, but my chiefest delight Is to hid you do right, do right,

Do right. Each vibrating pulse of my being is fraught With serious thought,

With scritus thought:
For I know that each tick of mine heralds Of a soul into darkness—do right,

Do right. What though the heart's sorrows and passions and strife

Cloud darkly your life, Cloud darkly your life:

Gaze steadfastly sunward, where promises

Beam calmly for those that do right,
Do right. Though fameless, I'm sinless, industrious,

And so should be you,
And so should be you:
Would you have a heart cloudless and joyous

Try, try to do right, do right,
Do right. Then scorn not my pleading, good master

and triend.
For you may depend,
For you may depend,
That the dawn of true happiness follows the

Or the day of resolve to do right,
Do right. -Youth's Companion.

The Sunday School.

John the Baptist

LESSON FOR SUNDAY, JULY 17, 1887. Matt. 3: 1-12

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

GOLDEN TEXT: "Bring forth therefore fruits meet for repentance, (Matt. 3: 8).

1. In those days-not the days of Herod the king, but a generation later. Came (R. V., "cometh"-appeared. John the Baptist -the son of Zacharias and Elizabeth, and related to Jesus-his mother and Mary being consins. For the remarkable circumstances connected with his birth, see Luke 1. His early life was passed in the solitude of the Judaan wilderness, and his surname of "the Baptist" was derived from the distinctive rite of his ministry. He was a Nazarite from his birth (Num. 6). At about the age of thirty he emerged from the wilderness, preached with great success the doctrine of repeutance as the preparation for the coming of the Messiah, proclaimed Jesus as the Lamb of God. and baptized Him, and after a ministry of about a year's duration was imprisoned by Herod Antipas and put to death. Preaching -proclaiming truths of both present and future significance, and urging conformity of life thereto. Wilderness of Judica-the rugged, desolate region, lying on both sides of the Jordan, and skirting the western shores of the dead sea. It was thinly settled, and haunted by robbers.

2. Repent—that sorrow for sins, confession of the same, renunciation, and turning to a better life, all of which are comprehended in that "change of mind," which the original "repent" here means. Such preaching was especially adapted to the Jewish nation at this time, for, according to Josephus, "never before had there been an age so fruitful in wickedness." A deep and radical reformation was needed to prepare the people for the Messiah. Kingdom of heaven-a phrase peculiar to St. Matthew, who uses it instead of the more common phrase, "kingdom of God." To us the words mean that spiritual, social, eternal dominion of righteousness, joy, and peace in the Holy Ghost which our Lord came to establish in the hearts of men-To the Jews it meant a temporal kingdom, to be ruled over by the Messiah; and this error even the apostles shared until Pentecost dispelled it.

3. For this-John. Esaias-the Greek form for Isaiah, taken from the Septuagint, and rendered "Isaiah" in R V. This specific prophecy had a primary fulfillment in the return from the Captivity; its ultimate fulfillment was reserved for John the Baptist, who, in John 1: 23, applies these words to himself. The voice—a voice: a "voice" that was to herald the Word; the first "voice" heard since Malachi's day; an appropriate appellation for John, who was himself a sermon, whose whole public life was vocal with call to repentance. Prepare ye (R. V. "make ye ready") the way of the Lord,-Just as pioneers were sent forth to cut a path through the wilderness for the advance of some great potentate, and the people were required to clear away obstacles, level down hills and level up valleys, so John the Baptist regarded himself as the herald sent to prepare the way in men's hearts for the Saviour's advent, to clear away "the thorns of passion and the stones of sin," and humble crested pride.

"To this day it is customary for monarchs of the East to have the ways prepared for them. When Ibrahim Pasha proposed to visit certain places on Lebanon, the emeers and sheikhs sent forth a general proclamation, somewhat in the style of Isaiah's exhortation (Isa. 42: 10), to all the inhabitants, to assemble along the proposed route, and prepare the way before him. The same was done in 1845, on a grand scale, when the Sultan visited Brussels. The stones were gathered out, crooked places straightened,

etc. (Thomson)."

4. Camel's hair-not the soft, elegant camlet, but cloth woven of the rough hair shed yearly ,a sort of sackcloth, resembling the garb of the ancient prophets. John adopted the attire of his prototype Elijah (2 Kgs. 1: 8). Leathern girdle-made of undressed hide probably. Locusts-not the pods of the socalled locust tree, called "St. John's bread" by the monks in Palestine, but a species of large, winged grasshopper, very common in Egypt, Nubia, and among the Arabs, as an article of food among the lowest classes. They are boiled, salted, cleaned, dried, put in sacks for sale, and eaten without further preparation, or else boiled, stewed, or fried in butter. They are said "to resemble the taste of prawns." Wild honey-either the common honey, which was plentiful in Palestine, or the exudation of fig, palm, and other trees. Thus John came "neither eating nor drinking," a man of austere life, indifferent to earthly comforts.

6. Then went out, etc.-All of Jerusalem and Judga turned out to hear the new preacher. It was probably the sabbatical year, when the people, to a large degree, rested from their toil, and there was also fermenting in men's mind the expectation of the Messiah's speedy coming.

"The Jordan is the principal river of Palestine. It rises among the Lebanon mountains in the north of Palestine, and flows almost exactly due south, first through a marshy plain to the Lake Hulch or Merom (Josh. 11: 5), then about nine miles to the Lake of Gennesaret, or Sea of Galilee, descending in this distance 600 feet, and reaching at the surface of the lake a point 653 feet below the surface of the Mediterranean, and thence issuing a headlong torrent, crooked and precipitous, through a narrow and desolate valley, occupying 250 miles in its course, though traversing but sixty in a straight line, falling rapidly meanwhile, and finally issuing in the Dead or Salt Sea, whose surface is over 1300 feet below the level of the Mediterranean. Its average width between the two seas is from seventy to eighty yards (Abbott)."

6. Were baptized .- His preaching touched their hearts and awakened their consciences. They testified to their repentance by submitting to the rite of baptism, and confessing, openly and voluntarily, their sins. In Jordan -undoubtedly at Bethabara, five miles northeast of Jericho, a place peculiarly convenient and accessible; the great highways from Hebron, Jerusalem, Bethel, Samaria, etc., converged there. Here the Israelites first crossed into Canaan, and here Elijah ascended to heaven.

"John, by his preaching of repentance, declared the uncleanness of the Jewish people, and baptized the individual Jew upon confession, as a sign of purification. Thus the rite was essentially a Jewish one, the final preparatory rite of the Old Testament, and hence not identical with Christian baptism. See Acts 19: 4 (Schaff)."

7. Pharisees-literally "separatists;" they held rigidly to the law and its requirements, both oral and written; affected great sanctity; but really a class of proud, self-righteous, orthodox, bigoted formalists. Sadduceesname derived probably from their founder Zadok; not numerous or popular, but cultured and rich; rejected tradition, and denied immortality and spiritual existence; in a word, materialists and infidels; had many representatives among the priestly class. Come to his baptism .- They followed the crowd. According to Luke 7: 30, not many Pharisees were baptized. John probably thought they were not fit subjects. Generation of vipers (R. V., "offspring of vipers") -In this address John either characterizes their doctrine as poisonous and deadly to the religious life of the nation, or, to follow the explanation of Alexander, Schaff, and others, "John here alludes to the first promise of a Saviour (Gen. 3: 15), in which the 'seed of the woman,' that is, Christ and His followers, are contrasted with the the seed of a serpent, the Devil and his followers. The war of the ages is now approaching its crisis." Who warned you? - John seems to express surprise that they should come. The wrath to come-the divine displeasure at, and punishment of, sin. Malachi alludes to it (3: 2; 4: 5) in connection with the Messiah's fore-

8. Bring forth fruits.—He bids them, if really in earnest, to show it by making the tree good, that the fruit also may be good; to at once adopt such principles and course of conduct as shall evince the their repentance.

9. Think not to say, etc.-Don't hug the conceit in your hearts, etc. Abraham to our father-for a father. No error was more deeply rooted in the Jewish mind than this, that their salvation was secured by their descent from Abraham, which made them heirs of the promise. Of these stones-"the pebbles, or shingle, on the beach of the Jordan. Out of the unlearned and despised fisherman of Galilee He raised up His apostles (John 7: 48). Out of the outcast and hated Gentiles He built up the new Church, the 'new Jerusalem.' The head of the corner was itself a 'stone which the builders despised'" (Abbott).

10. And now-from this time onward. The axe is laid-a startling figure of the imminence of divine jugdment. Fruitlessness cannot be tolerated. "God is now taking aim where to hit, and how to fell you, as a man layeth his axe at that very place that he intends to smite at. Not having found fruit He hath laid down the basket, and taken up the axe" (Trapp). Therefore-because the axe is ready. Cast into the fire-See Mal. 4: 1. Terrible destruction is here taught. Men are either for fruit or for fuel, as they individually elect.

11. I indeed .- John draws the contrast clearly between himself and his baptism with water, and the Coming One with His baptism

water, either by immersion, or pouring, or springling. Whose shoes-sandals fastened with straps or thongs. No office could indicate profounder abasement than that of carrying the sandals for a master; it was reserved for the lowest slaves, and yet John professed himself unworthy to do even this for Him whom he was heralding. The Jewssay: "All services which a servant does for a master, a disciple does for his master except unloosing his shoes." Holy Ghost and with fire-fulfilled at Pontecost.

12. Whose fun-the winnowing-scoop by which the grain was thrown up in the air, so that the wind could blow away the chaff; in like manner, by His word, Christ sifts and separates the good from the bad, the true from the false. Floor-the threshing floorusually a circular space in the field, beaten hard, where the grain is trodden out by cattle. Wheat-true believers, the real fruit of the Gospel. Garner-granaries, usually subterranean; and safe from thieves; representing here the Church on earth and the Church above. Unquenchable fire-The Jews used to set fire to the chaff lest it should blow back on the grain; the fire thus kindled was a quick and uncontrollable blaze which was not quenched so long as the material lasted -an awful emblem of the consuming wrath of a righteous God.

Letter from Waseca, Minnesota

Bro. Thomas:-It is unmistakably the "Glorious Fourth." Not only has the bang of cannon, great and small, the snap of crackers and the pop of torpedoes with the accompanying odor of sulphur attested the fact, but old and young have asserted their independence by getting "gloriously drunk." Lads and lassies in one prolonged procession in holiday attire, supporting huge bouquets and munching gingerbread have roamed the streets, dividing the attention if not the admiration, of the less active with the fireman's parade and brass-band. And so the west is much like the east. The day has laid its embargo on missionary work and brought me a season of much needed rest in this little "city"-three thousand or less inhabitants flanked on either side, with a lake of clearest water.

Across the larger one is the Chautauqua Assembly Park; a beautifully wooded enclosure, said to be eleven hundred and seventy two feet above sea-level. It looked a veritable Paradise, or a bit of Eden, this morning, as I drove over its smooth roads, or rested on the wide verandahs of its inviting and commodious hotel. A scene that for quiet loveliness can scarcely be excelled is spread before the eye, and it is difficult to believe that 'the trail of the srrpent" is so near at hand, if not "over it all."

To-morrow the Chautauquans will guther, and the following day the sessions will open.

There are no cottages as yet, but a goodly number of tents, varying in size and beauty, together with the hotel promise accommodation for all that will

The thirsty earth has drank with avidity the refreshing drops that have fallen in recent and copious showers, and the white robes of the rustic maidens are no cleaner than the robes Dame Nature wears to-duy.

Let us hope that the showers will in some measure revive the drooping spirits of the patient farmer whose wheat the chine bug has materially injured, and whose hay-crop the drought had seriously impaired.

Very blessed and, very sure the promise-"He shall send down like rain upon the mown grass: as showers that water the earth."

Since my last letter to the METHODIST was penned I have been in two campmeeting, four days in all, and have spoken at nine other places: twenty-six services since June 8th.

Surely I could not have labored so continuously through these hot days, and some of them have been intensely hot, in air less bracing than Minnesota's. My strength of every sort has been as my day, and the Master and his service of fire and the Holy Spirit. With water-in | being able to endure the cold of these | Mothers now there.

winters, but small fruits have been abundant and of good quality.

the Methodist church largest in memthe east, in Congregational churches. The seeming irreverence during prayer riveted upon my face.

Dear sister Nind is ever begging an extension of time, and I have just granted the third which covers July 25th.

Yours Truly, E. B. STEVENS.

A Useful Article.

Women are in the habit of making sundry complaints over the inequality between their own and masculine attire in the matter of pockets; for, while they have to search and fumble with difficulty for the one single receptable for purse and handkerchief allowed them, a man has more than a dozen handy, convenient, flat pockets arranged about his clothes where they will do the most good. But Fate loves to equalize malters. Do women ever think how the balance is struck, and by the small but mighty hairpin? Man has nothing in his pockets that can in any way compete with its uses. This little instrument holds a woman's own hair and her false hair in place; it answers for a crimping pin if no better offers; it cleans nails on occa sion, and has been known to perform other toilet offices; it fills the duties of a glove-buttoner with constancy and of a boot-buttoner with frequency; it cuts the leaves of books and periodicals; it gardens; it clears out corners in cleaning paint; it pins shawls and rough wraps when need is, being, in fact, a universal fastener; it is, moreover, an instrument of offense and defense at will and, more than all the rest, inserted in the keyhole of the locked door and twisted about the key at night, it defies the stoutest burglar .- Harper's Bazar.

Bishop Taylor's Treasurer's Report. TRANSIT FUND

		4,10	TENDET TOTAL	
	1886.	REC	EIPTS.	
	Feb. 6. 1887.	Bala	nce in hand,	\$16,451,48
	June 10.	Casl	Received,	44,584 ,88
ĺ				61,036,36
	Ι	DISBUI	RSEMENTS.	
	Africa Tra	ınsit,		\$38,681,18
	South Am	South America Transit,		
	Annuities Building		Igengeie,	711,00 3,631,78
i	Furnishin	g "	Santiago,	4,905,00
	**	44	Coquimbo, Conception,	2,535,80 835,80
I	Balance in	band	,	1,324,22
I				\$61,036,36

June 10. \$19,010,47 Cash received, \$16,301,47 Cash expended. Balance in hand, 2,709.00 \$19,010,47 Cash received from friends of the Missionaries, to be forwarded to them.

June 10. Cash received. \$2,656,29 Overpaid, 142,89 \$2,799,18

> \$2,799,18 Cash expended,

As the committee appointed by Bishop William Taylor before he left America for Africa, look over the two and one half years that he has been absent and see what has been done in Africa, and in South America, we bow with and a birth, too, as well. Of these inciprofound gratitude and thank God, for dents the poet avails himself in his quahis goodness to all, especially to those that have gone forth, under him into this mighty work, tis true seven have fallen but seventy still remain in active service for God and humanity; besides their children who are growing up in my companion and joy. Everywhere I | that country to gather in the sheaves, miss the orchards, not even the apple the seed being sown by Fathers and

The South American work is advancing, as the report will show, and forty At nearly every point I have found are now engaged in that work who have gone from our own beloved land, beside bership, though many have deposited a number of native helpers, which are the letters they brought with them from employed; and wherever we have purchased real estate and built, success has warranted the investment, and souls is to me a constant source of pain, and have been and are being converted to I confess to feeling an added weight to God, under the preaching of the word, the cross when I must kneel facing an and among the children attending the audience where the majority of eyes are schools. Besides all this the bishop has just made a call for fifty more as has been seen in a number of our church papers. We trust that as the friends of this work read the call the Bishop has made, and examine this report they will feel a greater interest in the work than ever before.

> It will require, to put these fifty called for by the Bishop, at least twenty thousand dollars. Bishop Taylor's work has always been provided for, without appealing to individuals or churches, and we desire to do as we have heretofore done, tell all christians what he is doing; lay before them the present need; and leave it with all interested in his work, to assist as they may feel prompted by the Holy Spirit of God to do. Donations of any amount can be sent to the editors of the papers in which this statement appears, or to Richard Grant, Treasurer 181 Hudson Street, New York City. Money sent to the treasurer cannot appear in the papers, but will be acknowledged by receipt. In conclusion, let me add that this work continues to be carried on the same, as though Bishop Taylor was here in person; holding to the same principals on which it was organized, and which the Bishop holds to so tenaciously, Self-support; none of the funds are used to pay for anything that is being done by the committee. They give their time and money to this work, because they believe with the Bishop, that it is God's way.

The expenses of Rev. Asbury Lowery and wife, who have gone to South America, have all been provided for by friends, so that not a cent will be used of the Transit and Building Fund money for that purpose. Angola, Africa still calls for a farmer, a tanner, and a shoemaker; for the Congo steamer two boiler riveters; for Brazil S. A., 3 preachers and wives; for Iqnique S. A., a preacher and teacher. About fifteen thousand donations of various amounts have been received, since our last report. We still lack about six thousand dollars to complete the steamer for the Congo; thirty thousand being required; twenty four thousand having been donated in America and England. With thanksgiving to God, and confidence still in the friends of Bishop Taylor's Self-supporting work, we submit this report.

RICHARD GRANT. Treasurer.

The Poet's Plea.

PROM VICTOR HUGO.

The story is told that Victor Hugo, concerning himself on behalf of one condemned, called on King Louis Philippe to intercede for the unfortunate man. It was a second compassionate effort of the poet; but the hour was late, and the monarch, being now retired to bed, could could not be seen. Not to be wholly balked of his purpose, Hugo left a plea, in suddenly improvised verse, on the table to meet the King's eye in the morning. There had been a recent death in the royal family of an idolized daughter, train. The poet's plea availed. Very closely rendered, it runs as follows):

By your lost angel, dove-like from you flown, By this sweet royal babe, fair, fragile reed, Mercy once more! Be mercy, morey shown! In the tomb's name, and cradles,' both, I

Robert Burdette, the humorist, is a staunch Baptist and a deacon in his Church.

Beninsula Methodist,

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No advertisements of the happens of the happens of the happens of the Peninsola are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be

All communications intended for publication to be addressed to the PENINSULA METHODIST, Whilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tue-day morning. All subscribers changing their post-office address should give both the old as well as the new.

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Independence Day.

The observance of our National Birthday was perhaps more general, more enthusiastic, and more rational this year than it has been for a long time. Among the specialty noteworthy incidents, was the celebration at Gettysburg, Pa., upon whose memorable battle field twenty four years ago, the National Army under General Meade, so signally repulsed the desperate assault of the rebel forces under General Lee.

An elaborate programme had been arranged, for a reunion on that historic spot, of the survivors of the Philadelphia Brigade with those of Gen'l. Pickett's Division of Georgia troops. According to the newspaper reports, the fraternal greetings between these quondam foes were most enthusiastic.

After addresses of welcome, "Colonel W. R. Aylett, who succeeded to the command of Armistead's brigade when that officer was struck down on Cemetery Ridge, was introduced, and made a most effective and eloquent address. Colonel Aylett "carried away by the sincerity and warmth of the reception accorded Pickett's Division, forgot his prepared speech, and for ten minutes poured forth a flow of eloquence, that captured the audience and held it spellbound. He said, referring to the Stars and Bars, that however devotedly they had followed them, with whatever valor they had sustained them, and whatever recollections might cluster around them, the men of Pickett's Division recognized that when the Stars and Bars finally went down in battle, they went down forever, and that they now rallied around the starry flag of the Union, 'Our fathers' flag and ours.""

The Independent has this editorial note in reference to this reunion:

"It is a matter for infinite joy that the grizzled soldiers of the blue and the gray, could meet and shake amicable hands under the one flag, last Monday at Gettysburg. There Pennsylvania once more received Virginia and Pickett's Brigade, but with what different cries of welcome! Mrs. Pickett and the surviving officers and soldiers who once before had been met with shot and steel, were now welcomed with open arms as friends and patriots. We may well rejoice that the wounds of war are so nearly bealed."

The Delaware College Embroglio.

After two unsuccessful attempts to reach a satisfactory conclusion upon the

ferred until the stated meeting in March, 1888. After considerable discussion by this means to keep it alive. and the defeat of several amendments 13 to 12.

It was the opinion of the board that the Faculty, having been requested to sign, and having sent in their resignations, no formul acceptance was necessary to complete the act. A resolution was adopted that the entire faculty be requested to retain their positions until the meeting in March, and that the secretary inform them of the action of the board within ten days."

Peirce College of Business, Philadelphia, celebrated the completion of its twenty-second year, by elaborate commencement exercises in the Academy of Music, Friday evening, July 1st. A large company filled the beautiful audience room, and choice music was furnished by the Germamio Orchestra. Brief introductory addresses were made by General Beaver, Governor of Pennsylvania, who presided, and by Hon. Benjamin T. Biggs, Governor of Delaware; after which the noted Evangelists, Samuel W. Small and Samuel P. Jones, delivered most excellently appropriate addresses. We quote comments from the Philadelphia Methodist:

"The address of the former showed it was the production of a man of brilliant intellect and thorough cultivation. The peroration was as fine a piece of composition as we have ever read or heard, and was almost equal to Gough's celebrated apostrophe to water. On the conclusion of the address the audience cheered Mr. Small again and again, calling him out two or three times to acknowledge the compliment paid him.

Mr. Jones came on at a late hour, but he grandly entertained the audience with his words of mingled wit and wisdom, saying many things in his own inimitable style that could not fail to impress the people with their truthfulness, even though they were not always complimentary even to cultivated human nature."

There were one hundred and thirteen graduates, of whom twenty were young

That \$15,000 Appropriation.

Very naturally, the movement made in the Board of Trustees of the Wilmington Conference Academy, during their late session in Dover, looking toward a diversion of the Congressional appropriation to the state of Delaware, for agricultural instruction, from Newark to Dover, has excited some interest, especially among the friends of Delaware College, whose resources have been so largely dependent upon state aid.

In our issue of last week, a correspondent enters an earnest protest against the resolution adopted by the Academy Board, as likely to involve that flourishing schools in "entangling alliances," which may embarrass its management, and jeopardize its prosperity.

The Newark (Del.) Ledger urges the friends of the College to counterwork, what it is pleased to characterize, "scheming, plotting and other tricks," and declaring, "by all means, the \$15,-000 appropriation by Congress must be fought for.'

Whoever else may be liable to the charge of disingenuous action, certainly, the Academy Trustees, have been open and candid in their course. Congress makes the appropriation to the state and the state disposes of it, according to its question of reorganizing the faculty, the best judgment, in such way as will most committee to whom this important mut- faithfully carry out the purpose for ter was referred, decided to report to the which the money is given. If the es-Board of Trustees their inability to agree. tablishment of an agricultural station in The Delawarean of July 9th, thus re- Dover, will in the judgment of the Legmeeting in Dover, Thursday of last effectively than to award the money to Delaware College, this would seem to be "W. F. Causey, Esq., moved to accept the right thing to do; and there occurs

For ourselves, we have no objection to and substitutes, the amendment offered equitable appropriations by the state in by Mr. Lore, was carried by a vote of aid of either churches or schools, provided there is no interference with their autonomy. If this or any other state benefaction means any political complications, we join our correspondent in protesting against it.

We wish Delaware College may weather the present gale and ride the seas of large permanent prosperity in the future; but in order to this, it must steer clear of politics, and give its captain a loyal crew. It is to be hoped, that under the unique conditions of the present faculty ad interim, a more harmonious cooperation will be developed, than prevailed during the last year.

Who Should go as Delegates to General Conference.

The old style of preaching so universal among our fathers, was to present the truth first negatively, and then by contrast affirmatively. It may be well to approach the question before us in a go? When Rev. Dr. Tiffany felt disposed to improve the opportunity offered him tion to say, his utterances must not be More anon. considered as the expression of his own opinions upon the matters involved, but be prudent for us to do likewise. It is "What England is doing in India." principle to make the exaction a part substantially in the Pentateuch." of the law making body that these offi-Bishops.

tistics shall have a tendency to prevent ble, though of course, he does not in the elevation of presiding elders to the clude Dr. Curry's species on this genus. General Conference merely, or chiefly, because they are presiding elders, and not with respect to their fitness, to will do good." Of course, if our astute a carefully qualified statement, it is that, ceteres parebus, the men who by favor of the President of an annual Conference, are est objection arged to having our deleappointees of the episcopacy, is that such body to which our Bishops are amenable is placed inevitaby in the hands of these chief pastors themselves. As our ports the action of the Board, at its islature, accomplish that purpose more Methodist Protestant brethren charge, cated by "the difference in the words of it is urged, that Bishops make the pre- consecration," nor is there any allusion the resignations of the Faculty, and to us no reason why the Academy should in most, if not all the annual Conferby Dr. Curry in his argument in 1885,

that action on the resignations be de- the agricultural station, as the College pleases, by indicating his pleasure to his has had, unless it be thought important cabinet. In our own Conference, there is no need of any argument on this linc. The failure of the General Conference the great official at the expiration of his last four years' term, it is very generally admitted, was not an entirely spontaneous result.

There are not a few, who still cherishing a sense of obligation to observe the old precept of the Apostle Paul's "in honor preferring one another, would exclude from the list of available candidates, all who are known to be aspirants for the honor; this would rule out all the sly schemers, the men who indulge in trading or use their influence to promote their personal ends. While the Book tells us, "he that desireth the office of a bishop, desireth a good thing," it by no means sanctions undue desire or unworthy methods for attaining its gratification.

A fourth class that some think are not as eligible to such positions of grave responsibility are those laymen whose chief claim to notice is their large wealth, and their interest in church politics, similar way. First then who should not | As the expenses of delegates are provided for it is not absolutely necessary, it is claimed, to select our delegates from at the recent anniversary of the Philadel- among men who are so fortunate as to phia Conference Historical Society, to have long purses. The wealth is no dissay some plain things in reference to our qualification, if it be held and used as a ecclesiastical affairs, he took the precau- sacred trust for God and his church.

The Methodist Review for July is on only a resume of the actual past, present our table. Rev. Abel Stevens, L. L. D. a prospective in the premises. It may employs his facile pen in recording strictly maintained by some, that no This article is a review of "India's needs' one who is a salaried employee of the by John Murdock, L. L. D Rev. Mr. General Conference should be a member | Gallagher of the New England Southern of that body. This would cut off all Conference, follows with an article on Agents, Secretaries, and editors of "higher criticism;" the result of which official papers. The last named would he tells us, is the "spiriting away of all in this way be placed at a disad- the fundamental truths supposed to lie vantage in comparison with their breth- at the basis of the religion of Israel.' ren of the local or unofficial press, and The writer's line of argument is to show might be tempted to sigh for the privi- that the cannical prophets of the eighth leges accorded the editors of such century before Christ, "Amos, Hosen, "weakly sheets." The reason urged in Isaiah, Micah, and perhaps Joel," "imply this case is that it is an essentially vicious the ancient existence of what is found

The next article is on "the origin of cials should no more have seats in the Presiding Elders," by Rev. J. Atkinson. body whose servants they are than the D. D. While the Presiding Eldership which is what our brother means, It is urged even more strongly in some | rather than its incumbents, has always directions that no Presiding Elder as been a live question among Methodists, such should be a delegate. There we it has a spice of special flavor just at this have, what may be considered very high time, from the fact, that the venerable authority, in favor of this view. In com- editor of the Review, in this very nummenting on some statistics as to the com- ber, in his desperate efforts to show the position of the last General Conference difference between a bishop and a bishop, furnished by Rev. O. A. Houghton to makes the original discovery, that our the Northern Christian Advocate, which General Superintendents" are simply we find in another column. Dr. Buck- presiding elders." Dr. Atkinson's hisley says, if the publication of these sta- torical resume is interesting and valua-

Dr. Wheatly of Cornwall, N. Y., contributes an interesting and instructive paper on "The Isle of Man;" and Rev. worthily represent their Conferences, it Henry Graham, D. D., of Troy, N. Y., writes of "God in human consciousness." brother really means any thing by such This is a most able and timely article on a most vital theme.

The rest of the volume is devoted to editorial miscellany, in which Dr. Curry at the head of Districts, are not for that displays his usual skill and ability, dereason to be preferred before their breth- voting six pages to Bishop Taylor, his ren, as delegates to the General Confer- status, his work, and its lessons. Most ence. The chief, and perhaps the strong- unfortunately our noble Nestor took untenable ground on the status question, in gated Conference constituted largely of his deliverance in the Review two years ago, and it could hardly be expected of brethren are so necessarily in delicate so great a man, any more than of the relations with the Bishops, that the con- august Book Committee, to say peccavi. trol of the General Conference, the only But there is a perceptible modification in the tone and temper of the argument in this latest manifesto. We hear no more of the "essential unsamenus" indisiding elders, and the presiding elders to Bishop's Taylor's being consecrated make the Bishops. It is claimed, that "by a different formula," as was stated Hon. C. B. Lore offered an amendment not have the incidental advantages of ences, the Bishop can do about as he and emphasized by putting those words

in Italics. The Doctor has doubtless waked up to the fact that such unauthorized interpollution of prescribed ritual had no more effect than the interpore-elect Rev. Dr. Curry, to the tripod of sition of so many words of pious ejaculation, if indeed as much.

The most note worthy point however, is the failure to point out a single item in which a missionary bishop differs from one who is not a missionary bishop, except the place where he may exercise his functions as bishop.

We think this an excellent number of the Review, and are more than ever at a loss to understand how it is a single one of our ministers, itinerant and local, or one of our intelligent laymen can consent to be without this most indispensable chronicle of current religious. thought.

THE STORY OF MITLAKHAT-LI, BY HENRY S. WELCOME: CLOTH, ILLUSTRATED, 483 PA-GES, PRICE \$1.50; SAXON & CO., N. Y.; J. MILLER THOMAS, WIL-MINGTON, DEL. This is an intensely interesting tale of successful missionary work among a tribe of Indians in British Columbia on the North Pacific coast. A young Englishman, William Duncan, hearing of the terrible barbarism prevailing among them, resolved to devote his life to their evangelization, and sacrificed a highly renumerative position in a business house, to labor for these degraded people. His success is one of the most marvelous achievements of the century. A special interest attaches to this book in the fact that these Indians are seeking the privilege of American citizens, in consequence of oppression and persecution from Church and statein their own land. It seems almost incredible that such wrongs as are here alleged are possible under a Christian Government, and with the sanction of a Christian Church. Yet the proofs of these allegations seem to be conclusive. It is dedicated to "The of Truth, Justice, and Humanity." with a quotation from Longfellow's Evangeline. Lord Dufferin in 1876, while Governor General of Canada, declared in reference to Mr. Duncan's work, he could hardly find words to express his astonishment at what he had witnessed. The descriptions are graphic illustrations vivid, and the interest sustained to the end of the story.

The Western Plowman figures it out this way: "Just so long as the pitcher of a base ball club gets \$2,000 a year, and a preacher a scant \$600, just so long will there be good pitching and poor preach-

(Provided "good preaching" is the preaching of hirelings. Some of the best preaching has been by men who never got even a scant \$600. Bishop Asbury got 864; and he did some "good preaching." Ed.)

Woodlawn.

At a meeting of the Trustees of this camp ground, held the 11th inst., it was resolved to devote Friday, Aug. 12th to the cause of Temperance, Tuesday the 16th to Missions. In both cases the object is not to take collections, but to diffuse valuable information, and inspire enthusiasm in reference to both these great causes. Special effort will be made to make both Temperance Day and Missionary Day occasions of great public interest.

Besides Rev. Dr. Tiflany quite, a number of able and popular preachers are expected to be present and participate in the exercises; among them wo name Presiding Elder Murray, Rev. Charles Hill, and his son Rev. Charles A. Hill, Revs. Bros. Shepherd, Van-Burkalow, Barrett, Martindale, Kemp, Jewell, Hunter, E. H. Miller, and Asbury Burke. Mr. Ewing has been engaged to conduct the singing.

Conference Aews.

Rev. J. W. Hammersley, pastor of Chester Station, was not able to fill his pulpit last Sunday, owing to his having been poisoned with poison vines. Rev. A. T. Scott preached for him both morning and evening. He selected the right subject at each service, and the Lord helped him in presenting his truth. It had a good and glorious effect upon the congregations.

At a meeting of the Brandywine Camp meeting Association, held last week, the following officers were elected: President, Rev. N. M. Browne, Vice-President, Rev. C. A. Grice, Secretary, W. N. McCormick, Treasurer, G. W. Johnson, Rev. R. C. Jones will be the preacher in charge, this year.

The Children's Day collections on Cannon Circuit, amounted to \$65.

Bro. Thomas Smith the class leader at Asbury one of the new churches on Hallwood charge, Virginia District died July 5th from the effects of having a broken limb amputated. His funeral sermon was preached by Bro. Gallaway before a large assembly of sympathizing friends and neighbors. Bro. Smith was greatly esteemed in the community in which he lived, and the church has met with a great loss by his death.

A New Chapel in Dover Delaware.

About 300 persons were present Sunday afternoon, 26 ult. at the services in connection with the laying of the corner-stone of the new Methodist Chapel. Rev. T. E. Terry conducted the services, and at the close Mr. E. M. Stevenson made a few remarks. The stone was placed in position Wednesday. The following articles were enclosed in a tin box and put in the corner-stone: A copy of the Pennsylvania Packet and Daily Advertiser of Sept. 21, 1784; Delaware Journal of Sept. 16, 1831; State Scatinel, Delawarean, Every Evening, Morning News, PENINSULA METHO-DIST, Christian Advocate, Christian Standard and Home Journal, Episcopal Recorder, New York Voice, Philadelphia Light, Union Signal, Dover Directory of 1879, Charter and Ordinances of the town of Dover, 1st and 5th annual reports of the Dover Water works, a statement of the rise and progress of the chapel movement, a list of the official members of the M. E. Church, and a list of the officers of the school that will occupy the chapel when completed. The Chapel will be used for Sunday school and prayer meetings. The students of the Academy have for some months been conducting a Sunday school of 60 scholars in the neighborhood.

The Sunday Schools of Parksley and Crawson united in an old-fashioned 4th of July, celebration on Half Moon Island which is located about four miles out from the mainland and beautiful for situation and a cool lovely resort, just the place for such an occasion. Some 300 or more persons old and young went over in their sail boats and spent the day feasting and enjoying innoceut amusements and a most excellent address by their pastor Rev. W. K. Gallaway, which was accompanied by Divine power, many of God's people being moved to rejoice, and the unsaved to weep because of their sins. Bro. James Barnes also made an excellent address. Some \$12 or \$15, were netted above expenses and the pastor was presented with a plethoric purse and every thing passed off to the satisfaction of all present.

tion taken; every claim met, and Cape pastoral visitation; and how little there has of the city, and the kindness of the Board of Charles on the "Million Line." God from whom all blessings flow."

LINKWOOD, MD .- Our Presiding Elder is with us looking over our new work and preaching almost every day to a delighted people. Brother Andrew has eleven converts at old Asbury, and more to follow. Praise

G. F. H.

Letter From the Presiding Elder of Easton District.

Our last quarterly meetings for the first quarter of the present conference year were held at Middletown, Odessa, and Townsend. These places are at the head of the District, and yet, strange to say, their quarterly meetings are always held at the last of the quarter.

Middletown is one of the leading appointments of the Conference, and is at present being served by Rev. R. H. Adams; and to say that he is popular and efficient, is only ens to Secretaries, Bishops and other officials saying what is generally known. Among his regular hearers are Gov. Biggs and fam- church's interest, it will dawn upon him that ily, who are members of the Methodist matters he had learned to look upon as the Church. Middletown Methodism is ably represented in the quarterly conference, and means. He will find that from the beginall the affairs of the church are conducted on ning, though not so systematically, nor occu- seases of the liver and kidneys.

the strictest business principles. A. G. Cox, | pying in the Minutes a position of such pre-Esq., well known as the Trensurer of our Conference Missionary Society, is the superintendent of the Sabbath School, and reports the school as in a prosperous condition. One of the most important questions now confronting that charge, is how to find room for this live Sunday School. Bro. Adams reports the converts of last winter's revival as holding on, and giving much promise of usefulness to the church. The Elder did not preach at Middletown on this round, but sent as a substitute, Rev. S. M. Morgan, of Townsend, to fill the appointment, and his service was complimented by Bro. Adams saying to the Elder, "Send him again."

At Odessa, we found Bro. Creamer, living in the affections of his people, and doing the work of a faithful pastor. Odessa is one of the most pleasant appointments of our Conference. Not able to pay quite as much salary as some few others, yet there is so much to compensate for the lack of salary, that the pastor cannot but think he has about the best appointment in the Wilmington Conference. Your readers will remember that this was the home church of our late beloved Bishop Scott. The fragrance of his pious and useful life still lingers in all the community. Our home on this visit to Odessa, was at Bro. John Appleton's, one of the oldest and most influential members of our church at that place. Odessa can boast of having in their midst the oldest bank president of the Peninsula, C. Tatman, Esq. Bro. Tatman is a member of our church, and one of its most liberal supporters

On Sabbath after preaching to a deeply interested congregation, we went home to dinner with Bro. G. W. Townsend, son-inlaw of the late Bishop Scott, and who occupies the home and farm owned by the Bishop. Brother and sister Townsend are efficient workers in the church, brother Townsend being the superintendent of the Sabbath School. Like as at Middletown, so here at Odessa, the question of the hour is, how to provide room for their large school. Bro. Creamer the pastor, advises that they enlarge their church, and they would be wise to heed the advice given.

In the evening we rode over to the Townsend appointment, where we held love feast at 7 p. m. Both the love feast and preaching service were well attended. Rev. S. M. Morgan, one of our young men is in charge of Townsend, and according to report, is growing in favor with the people every day-Townsend ought to have a parsonage, and stretch itself for greater things. Its people are a grand people, and it they would but have faith and courage, they could win the success which they deserve, Townsend is one of the few places on Easton District where a "children's class" is regularly held. Mrs. D. B. Maloney has charge of the class, and in this way is doing a good work for the church and community.

According to reports which have reached as from all parts of the District, the Children's Day services surpass in interest anything in the past. The collection will also be largely in excess of last year. This is as it should be. Now, if the preachers and churches will only bring up the other benevolent collections in the same way, we will feel proud of Easton District.

J. FRANCE.

The Work of a Methodist

Preacher.

We have seen how largely the conception of ministerial work presented to the mind of the candidate, and to those in the early years Rev. J. N. Geisler writes: Every collect past a conception of preaching, revivals and been until quite recently to suggest that his work is to be largely that of a financial agent, and that he is to be measured, as years go by with a statistical yard-stick.

> Moreover, if the young minister has at all thoughtfully considered the ideal of ministerial character and work, represented in the older parts of the Discipline, he will feel. that even to approximate that ideal will require all his time and strength; and all his mental capacity, energized by the grace of God. In addition to this, just as soon as the sails of his ministerial career begin to feel the breezes of popular sentiment, if not before, he will find an element of commanding influence in many of the churches, which bears him almost irresistibly toward at least an effort to command success in his work, and position for himself, by the power of pulpit or-

But our supposed candidate as he studies more carefully the organism of Methodism, and especially, as from year to year he listwho have the oversight of the general work of his life, are not all of it by any

eminence as now, church finance constituted a feature of the preacher's work. In 1784 each preacher was bidden to seek a subscription from every member not a pauper, for what we now call Church Extension, and even to assist in collecting Quarterage and accounts due the Book concern. In that era Preachers were "book agents," and from the rapid development of our publishing interest it may be inferred, that many of them possessed the qualities of that calling. Our supposed ministerial candidate will find, that while some of these schemes proved abortive or became obsolete, there has gradually evolved a complex system of benevolent enterprises reaching out to the ends of the earth, its declared object, the christianization of our own and heathen lands, demanding for its support not only men but vast sums of money The gathering of this money he finds laid upon his shoulders, with an ever increasing weight of responsibility. Nor only this, while there may be few churches that would ask him to assist in raising his own salary, if local church work requires any large sums of money for building or improvement, he is looked to except in rare instances, as the man to collect them. He will it is true, find that the Discipline provides for Boards and Committees of laymen, and defines their duties as clearly as his; but makes him the engineer, in most cases, even this of part of the machinery,

If our candidate's survey of the field has been at all comprehensive and accurate, and his estimate of his own powers, as modest as befits this period of his ministerial career, he will certainly feel like exclaiming "can I be sufficient for these things?" Does the best judgment of the church—does God say I must thus be, "all things to all men?" He may be not yet developed fully, but in embryo, a member of one of two classes in the ministry-the conscientious and spiritual class, whose only aim is to know and do the will of God; or the class of those in whom worldly ambitions are neither dead nor dying, and in whose inmost soul, half-consciously the quest is for popularity, place promotion. Perhaps in that young soul these two principals are contending for mastery. According as this may be, will his conception of all he does in pulpit or anywhere else be high and sacred, or secular and earthy, or confused. In any case he will feel that the church, and he along with it, is entering a new era, when pulpit and pew need to think and pray and work together as never before.

If the Editors patience holds out, some thoughts may be presented as to what the church and ministry need to do, that the boat may bear the speed and pressure of the mighty current, and avoid its rocks.

J. P. OTIS.

PERSONAL.

We are very sorry to learn that Rev. Thom as B. Miller, for many years a member of the Philadelphia Annual Conference, but more recently, a minister among the Independent Methodists, has been placed under arrest, charged with a serious oftence. He was committed to prison, in Philadelphia, Monday of last week, on the charge of criminal malpractice upon the person of Mrs. Sarah Ellen Robinson, 22 years old, whose death occurred the preceding Sunday evening.

The Rev. T. L. Tomkinson, transferred to our Conference (Central Pennsylvania,) from the Wilmington region, and stationed at Thirteenth Street Church, Harrisburg, has been blessed in his work from the start. A of conference membership has been, in the | movement has been almost consumated by which, with the aid of the united Methodism Church Extension, this valuable property will be cleared of its debt, and the charge made put into a position of advantage and opportunity most inspiring and encouraging. All who know the place believe that this charge will command the situation in its neighborhood for all the future. - Christian

Rev. J. D. Blackwell, pastor of the Monumental Church in Portsmouth, Virginia, died June 26, after a short illness, in the 66th year of his age. He was very prominent in the Southern Methodist Church. Dr. Blackwell graduated at Dickinson College, Carlisle, Pa., in 1846, in a class of 16. Among his classmates were Dr. R. A. F. Prurase, a distinguished physician of Philadelphia, Rev. B. R. Waugh, son of Bishop Waugh, Hon. J. R. Kennaday, M. D., son of Rev. Dr. John Kennaday, and Rev Dr. R. L. Dashiell, late Missionary Secretary of the M. E. Church,

DEATH OF EX-GOVERNOR ROSS, OF DEL-AWARE. - The Hon. William Henry Harrison Ross, ex-Governor of Delaware, died June 27, at the residence of his son-in-law, Dr. Samuel R. Skillern, in Philadelphia, of chronic inflamation of the stomach, with di-

He was born in Laurel, Del., June 2, 1814; attended school at that place until 1832, when he was sent to the Claremont Academy, a Friends' school, near Frankford, Pa., where he remained for two years. On his return to Laurel, he became a clerk for his father, Caleb Ross, who was engaged in mercantile and grain business.

In 1836 the father and son visited Europe, traveling through England, Scotland and Ireland. On his return to America, the young man engaged in business in Adams county, Illinois, where he spent the year 1837.

He was engaged in milling, merchandising and tanning, in Laurel, from 1840 to 1845, when he removed to Scaford, and became engaged in farming and fruit growing, in which business he continued until about two years ago, when his interest was transferred to a son, James J. Ross. At the time of the transfer, Governor Ross was said to be one of the largest growers of small fruits in the State.

In 1850 he was nominated by the Democratic State Convention for the office of Governor, to which he was elected, serving one

He represented the State of Delaware in the Democratic National Conventions of 18-44, 1848, 1856 and 1860. During the war of the rebellion Governor Ross again visited Europe.

He had been unwell for about two years, but was confined to his room only about four

He leaves a widow, four daughters, three of whom are married, and three sons.

Mr. John F. Mohler '87, has accepted the chair of Mathematics and Natural Science in the Wilmington Conference Academy, located at Dover, Del. We most heartily congratulate this flourishing school upon securing one whom we all know to be so capable. Mr. Mobler is an honor to any college. Dickinsonian.

Pro,. Mohler was valedictorian of the class

Miss Lizzie Neel of Selbyville, Ky., has been visiting our city, and seems well pleased. She is the daughter of a Presbyterian minister, a brother whom we learned to love while in Kentucky. We hope Miss Lizzie will continue with us some time yet. - Baltimore Baptist.

And yet, we fear both the brother beloved and his daughter would have to wait hours to find welcome to the Lord's table, whenever served by Baptist hands.—ED. P. M.

ITEMS.

We learn from the Baltimore Methodist that there is to be a grand re-union of Methodists at Pen Mar, on the Western Maryland Rail Road, July 20 and 21st. The latter date is to be "Fraternal Day," when it is expected there will be a gathering representing the various methodist bodies that have arisen on the soil of the old Baltimore Conference when it extended "from the Susquehanna to the Rappahannock and from the mountain to the Bay." Among the distinguished speakers invited are Judge Seyster, formerly Attorney General of Maryland, Bishops, Andrews and Mallalieu, Rev. Dr. John S. Martin of the M. E. Church South, Rev. Dr. John J. Murray of the Methodist Protestant Church, Charles J. Baker, Esq., of the Independent Methodist Church of Baltimore, Rev. Dr. Swallow of the Central Pa. Conference, Rev. C. E. Fisk, Rev. Dr Buckley and Rev. C. J. Lit-

Round trip tickets from Baltimore \$1.

Resolutions were unanimously adopted expressing it as the sense of the Campaign, Ill., district conference that Bishop William Tay lor should be allowed his salary just as other bishops from the episcopal fund.

In an adjucation, filed in the Orphans' Court, Philadelphia, in the estate of Mary Brooks, deceased, Judge Ashman awarded, under deceased's will, \$3,000 to the Theo logical Seminary of the Presbyterian Church at Princeton, to endow a scholarship, and the residue of her estate, amounting to \$5-846.96., to the trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church.

The Rev. Dr. Henry M. Scudder, who will presently go to Japan to re-engage in mission work, belongs to a remarkable family of missionaries. His father, John Scudder, founded the Arcot Mission in India, and spent most of his life there, and seven of his sons, including Henry M. Scudder, were at one time associated with him in that work. Three of them are still in India, and one of them is in Texas. Of John Scudder's grandchildren, four are missionaries in India and two in Japau, one is a pastor in New York City, another in Jersey City, and another yet in San

Lake P. Poland, ex-Congressman, died at his home in Waterville, Vermont, on Saturday, July 2nd, aged 71 years.

One of the world's energetic and success ful women is Elsic Buchingham, who manages a fruit farm of several hundred acres in California, and makes money at it. She urges other women to take up the same kind of work. For which she thinks women are well fitted.

The Voice says: "The Cadets of Toledo, Ohio, who, in the opinion of many, were entitled to the first prize in the recent national drill at Washington, were asked to dine at the home of Chief-justice Wait after the drill was over. They accepted on the conditions that no intoxicants would be served, and the condition was granted. Good for Toledo! The brewers don't own all that lively city."

Miss Elizabeth J. Gardner, the distinguished American artist who has resided in Paris many years, has received at the Salon this year the much coveted and highly honorable medal. Miss Gardner is a native of Exeter, N. H., a graduate of Lasell Seminary, Auburndale, and the first American female artist ever honored in Paris as above mentioned.

Mrs. Hopkins has endowed a chair of mental and moral philosophy at Mills College, Cal., in honor of Mark Hopkins, the venerable ex-president of Williams College. The endowment fund is \$50,000. The Rev. Dr. Stratton, the new president of Mills College, will fill the chair.

Special Rates to Rehoboth.

The special excursion run by the Philadelphia, Wilmington and Baltimore Railroad Company to Rehoboth, on Saturday, July 16th, offers an excellent opportunity to the residents along the line of the Delaware Railroad, of spending a day at that popular

watering place.

The date of the excursion is very opportune, as every element which makes a sojourn at the seaside delightful, may be best enjoyed in the glowing days of midsummer. The bathing is fine at Rehoboth, and a day spent by the sea is of great benefit to those whose time is occupied with business or domestic cares.

The special train will run on schedule given, and excursion tickets will be sold from points mentioned at the rates quoted

	DGIOM :			
		Train	leaves.	Rate.
	Wilmington	6.00	A. M.	\$1.50
	Hare's Corner	6.09	6.6	1 50
i	New Castle	6.14	6.6	1 50
	Bear	6.24	**	1 50
	Porter	6.29	4.6	1 50
	Kirkwood	6.33	6.6	1 50
	Mt. Pleasant	6.41	"	1 50
	Middletown	6.50	4.4	1 25
	Townsend	6:59		1 25
	Blackbird	7.02	4.4	1 25
	Green Spring	7.07	6.6	1 25
	Clayton	7.12	4.6	1 25
	Brenford	7.19	4.4	1 25
	Moorton	7.25	4.6	1 25
	Dover	7.45	6.6	1 00
	Wyoming	7.52	4.4	1 00
	Woodside	8.06	4.4	1 00
	Viola	8.10	4.4	1 00
	Felton	8.14	6.6	1 00
	Harrington	8,25	"	75
	Houston	8.35	6.6	75
	Milford	8.45	6.6	75
	Lincoln, Del,	8.51	6.4	75
	Ellendale	9.00	44	75
	Redden	9.13		75
	Georgetown	9.22	44	50
	Harbeson	9.35	* *	50
	Cool Spring	9.41	6.6	25
	Lewes	9,55	6.6	25
ĺ	Arrive at Rehoboth	10.10		
	Children under 12		of age	one-half

Children under 12 years of age, one-half the above rates. Returning, train will leave Rehoboth at 5.30 P. M.

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shiplay St., Wilmington, Del.

FOR SALE.

Clark's Commentary on Old and New Testament Watson's Inst tates-two vols, Wesley's Sermons-two vols., Smith's Theological Dictionary, and other works; a little used, but nearly as good as new. Terms reasonable. A good chance for a young J. R. DILL.

Templeville, Md.

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MAGGIE S. HILL. { Prop's

26-1 m

FOR RENT,

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An eight rooms furnished Cottage, most cligibly located, near the foot of Wesley Lake, two squares from Ross' oathing grounds, and convenient to Auditorium and Post Office. Having Thomson Park on the west, an open lot on the cust and the Lake in front, its surroundings are far less restricted than the most cottages in the

Grove, and is correspondingly desirable.
For terms apply to Rev. T. Snowden
Thomas, North East, Md.

A Million for Missions

FOR 1887.

BY COLLECTIONS ONLY.

FIFTY YEARS Ago seven humble shoemakers in a shop in Hamburg undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized fifty churches, gathered ten thousand converts, distributed four hundred thousand Bibles and eight million pages of tracts, and preached the Gospel to fifty millions of people. As they went from place to place the work grew, and new converts inspired with similar zeal, became helpers so that a population as great as that of the United States or of the Congo Free State heard the Gospel within those twenty years. If any are distrustful of mere arithmetic, as applied to the problem of Missions, here is a practical proof that it is perfectly feasible so to organize the work as to reach a hundred millions of people every year, and that, too, with only an insignificant Gideon's band .-A. T. Pierson, D. D.

"IF YE LOVE ME, KEEP MY COM MANDMENTS."-This is the text of our devotion to Christ. Obedience means far more than profession. What is the chief command of Christ? It is found among His last messages to His Church ere He ascended to His throne: "Go teach all nations." Judged by this test, what proof is the Church giving of its devotion to Christ? Judged by this test, what is the evidence of our personal fidelity to Christ?—Baptist Missionary.

SANDWICH ISLANDS .- In no part of the world have the triumphs of the Gospel been more manifest than in the Hawaiian Islands. Were it not for the incoming of the Chinese, calling for special efforts, and for the necessity of raising up ministers and missionaries for these islands and for Micronesia, the American Board might withdraw altogether from Hawaii. At present it maintains the North Pacific Missionary Institute at Honolulu, under the presidency of the Rev. Dr. C. M. Hyde, and makes grants-in-aid for the Hilo Boarding-school and for work among the Chinese. In the "Pacific Institute" there are fourteen students pursuing a course of theological study. Hawaii sends for theological training one student for every ten churches within the kingdom, yet, somehow, my mind was entangled while the Congregational churches of the United States send only one student from forty churches.

The first native Hawaiian pastor was ordained in 1849, since which date ninety-five Hawaiians have entered the ministry. Since the Mission to Micronesia was established in 1852, not less than seventy-five Hawaiians, male and female, have gone as foreign missonaries, Foreign Missions the goodly sum of \$170,149.44. So far as can be ascertained, the churches of the Sandwich Islands have, since the work began, contributed for all purposes the sum of a founder of Methodism in the city, had \$818,270.35.

How He Learned to Give.

The late William Dodge, of New York, was one of the most liberal benefactors of the present generation, and his contributions for Christian benevolence amounted to hundreds of thousands of Methodist, five being within the city dollars. The Rev. T. Edwards tells how limits. he learned to give in his youth, in the following:

"Henry Obookiah had come from the Sandwich Islands to this country, and was placed at Cornwall in school there to be educated for the ministry, that he might go back as a minister of the gospel to his native land-a plan which was frustrated by his death in 1818, though the interest his career had awakened led to the establishment of the Sandwich Island mission.

"Young Dodge, then quite a lad, was at the same school in Cornwall, and having been prayerfully trained by a faithful, Christian mother, was deeply interested in the story of Obookiah and his plans for doing good, and anxious to do something to aid them. Having like most schoolboys of those days but limited means, he scarcely knew how to carry out his wishes and intentions; but finally proposed to one or two of his associates that they should take their little pocketmoney and buy potatoes and plant them, and in the fall sell the crop, and give the proceeds for the benefit of Obookiah or the mission. They did this. And, said Mr. Dodge, as in later years he told the story. From that day it seemed as if Edited by J. R. Sweeney, C C McCabe, T. everything I touched prospered.' Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it. And all his lifetime he was singularly prospered; and though his benefactions were numerous and most liberal, the bestowments of providence were larger still, and his life give evidence that he was one of the number to whom at the last great day it shall be said, "Well done" good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." -- Central Christian Advocate.

Pernicious Reading.

The bad influence of pernicious books, especially on the young, is set forth in in these ancedotes which some one has

The boy David Hume was a believer in the Scriptures until he ransacked the works of infidels to prepare for a debate in which he was to take part.

It is said of Voltaire that when only five years of age he committed to meniory an infidel poem, and was never able after that to undo its pernicious influence upon his mind.

Thomas Chambers, an officer of the British Government, says that all the boys brought before the criminal courts can ascribe their downfall to impure reading.

Wilberforce, speaking of the works of

Lindsey upon his mind thus wrote: "It was a foolish curiosity, and I was obliged to stop when I proceeded a little way in the second volume; for, though I was sensible of the sophistry and effrontery of many of his arguments and objections, and hurt, and after I had put the book away it was two or three days before I was composed again."

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On May 22, the First Congregational while the churches have contributed for | church, Springfield, Mass,, celebrated its fifth jubilee, having been founded in 1630-250 years ago. At the jubilee the Rev Dr. Wm. Rice, representing the M. E. Church, said that his father, to pay taxes to the First church as well as to support his own. Also the Congregational pastor would often come in and take charge of the Methodist meeting as 'a religious service in the bounds of his parish." All that has passed. In the bounds of old Springfield are eighty protestant churches of which a fair share are



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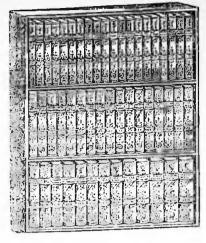
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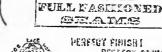
he noted it on the slate. For instance, some of his entries ran thus: "Make a gate for the brook lot." "Clean out the ditch in the wheat-field." "Lay a new floor on the scaffold over the barn floor." "Bury the large stone in the middle lot." "Get some whitened trees to mill for making garden fence pickets." "Plant shade trees along the roadside." "Dig the alders out of the fence-corners, and look after the wild mustard that came up where the threshing-machine stood in the field last year." In this way his slate was filled, and, if a leisure half-day occurred, his men all had plenty of work; and, if the master happened to be absent, the slate told the workmen what to do. After a time it was his custom to lay out the day's work on a slate each evening previous, and when a job was finished the record was erased. To get the slate clean was the ambition of the workmen. -Rural New Yorker.



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Additional Ti	rains,	OB 8	aturday on	ly, will	ll lesve 1 20and

Dupont Station at 1.05 7.02 p m, Newbridge at 1.20m 7.15 p m, for White ingion and intermediate points. French Creek B ranch Trains. Leavo Springfield 11.10 a m, 6.20 p m Arrive at B. Peter's 11.40 a m, 5.20 p m.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Contsville, Waynes-burg Junction, Birdshoro, and Reading, see time-tables at all stations.

F. B. HIBBARD Gen'l Passenger Ag't A. G. McCAUSLAND, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station

Communing March 13, 1887, leave Union Station as follows:

Jollows:

DAILY.

445 A M. Fast Mail for Shenandoab Valley and Southern and Southwestern points. Also Givendon, Westminster, New Windsor, Union Bridge, Mechanicatown, Blue Riege, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V R R.

DAILY EXC PT SUNDAY.

8,05 A M—Accommodation for Hunovar, Frederick
Embittsburg, Wayneshoro, Chambersburg Shippensburg, Hagerstown, Wilhamsport and Intermediate

Eminitishing, waynestero, Chamberson in Ampleaburg, Hagerstown, Wilhampfort and interincidiate stations.

10,09 A. M.—Accoramodarlen for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars)

2.5 P. M.—Accoramodarlen for Union Bridge, M. S. Gerberstown, M. Hope, Pressille, Owings' Mill. St. Georce's, Glyndon, Glenn Fails, Finksburg, Patapero, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west also Hanover, Gettysburg and rations on H. J., H. & G. R. R. (through cars.) Emmittaburg, Waynestono, Chambersburg and Shippensburg.

5.20 P. M.—Accommodation for Glyndon.

3.30 P. M.—Accommodation for Glyndon.

3.41.30 P. M.—Accommodation for Union Bridge, M. S. P. M.—Accommodation for Union Bridge, M. S. P. M.—Bully cacept. Studius—Glyndon Accom. J. A. M. Union Bridge Accom. S. 45. A. M. Express from B. & C. V. R. R. E. R. R. H. J. H. a. G. R. R., Froderick Dry R. R. and principal math line points 11.25 a. M., Union Bridge Accom. S. 45. P. M. Mail 6.30 P. M.

J. M. HOOD, General Manager, R. H., GRISWOLD, Gen't Peas. Ag't.

ieneral Manager B. H. GRISWOLD, Gen't Pass. Ag't.

Baltimore & Ohio Railroad. SCHEDULE IN EFFECT JULY 8, 1887.

Trains leave Delawers Averue Bepot:		
EAST BOUND.		
Philadelphia Accommodation,		6 15 a m
Philadelphia Accommodation, -	-	7 00 a m
Philadelphia Accommodation, -	-	7 55 a m
Philadelphia Accommodation, -	-	19 :0 a m
Philadelphia and Chester Express,		JI 14 a m
Phi.s delphia Accommodation, -	-	100 ры
Philadelphia Accommodation,		3, .0 p m
Philadelphia and Chester Express,		4.55 p m
Philadelphia Accommodation,		5 10 pm
· Philadelphia Accommodation,		6 30 p m
Phila elphia Accommodation.		7.39 p m
Philadelphia and Cuester Express,		7 58 p m
Philadelphia Accommodation,		v 6, p m
WEST BOUND.		-
Chicago Limited,		7 49 a m
Cincipusti Limited,	_	11 25 am.
Argives Cincinnati 7 45 a m, St Louis	C 40	p m, vext
Bal luore Accommodation,		8.15 p m.
Cincinnati, Limitea,		11.25 g ut,
Arrives Cincinnati 7.45 am, Et Louis	e 11	I DI NOTA
day.	0.50	b m next
Baltimore Accommedation,		9.00
Chicago and St Louis Express -		300 pm,
	-	6 40 pm,
Singerly Accommodation,		7.30 p m
For Landenberg, 11.00 a m, 3 00 and 5.	25 D	ic. daily

For Landenberg, 11,00 a m, 3 00 and 5.25 p 10, daily except Sunday,

Trains leave Markot Street Station:
For Philadelphia 6 30, a m, and 2 45 p m, For Baltimore 244 p m For Landenberg 6 30 11.00 a m, daily except Sunday, 3.00, and 5.25 p m daily. Trains for Wilmington leave Philadel chis at *7 00 45, 8 00, 10 60 *10 45, a m, 2 00, 8 00 4 25, *5 60, 5 30 80, 8 10, 10 80 p m.
*Express Trains.
C K LORD,
Gen'l Pass Agent,

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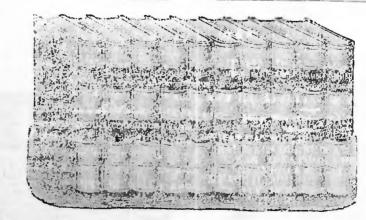
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