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ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS

Dying Hymn.

(The following hymn was the consolation of Alice Carey's dying moments, and she often repeated it to herself in the hours of her deepest agony.)

Earth, with its dark and dreadful ills,
Recedes, and fades away;
Lift up your heads, ye heavenly hills;
Ye gates of death, give way!

My soul is full of whispered song;
My blindness is my sight;
The shadows that I feared so long
Are all alive with light.

The while my pulses faintly beat,
My faith doth so abound,
I feel grow firm beneath my feet,
The green immortal ground.

That faith to me a courage gives,
Low as the grave, to go,
I know that my Redeemer lives;
That I shall live, I know.

The palace walls I almost see,
Where dwells my Lord and King;
O grave, where is thy victory!
O death, where is thy sting!

The Sailor, Peddler, Farmer, Preacher.

BY COLEMAN E. BISHOP.

[From *The Chautauquan*]

Rev. Edward T. Taylor was born in Virginia, reared on the sea, and adopted by New England. Born a religionist, he preached "play" sermons when a child; born again a Christian, he preached the gospel in the Methodist Episcopal Church, until all humanity claimed him. Born a poet, for ten years he studied nature in her tragic and her melting moods upon the sea; studied man in the fore-castle, in the prison, upon the farm, in the market. Nature was his university; humanity his text-book; hard experience his tutor. At the age of twenty, he had traveled the world over, had sounded the depths of human fortune, passion misery, and sin; was profoundly learned in his great text-book, and the most inspired interpreter of its unuttered wants—and did not know the alphabet! He had become celebrated throughout New England as a marvelous prodigy in the despised sect of "shouting Methodists" years before he could read a text or "line" a hymn. And to the day of his death his preaching knew no method, his eloquence no logic, his conduct no consistency, and his power no limit or restraint. To this day, none has succeeded in analyzing his genius. He could not himself, account for his power, nor could he control it.

He seemed to play upon his audience at will, as a master plays upon the harp; yet some unseen, mysterious force played upon him in turn. His brethren in the ministry, who accounted for his strange power by attributing it to the Holy Spirit, were confounded by the rudeness, jocoseness, and at times almost profanity of his speech at his highest flights, and they who undertook to resolve his efforts into the accepted elements of human power were astounded by the more than human resources of a mind uncultured and a nature as wild, as uncontrollable, as bright and as sad as the sea he loved. Surely, if ever man was inspired, Father Taylor was.

His career, like his methods, an-

swered to all the terms that can define eccentricity. Deeply religious as the child was by nature, he ran away to sea at the age of seven. His conversion was characteristic. Putting into port at Boston, he strolled to a meeting-house where a revival was in progress; instead of going in by the door, he listened outside, and when stricken under conviction, with characteristic impulsiveness he climbed in through the window. To use his own sailor words: "I was dragged in through the 'rubber-hole,' brought down by a broadside from the seventy-four, Bishop Hedding, and fell into the arms of Thomas W. Tucker." This was at the age of nineteen. Then off to sea as a privateersman in the war of 1812, he was captured and imprisoned at Halifax, and his preaching of the gospel strangely begun. A fellow-prisoner read texts to him, till one flashed upon his conception as the one to his discourse. "Stop!" the boy would cry; "read that again." "That will do;" and he was ready to pour forth a fervid hour of pathos, wit, brilliant imagery, all supported by perfect acting.

Out of prison at last, he returns to Boston, leaves his seafaring forever, and takes to the road with a tin peddler's cart; clad in a sailor's jacket and tarpaulin; talking "sea lingo," religion and poetry in equal proportions, he traveled over New England as attractive a sight as Don Quixote would have been. He came across an old lady who taught him to read (age 21), and he paid her by gratefully holding meetings in her big kitchen, and exhorting wondering crowds of rusties and weeping crowds of penitents. Next he undertook to learn shoemaking, and then worked a farm for a living—all the time concentrating his intense nature on his grand passion for playing upon the human heart; earning little bread for himself, and breaking the bread of life abundantly to farmers, shoemakers, fishermen; in farm houses, school houses, barns, camp-meetings; over a circuit of his own organization. "He was a youthful rustic Whitefield," says Bishop Haven, "thrilling rustic audiences with his winged words and fiery inspiration." He loved to preach from the text, "How knoweth this man letters, having never learned?" Taylor did not know letters, and his speech was rude and coarse, his blunders innumerable; if words failed him out of his limited vocabulary, he manufactured them. Once, completely at fault in his struggle to express the burning thoughts that crowded his brain, he cried, with a perplexed but irradiated face: "I have lost my nominative case, but I am on my way to glory!" A few smiled; all wept. His earnestness atoned for many defects; his imagery was even now beautiful, and all his magnetism irresistible.

Thus young Taylor preached, unlicensed, for five years. It was the breaking-up and seed-time of New England Methodism. Between the Puritans and Quakers, with their mutual antagonism, the shouting Methodists were as corn between the mill-stones, a despised and persecuted sect.

About the age of twenty-five, occurred three notable events in his life. He was licensed by the Methodist Conference to preach. He attended school a short time and began his education. He married one of God's noble women to complete his education. For ten years he continued the life of a circuit preacher, growing in culture, power, spirit and fame, under that wise and gentle nurture. No one can say how far short of its fulness Father Taylor's life might have fallen without Deborah Taylor.

All those seventeen years of his ministry he had, as far as possible, kept near to the coast and the haunts of sailors, praying in the fore-castle and preaching on the decks of ships about to sail, wherever he could reach them. The salt air was incense to him, and the music of the surf secured ever dwelling in nautilus chambers of his heart. At last his life-work came in the direction of his longings. At the age of thirty-five, he was called to preach to the sailors of Boston. The meetings were a success from the first, and Mr. Taylor went South and solicited the money (\$2,100) to buy a house for their Bethel. (More bread cast on the waters to return after many days to the South). The work grew, and soon an incorporated society was organized, called the "Boston Port Society;" from the first nondenominational, though a majority of its board were Methodists. The work grew. Soon the merchants of Boston assumed the burden of the work, and in 1833, "The Seamen's Bethel" was completed at a cost of \$24,000. Soon a Seamen's Savings Bank and then a Seamen's Aid Society, a Seamen's Boarding-house, and then a Mariner's Home, (at a cost of \$34,000), an Industrial School for Seamen's children, and a Seamen's Co-operative store, sprang up around this nucleus. The collateral enterprises were largely the inspiration of Mother Taylor, but the burden of them fell upon the Unitarians of Boston, who soon assumed entire control of the noble charity and mission. Here Father Taylor fulfilled his life-mission. From 1829 to 1871 he trod this quarter-deck, its master. The fame of the Bethel and its chaplain, one and the same, went to all quarters of the globe. Edward Everett styled him "The walking Bethel," and Richard H. Dana in his "Two years before the mast," said one of the first inquiries of sailors in foreign ports, from him, was regarding the welfare of Father Taylor, the mariner's preacher in Boston. A sailor declared he had been in ports where the United States had not been heard of, but never where Father Taylor had not. Once, soliciting aid for Bethel before another audience than his own, he glowingly promised: "Drop your gold into this ocean and it will east a wave on the Northwest coast, and so make the circuit of the world and strike this port again." The realization of this prediction was more extravagant than the bold imagery of it. At the dedication of the Bethel he cried: "America is the centre of the world, the centre of America is

Boston, and the centre of Boston is the Bethel.

The first place of a returning sailor's thoughts became the Bethel, instead of the groggery. Two of them, seeking it for the first time, spelled out the name on the flag floating above it: "B-e-t beat, H-e-l, hell; beat-hell! This is Father Taylor's place, and they cast anchor. "There he is, Bill," said an old tar to another, as they entered the Bethel; "there's the old man walking the deck. He's got his guns double-shotted, and will give it to us right and left. See how fast he travels—fifteen knots on a taut bowline. When he walks that way he's ready for action."

There were strange scenes in that vast audience room. The body of the church was reserved for sailors always, while the sides and galleries were for the general public. When the seats were all filled, he would order the sailors forward like a sea-captain, and crowd the altar rail, the pulpit stairs, the pulpit and the pulpit sofas with the weather-beaten mariners, while the grandest in the land stood and listened in the aisles. "Now," he would say, with a beaming face, "we have got the hold full and a deck load, and we'll up anchor and start." Many of the best critics and reporters have tried to describe and analyze a service after such a "start."—Dickens, Harriet Martineau, Frederick Bremer, Horace Mann, Ralph Waldo Emerson, and others—but all fail to give us much comprehension of the method of the man; I suspect because they were all so absorbed they forgot to take notes, mental or otherwise. But they recall the effect of the preaching vividly, each in his own way. So much of the power of Father Taylor, was in his presence and action, that no report of one of his sermons has been made and preserved. He said himself, "You might as well try to report chain lightning." Dr. Bellows said twelve years ago, "Alas! nothing remains of him but his memory and his influence. He will be an incredible myth in another generation." Why need this be so? He has left a wealth of original sayings behind him unequalled by the utterances of few save Abraham Lincoln; and he may furnish the material for many rare studies in character. We may be forgiven the presumption of attempting to help rescue Father Taylor from vanishing oblivion.

(TO BE CONTINUED.)

The Praying Shoemaker

A correspondent of *The American Messenger*, relates this instance of a poor man in the village where he lived, who, with a family of young children and a wife in very feeble health, found it extremely difficult to obtain a livelihood. He was at length, compelled to work by the week, for a shoe dealer in the city, four miles from the village, returning to his family every Saturday evening, and leaving home early on Monday morning.

He usually brought home the avails of the week's labor in provisions for the family during the following week; but on one of the cold, stormy nights,

in the depth of Winter, he went towards his humble dwelling with empty hands, but a full heart. His employer had declared himself unable to pay him a penny that night, and the shoemaker, too honest to incur a debt without knowing that he should be able to cancel it, bent his weary steps homeward, trusting that he who hears the ravens when they cry, would fill the mouths of his little family. He knew that he should find a warm house and a loving heart to receive him, but he knew, too, that a disappointment awaited them which would at least make *one heart* ache.

When he entered his cottage, cold and wet with the rain, he saw a bright fire, brighter faces, and a table neatly spread for the anticipated repast. The tea-kettle was sending forth its cloud of steam, all ready for the "cup which cheers, but not inebriates," and to pitcher of milk, which had been sent in by a kind neighbor, was waiting for the bread so anxiously expected by the children. The sad father confessed his poverty, and his wife in tears, begged him to make some effort to procure food for them before the Sabbath. He replied, "Let us ask God to give us our daily bread. Prayer avails with God when we ask for temporal good, as well as when we implore for spiritual blessings." The sorrowing group knelt around the family altar, and while the father was entreating fervently for the mercies they so much needed, the door was opened, and there stood a woman in the "peltings of the storm," who had never been at the door before, though she lived only a short distance from it. She held a napkin in her hand, which contained a large loaf of bread; and half apologizing for offering it, said she had unintentionally made a "larger batch of bread" than usual that day, and though she hardly knew why, she thought it might be acceptable there.

After expressing their sincere gratitude to the woman, the devout shoe maker and his wife gave thanks to God with overflowing hearts. While the little flock were appealing their hunger with the new bread and milk the father repaired to the house where I was an inmate, and told his artless tale with streaming eyes, and it is unnecessary to say that he returned to his home that night with a basket heavily laden, and a heart full of gratitude to a prayer answering God.—*From Wonders of Prayer.*

The British Conference is very unanimous, very prompt and positive in its purpose to defend the body from vagaries of doctrine. One member had embraced and promulgated the conditional immortality theory. Dr. Rigg, Rev. Mr. Jenkins, and Dr. Pope expressed themselves emphatically and without qualification on the question. While a man had a right to his own opinions and to free utterance of them, they held that he could not preach this doctrine and remain a member of the Wesleyan body. If he did not voluntarily resign, he should be left without a pastoral charge, until his mind became settled and he could honestly accept the unmistakable doctrine of the church on this subject.—*Zion's Herald.*

Prayer For Guidance.

Not as I will, because I do not see
The path before my feet, but trusting Thee,
Walk on to meet the goal that Thou hast set.
Near or afar, all veiled or hidden yet.
Not as I will, lest I miss the goal,
Guideless through paths with thorns and
brambles strewn;
No light for tearful eyes, no calm for pain,
No heaven-sent hope to light the darkened
plain.
But as Thou wilt! Enfold my hand in Thine,
And by Thy side, in hope and trust divine,
I will move on, content to be with Thee.
However close the gathering shadows may be!
Even as Thou wilt, only be Thou my strength,
That I may reach the blissful goal at length,
And hear Thee say, "Well done!" that so
my feet
May walk unchallenged through the heaven-
ly street.
Not as I will, but leaning on Thy love,
I fain would grow to what Thou dost approve.
Then, amid gloom and storm and withering
blight,
My soul shall know no fear, distrust, nor
blight.
—Christian Register.

A Methodist Don Quixote.

At times however, his enemies and
opponents were too much for him.
Detraction and back-biting hurt him
worst, coldness cut him deeper than
opposition. At one time, every man's
hand was so against him that he cut
his way into the depths of a Missis-
sippi cane swamp, built a hut, and
there he and his wife lived recluse for
months, surrounded by wolves and
snakes, whose society he found less
objectionable than that of the best
friends he had in the country. One
of the chief causes of enmity was
jealousy because he had made a little
money by the sale of his writings. I
fancy, too, that the popular feeling
was mingled with one of contempt
for a circuit-rider, who could be so
easily beaten in a horse-trade—a man
who, equipped with a gallant mount
on Monday morning, would turn up
before the week was gone on a sorry,
broken down "plug," against which
he had paid beside, more "boat" than
his own horse was worth—could not
command the respect of such people as
he labored among.
It is hard to realize that the man
is an invalid, working without fee or
reward, unrecognized, and receiving
more curses than coppers, of whose
exploits we read such passages as this:
"August 24.—After preaching at
Ebenezer, Pa., I silently withdrew,
and taking my horse, traveled all
night, until ten next morning, when
I spoke at Bethel, and then jumping
out of a window from the pulpit,
rode seventeen miles to Union; thence
to Duck Creek Cross Roads, making
near eighty miles travel and five
meetings without sleep. These few
weeks past, since the eruption was
dried up and the asthma more pow-
erful and frequent, I feel myself much
debilitated."
"I returned to Dublin, having been
gone sixty-seven days, in which time
I traveled about 1700 English miles,
and held about two hundred meet-
ings.
"To Warrington, having been ab-
out fifty-two hours, held nine meet-
ings, and traveled about 50 miles."
"Sunday, July 29, my labors were
equal to seven sermons, which gave
me a fine sweat that was very refresh-
ing, and added to my health. In
speaking twice in the street, I ad-
dressed five thousand. In the space of
twenty-two days I traveled 350 miles
and preached seventy-six times, be-
side visiting some from house to
house and speaking to hundreds in
class meetings."
"October 28, 1803.—After an ab-

sence of about seven months, I arriv-
ed back in Georgia, having traveled
upward of four thousand miles
through the Mississippi territory and
Florida. When I left this state I
was handsomely equipped for travel-
ing, by some friends whom God had
raised me up in need. But now on
my return I have not the same valu-
able horse, my watch I had parted
with to bear my expenses. My pant-
aloons were worn out; I had no stock-
ings, shoes nor moccasins for the last
several hundred miles, nor outer gar-
ment, having sold my cloak in West
Florida. My coat and vest were
worn through to my shirt. With de-
cency, I was scarcely able to get back
to my friends."

But, we cannot forget Peggy. Peg-
gy was one of Lorenzo's earliest con-
verts, and throughout the most of
his crusades was his faithful com-
panion, through exposures and trials,
through evil report and good report.
She was the loveliest trait in his
character. The courtship was unique.
Let him tell it:

"Dining at the house of her foster
parents, he learned that she had de-
clared if she was ever married it
should be to a traveling preacher."

He continues:
"As she then stepped into the room,
caused me to ask her if it were so.
She answered in the affirmative; on
the back of which I replied: Do you
think you could accept of such an ob-
ject as me? She made no answer, but
retired from the room."

When about going away he remark-
ed that he was going a circuit of a
year and a half in the South. "If
during that time," he said to her,
"you live and remain single, and find
no one that you like better than you
do me, and would be willing to give
me up twelve months out of thirteen,
or three years out of four, to travel,
and that in foreign lands, and never
say, 'Do not go to your appointment,
—for if you should stand in my way
I should pray God to remove you,
which I believe he would answer,
and if I find no one that I like better
than I do you—perhaps something fur-
ther may be said on the subject.'"

An ardent popping of the question,
surely! But she waited, and they were
married, and were happy. He was
a very devoted husband, subsidiary
to his appointments. He was away
preaching when both of their children
were born, and on one occasion left
his wife among strangers in England,
ill, so that her death was hourly ex-
pected, and their infant child also be-
ing ill and dying in another place,
for a chance to preach. Neither par-
ent attended the child's funeral.
Peggy never murmured. She was as
consecrated to his work as he—per-
haps more unselfishly so. Ministers'
wives often are, I have heard.

Applying to Lorenzo Dow a purely
intellectual analysis, I should say he
was a man born with a morbidly
nervous temperament, which only
ceaseless activity could satisfy. Rest
was physical and mental poison to
him. This helps explain his extraor-
dinary energy. Egotism took the
form of conceit for haranguing and
influencing masses of people, and of
believing himself competent to fill a
world-wide field. Consciousness of
his own weakness and supersensitiv-
ness led him to shrink from the re-
straint and criticisms and evade the
duties of church affiliation. He want-
ed the notoriety and gratification of
ministerial life without its responsi-
bilities; he could not take the re-
sponsibility of becoming the founder
of a sect. In short, as I read Loren-
zo Dow, he had a mania for harang-
uing people, and he gratified it in the
easiest and most popular way then
open to an uncultured, lawless, irre-
sponsible nature, with strong natural

tendencies toward religious exercises.
If Dow had been born seventy-five
years later, he would have made a
first rate demagogue and communist,
but it is doubtful if he could have
got any one to hear him preach in
these days. He served the time and
purpose well, and reached hundreds
whom perhaps no one else could have
influenced.

His eccentric behaviour was due
partly to lack of education and cul-
ture, and partly to physical causes,
viz: a morbid, nervous organization,
which could only keep keyed up by
excitement. His seeming violence
and extravagance were probably as-
sumed at first to cover diffidence and
sensitiveness, and afterward became
habits of pulpit address. He was af-
fectionate, honest, sincere and brave.

Children's Department.

A Happy Child.

Bishop Kyle, of England, says
the happiest child he ever saw was
a little girl eight years old, who
was quite blind.

She had never seen the sun nor
moon nor stars, grass nor flowers,
nor trees nor birds, nor any of
those pleasant things which have
gladdened your eyes all your life.

More trying still, she had never
seen her own mother and father,
yet she was the happiest child of
all the thousands the Bishop had
seen.

She was journeying on the rail-
way this day I speak of. No one
was with her she knew, not a friend
or a relation to take care of her;
yet though totally blind she was
quite happy and content.

"Tell me," she said, to some one
near by, "how many people there
are in the car. I am quite blind,
and can see nothing," and she was
told.

"Are you not afraid to travel
alone?" asked a gentleman.
"No," she replied, "I am not
frightened; I have traveled before,
and I trust in God, and people are
always very good to me."

"But tell me," said the Bishop,
"why you are so happy."
"I love Jesus and he loves me;
I sought Jesus and I found him,"
was the reply. The Bishop then
began to talk to her about the Bi-
ble, and found she knew a great
deal about it. "And how did you
learn so much of the Bible?" he
asked. "My teacher used to read
it to me, and I remembered all I
could," she said. "And what part
of the Bible do you like best?" asked
the Bishop.

"I like the story of Christ's life
in the gospels," she said; "but
what I like best of all is the last
three chapters of Revelation."

Having a Bible with him the
Bishop read to her as the train
dashed along Revelation twentieth,
twenty-first and twenty-second
chapters.—Early Dew.

The Best Society.

"No company, or good com-
pany," was a motto given
by a distinguished man to
all his young friends. It was a
motto he had always endeavored
to follow as far as lay in his power,
and it was a very wise one. An-
other man of high position in the
world, made it a rule to associate
with high-minded, intelligent men,
rather than fashionable idlers; and

he said he had derived more in-
tellectual improvement from them
than from all the books he ever
read.

Sir Thomas Fowell Buxton often
spoke of the great benefit he had
derived from his visits to a par-
ticular family. Their works and
example stimulated him to make
the most of his powers. "It has
given a color to my whole life,"
he said. Speaking of his success
at the university, he remarked, "I
can ascribe it to nothing but my
visits to this family, where I caught
the infection of self-improve-
ment."

Surely, if our visits have such
an influence upon our characters
for life, it should be a matter of
serious importance to us in what
families we allow ourselves to be
intimate. Boys and girls form at-
tachments very easily, and often
with very little forethought. In
this, as in all things else, you
should not fail to take the advice
of those who are older and wiser,
and never, never choose for a friend
one against whom you have been
warned by those who dearly love
you. There are people whose very
presence seems to lift you up into
a better, higher atmosphere.
Choose such associates whenever
in your power; and the more you
can live in their society, the bet-
ter for both mind and heart. "He
that walketh with wise men shall
be wise; but a companion of the
fools shall be destroyed."—Select
ed.

Temperance.

A Deadly Serpent.

Some time ago a party of sailors
visited the Zoological Gardens. One
of them excited by the liquor he had
taken, and as an act of bravado to
his companions, took hold of a deadly
serpent. He held it up, having seized
it by the nape of the neck in such
a way that it could not sting him.
As he held it, the snake (unobserved
by him) coiled itself around his arm,
and, at length, it got a firm grasp, and
wound tighter and tighter, so that he
was unable to detach it. As the pres-
sure of the snake increased the dan-
ger grew, and at length the sailor was
unable to maintain his hold on the
neck of the venomous reptile, and
was compelled to loose it. What did
the snake then do? It turned around
and stung him and he died. So it is
with the appetite of strong drink.
We can control it at first, but in a
little while it controls us. We can
hold its influence in our grasp for a
while, so that it shall be powerless,
but afterward "it biteth like a ser-
pent and stingeth like an adder."—
Philadelphia Methodist.

CHOLERA does not seize its victims
by hazard. It has been ascertained
that of every one hundred who die of
this disease, ninety were in the habit
of drinking alcoholics. Had I the
power, I would placard every spirit-
shop in town—"Cholera sold here."—
Mrs. Hargreaves, M. D., Phila.

An eminent physician says: "When
taken only, or chiefly, with food, and
as constituents of general free living,
fermented drinks, wine or beer, con-
tribute to the production of an abun-
dant of ill-assimilated, over-heated
blood, which either finds vent in e-
ruptions of the surface, or in local
hemorrhages, or causes vertigo, stupor,
bilious attacks, dyspepsia, gout or
gravel."

A PROMINENT chemist of Elmira,
N. Y., states in the *Advertiser* of that
city that he had lately been led to
think that even the higher grades of
cigarettes contained opium. He
therefore collected, by purchase of
reputable dealers, a dozen packages
of the most prominent and high-
priced cigarettes to be had, which he
forwarded to a Pittsburgh chemist for
analysis. The considerable quantity
of opium in all the standard brands
was astonishing! The universally
recognized bondage resulting from the
use of opium in any form or degree,
especially by smoking or absorption,
renders the murderous design of the
admixturo and the sharp lesson to be
learned, terribly plain.

DR. HERMAN KERR, a celebrated
statistician, says that the annual mor-
tality from intemperance in Great
Britain is 40,200.

The *Washington Sentinel*, brewers'
organ, says: "There can no longer be
any doubt that the prohibition ques-
tion will be the great political issue
of the day."

An old colored man who addressed
a temperance meeting at Welden, N.
C., said: "When I see a man going
home with a gallon of whisky and a
half pound of meat, dat's temperance
lecture null for me, and I sees it every
day; I knows every ting in his house
is on the same scale—gallon wiskey
to every half pound of comfort."

The Irishman had a correct appre-
ciation of the fitness of things when,
being asked by the judge, when he
applied for a license to sell whisky,
if he was of good moral character, re-
plied: "Faith, yer honor, I don't see
the necessity of a good moral charac-
ter to sell whisky."

Federalburg Camp Meeting.

The camp meeting for Federal-
burgh circuit was held at Chestnut
woods, Caroline County, four miles
from Federalburg. The camp closed
on Monday morning the 18th inst.
The following named preachers were
present and took part: Revs. B. G.
Warren, R. B. Hazzard, G. P. Smith,
E. H. Miller, W. J. Oneil, J. E. Bryan,
A. Manship, S. M. Morgan, W. S.
Robinson, A. S. Mobery, T. O. Ayers,
F. C. McSorley, Alfred Smith, G. F.
Hopkins, A. D. Davis, D. F. Waddell,
L. P. Corkran, A. A. Fisher, and G.
R. Bristor, D. D. The congregations
were large and very attentive. The
preaching was pronounced to be of
a high order. Doctor Bristor and his
sermons were well and very kindly
received by the people and preachers.
There were 37 tents. The *picnics*
were sold for \$219,00. The collections
and sale of lumber added to the above
amount were sufficient to pay all ex-
penses and leave a goodly balance in
hand. The number of conversions
reached about thirty, which was no
mean result. About 50 children were
baptised. President Wilson of the
Wesleyan College was there. The
Conference Academy was represented
also.

Delaware's rum flowed over the
border, and aided in producing a cut
throat and a pistol shot wound.

The pastor, Rev. John Warthman,
displayed much tact in his manage-
ment of the camp, and all the people,
(except the Delaware rum crazed, who
stood outside the gates of the camp,)
deported themselves in the best of
manner.

The representative men talk of
buying the ground and establishing
a permanent camp.

The preachers who attended the
camp, went into the altar and worked
all through the prayer meetings,
shoulder to shoulder with their lay

brethren. They were working preachers. The sisters of the church were always at their posts ready to do their part in the meetings. The children's meetings were grand occasions. The people literally thronged about the pulpit when the cry of "children's meeting" rang out. Many of the little ones were converted and joined the church. Greensboro and Denton were well represented on the ground and did good work in the altar.

There is a saying abroad in the world that

"A little nonsense now and then, Is relished by the best of men." Well, we had that to. Innocent but pranky fingers failed not to do their part.

Rev. Andrew Manship was at the camp. He worked hard and long for the cause of the Master. The people bought many of his "Gospel Tents," a little book of 189 pages. He also obtained orders for his new book, "Forty Years in the Wilderness,"

And now, "in conclusion," as the preachers say—or used to say—is there any sadness in our mind? Yes, there is. We made the acquaintance of kindred souls, only to find that they were out of Christ. We hope they will not forget the private talks and pledges made to try to do better. May the torch lighted at the camp fires flame all around the circuit, and the twenty or thirty converted at the camp be the seed corn of a great revival.

DELTA.

Sunday-school Lesson.

AUG. 31, 1884.—Psalms 19: 1-14.

BY REV. W. O. HOLWAY, U. S. N. (Adapted from Zion's Herald) GOD'S WORK AND WORD.

GOLD TEXT: *There has magnified thy word above thy name.* (Ps. 138-2).

1. *God in His Work.* (vs. 1-6).

1. *The heavens*—the sky, with its countless orbs. *Declare*—are telling, or celebrating. The verbs, or participles rather, in the original, indicate continued action. The wondrous tale never ceases. *The glory of God*—"the outward display of inward excellence" (Murphy); "the sum of His revealed perfections" (Alexander); "not merely glory, but the glory of God; for the heavens deliver to us such unanswerable arguments for a conscious, intelligent, planning, controlling and presiding Creator, that no unprejudiced person can remain unconvinced by them" (Spurgeon). The word for God means the "Mighty." It is only once used in this first part, and is the appropriate title of the Creator of the universe; whereas in the second part, the seven-fold repetition of the name "Jehovah" fitly emphasizes the attributes of the covenant-making and covenant-keeping God. *Firmament*—expanse, referring also to the sky. *His handiwork*—the work of His hands; an allusion to Gen. 1. "Handy" is simply hand; no praise is intended by the term, such as we commonly associate with the word "handy." Elsewhere the heavens are spoken of as "the work of Thy fingers."

"Hands are attributed to the great creating Spirit to set forth His care and workmanlike action, and to meet the poor comprehension of mortals. In the expanse above us God flies, as it were, His starry flag to show that the King is at home, and hangs out His escutcheon that atheists may see how He despises their denunciations of Him (Spurgeon).—The heavens, as Bacon observes, declare the glory, but not the will of God; that is known only by His law, revealed to man as the perfect expression of that will, for his conversion, instruction, and guidance (Cook)."

2. *Day unto day uttereth speech.*—

Each new day receives from yesterday its outflow of praise, and pours forth a fresh tribute which wells over into the to-morrow. This testimony is copious, constant and endless. *Speech*—inarticulate to sense, audible to reason. *Night unto night*—Day and night are thus "like two parts of a choir, chanting forth alternately the praises of God" (Horne). *Show the knowledge*—of God's glory to those who observe it.

"It is a strange thing how little, in general, people know about the sky. It is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other of her works, and it is just the part in which we attend least to her (Ruskin)."

3. *No speech nor language where . . . not heard.*—The preferable rendering is: "There is no speech, no words; their voice is not heard." This is the strict rendering of the Hebrew; it accords with and completes the sense of the preceding verse, and is sustained by such commentators as Murphy, Cowles, Alexander, Hibbard, Hengstenberg, and others. The meaning is, that even without speech or articulate signs the heavens declare God's glory. Canon Cook, however, prefers the translation as it stands, which, he claims, has the support of the ancient versions and critics, and which teaches that nature's language is universal; that despite the diversities of race and speech, God's glory may be read in the sky by all.

Says Dr. A. Roberts, as quoted by Peloubet: "The idea, in short, is just that so beautifully expressed by Addison, when he says respecting the orbs of heaven:—

"In Reason's ear they all rejoice, And utter forth a glorious voice, Forever singing as they shine, The hand that made us is divine."

4. *Their line*—their measuring line; "their province, or domain, is co-extensive with the earth" (Alexander). Cook renders the word "decree." In the Septuagint a word meaning "sound" is used, and Paul quotes it (Rom. 10) to illustrate the universal spread of the gospel. *Their words*—testimony to God's glory. *Ends of the world*—the utmost limit of the globe. *In them . . . a tabernacle*.—In the midst of the heavens the "tent" of the sun is pitched, like the tent of the chief in the midst of the camp.

"In the midst of the heavens the sun encamps, and marches like a mighty monarch on his glorious way. He has no fixed abode, but as a traveler pitches and removes his tent, a tent which will soon be taken down and rolled together as a scroll. As the royal pavilion stood in the centre of the host, so the sun in his place appears like a king in the midst of attendant stars (Spurgeon)."

5. *As a bridegroom . . . chamber.*—The freshness, bloom, and cheerfulness of a bridegroom coming forth from his nuptial couch are used to symbolize the sun in the beauty and strength of his rising. *Rejoiceth . . . strong man . . . race*—a fine emblem of the firm, bright, glad, unwearying course of the king of day through the skies.

As a champion girt for running cherefully addresses himself to the race, so does the sun speed onward with matchless regularity and unwearying swiftness in his appointed orbit. It is but mere play to him; there are no signs of effort, flagging, or exhaustion. No other creature yields such joy to the earth as her bridegroom, the sun (Spurgeon).

6. *From the end of the heaven*—from his starting-point in the east. *Circuit*—his (apparently) circular path in the sky. *Unto the ends of it*—the plural if completeness; the journey

finished in the extreme west. David, of course, is not writing as an astronomer. *Nothing hid from the heat*.—Modern science has some magnificent chapters in illustration of the truth of this statement—chapters of which King David never dreamed. All the light work and all the heavy work of this world are performed, as Lockyer shows in his Astronomy, by the sun. On its light and heat all animal and vegetable life depends; while, also, they are the cause of the various chemical changes going on in the world about us.

Says a recent writer: "The sun pours its heat into our atmosphere, and though the regions of space all around us have a temperature of 200 degrees below zero, the solar warmth, treasured up in the air, gives us the privilege of dwelling, as it were, in a conservatory in the midst of perpetual winter. The sun kisses the cold earth, and it smiles back with verdure, blushes with flowers, and matures the fruit and grain. By means of the sun, the winds are set in motion, and the white-sailed ships of commerce go forth and return."

2. *God in His Word* (vs. 7-11).

7. *The law of the Lord*.—If the nature reveals God's glory, much more does His perfect "law." That law, to David's, was the Pentateuch, containing the three codes—moral, civil, ceremonial—with the accompanying history and prophecy. Notice that the name of God is here, and in the following verses, Jehovah. *Perfect*—complete, lacking nothing. The "ten words," as summarized in loving God with all the heart and our neighbor as ourself, is the perfect rule of conduct and life. *Converting the soul*—better, "restoring the soul;" commending itself to the reason; defining obligation; exhibiting in its ceremonial appointments the symbols of atonement for sin; and therefore inspiring the soul with fresh hope. *The testimony*—another word for "law," in the sense that the Law testifies to the character and perfections of its Author. *Sure*—reliable, infallible. *Making Wise*—instructing. *Simple*—the unsophisticated, the credulous.

The fundamental maxims of ethical truth, the history of the fall of man, and the purpose of mercy through a mediator, are well fitted to fortify the unsophisticated mind against the insinuations of folly or vice (Murphy).

8. *Statutes*—precepts. *Right*—equitable, just. *Rejoicing the heart*.—No one can contemplate God's law thoughtfully without being thrilled with a certain pleasure at the purity and fitness of its requirements; no one can obey it without being gladdened in his heart. *Commandment . . . pure . . . enlightening*.—The word "pure" has elsewhere the meaning of "lustrous" or "shining," and in this sense it is used in the Septuagint. The inner eye is illuminated by gazing at this radiant Law. This enlightenment dissipates error and prejudice and clarifies the judgment.

Look at the sun and it puts out your eyes; look at the more than sunlight of revelation and it enlightens them. The purity of snow causes snow-blindness to the Alpine traveler, but the purity of God's truth has the contrary effect, and cures the natural blindness of the soul (Spurgeon).

9. *Fear of the Lord*—that godly fear, or reverence, which the Law requires and inspires, here used as a synonym for the Law itself. *Clean*—pure, incorrupt, tending to holiness. *Enduring forever*.—Its very purity makes it perpetual in its obligations and continuance. *Judgments*.—His righteous decisions, or decrees, as embodied in, or illustrated by, His holy Law. *True and righteous altogether*—literally, "are truth and righteous only;" that is, are very truth, truth itself, and hence

are wholly, and nothing else than, righteous.

Purity is a sign of life; impurity always marks decay. The Law is clean, therefore, it is living and enduring. The revealed will of God is never changed; even Jesus came not to destroy, but to fulfil, and even ceremonial law was only changed as to its shadow; the substance intended by it is eternal. When the governments of nations are shaken with revolution, and ancient constitutions are being repealed, it is comforting to know that the throne of God is unsaken and His law unaltered (Spurgeon).

10. *More to be desired . . . than gold.*—In preciousness, in real worth, God's Word transcends the rarest and costliest treasure on earth. Refined gold cannot be compared in value with the unalloyed gold of God's truth. *Sweeter than honey . . . honey-comb*—the pure drip or trickle of the comb, the choicest kind, containing no admixture.

The combination here used is found also in Psa. 119: 27. See also Prov. 8: 19. To make the resemblance of the clauses perfect, the usual word for "honey" is followed by a beautiful periphrasis, denoting that kind which is most highly valued. The ideas expressed by both comparisons are those of value and delightfulness (Alexander).

11. *By them is thy servant warned.*—David here acknowledges his personal obligation to these sentences of the Divine will contained in the Law for his own admonition. They were beacon lights warning him of danger. *In keeping . . . great reward*.—He had found godliness highly profitable. "Its wages were great"—a conscience at peace, elevation and enlightenment of soul, and conformity with God's will.

The word here rendered "reward," signifieth "the heel," and, by a metaphor, the "end" of a work, and the "reward" of it, which is not till the end (Trapp).

3. *God Appointed To* (vs. 12-14).

12. *Who can understand his errors?*—a hopeless question. There rose before David's mind, apparently, those sins of ignorance and infirmity, not willful and deliberate, but unconscious, which he felt powerless to restrain, and whose beginnings he could scarcely detect or trace. *Cleanse thou from secret faults*.—The verb is a legal one, and should be rendered "clear me;" it refers not so much to renovation as to judicial acquittal. David asks to be acquitted for those sins which in his endeavor to be holy in life, sprang up within him inadvertently.

"His errors" are the sins of inadvertence into which he may be betrayed, and for which a special class of sacrifices—the sin-sacrifice and the trespass-offering—is provided in the Law (Lev. 4: 5). No man felt these sins of inadvertence more than David (Murphy).

13. *Presumptuous sins*—literally, "proudnesses" (Hibbard); self-confident sins (Barnes); defiant acts in contrast with errors or inadvertencies (Murphy); deliberate sins (Alexander). Not have dominion.—Such sins easily become rulers and tyrants. *Innocent from the great transgression—more exactly*, "clear" or "guiltless from much transgression." The definite article should be omitted. No specific act is referred to. The words simply mean "the manifold transgression which displays itself in the history of the soul" (Murphy).

Secret sin is a stepping-stone to presumptuous sin, and that is the vestibule of "the sin which is unto death." He who is not willful in his sin will be in a fair way to be innocent so far as poor sinful man can be;

but he who tempts the devil to tempt him is in a path which will lead him from bad to worse, and from the worse to the worst (Spurgeon).

14. *Words . . . meditation*—the stream and the fountain; the utterance and the thought. The verse may be dedication of this Psalm. For plainly, unless David had deeply meditated on this holy Law, he could not have perceived its true character and poured forth this sublime utterance as to its value. *Strength*—my Rock. *Redeemer*—"my nearest kin to effect my deliverance and recover all my rights."

The expression (redeemer) occurs first in Genesis 48: 16, "The angel which redeemed me from all evil." When applied to God it is always in the sense of a deliverer, who maintains the cause of His own people, and ransoms, or, more generally, saves them (Cook).—What higher standard for holiness does the New Testament set for us than contained in these last two verses? (Hibbard).

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How to Manage Church Finances Successfully.

As we look at this subject, successful financing includes not only securing the supplies needed, but also securing them in such a way as will promote and not hinder the great work for which the church exists. There are a few cardinal principles that are to be considered in all our financial plans.

1. The church must be supported; no one, except possibly its avowed enemies, think for a moment that we can dispense with it without irreparable damage.
2. This support can be had only from such as are willing to pay. In a free land the church has no power to force payment.
3. Whoever fails to pay his or her proportionate share of what is needed, not only fails in his duty, but also to the extent of such failure, imposes a burden upon his brethren; for, others who make up the deficiency, not only pay their own share, but also pay what is lacking on the share of the delinquent.
4. The support of the church is not a matter of favor, but of solemn obligation. In entering the Methodist Episcopal Church, every candidate publicly declares his willingness to contribute "according to his ability." The reception of the gospel involves the obligation to pay our share for its support and diffusion. Of all dues our church dues are to be most cheerfully, liberally, and promptly paid, as well from a grateful sense of obligation as from motives of benevolence.
5. All voluntary associations are sustained on systematic plans, and the church should be no exception.

In view of the above we submit the following plan.

1. Let the Quarterly Conference representing the charge make a fair and generous estimate of the amount needed for all the current expenses. If this should involve undue delay, let such estimate be made at a meeting of all the official members called by the pastor for that purpose, as soon as possible after his arrival at his appointment, and it can be ratified at the ensuing conference.
2. Let this estimate be equitably apportioned by the same officials or a committee chosen from among the members and friends of the church according to their several ability—moral ability as well as material. This will require (1) a full register of members and friends so as to make the apportionment individual and

universal; not one omission—even the widow whose two mites are all her living is not to be denied the privilege of casting something into the Lord's treasury. (2) A reference of this apportionment to each one for acceptance or modification.

3. Let there be regular collections by duly appointed collectors. (1) The entire body of supporters is to be divided into classes of ten or more, for each of which there is to be one collector, male or female, young or old, a member, or friendly outsider,—only there must be regard had to character, reputation and adaptation. (2) Monthly returns are to be made by the collectors to the stewards. (3) Any deficiencies to be collected by the cloie of each quarter.

4. A clear statement of the whole plan to the congregation, and a quarterly report of receipts and number of contributors and non-contributors, with average pay per contributor for the quarter, no names to be given, the distribution to be reported also. This should be made, if possible, by a layman, to have the best effect; and all urging appeals on this subject had better be made at such times only and by a layman.

The above is but an outline, yet we think it presents a practical system by which any church may "manage its finances successfully." By it, every one has a part in the common work of sustaining the church; every one has help, oftentimes, if not always, greatly needed, in determining his or her proportionate share, and the dues being paid monthly are likely to be met more easily than if allowed to accumulate. Of course, wise collectors will adapt the plan to the convenience of their respective classes. Some persons may prefer paying in advance, and some at certain specified periods according to the exigencies of their business. The main point is this—effective supervision of every individual, so that the collector may secure contributions from every one in regular monthly payments as far as possible. The classes must not be large, so that the collector can conveniently see each member at least once a month. The collector can arrange his work to suit his own ideas, and may be able to get his monthly contributions without always visiting the party, but he must not fail to get it. If the collectors are members of the church, they may help themselves and greatly aid their pastor by making their collecting calls religious. Another advantage of this plan is, it removes largely this matter of church finances from the time of public worship, and leaves an open field for the pastor to present the claims of the great benevolent enterprises of the general church.

Should there be 50,000 baskets of peaches less this year than last, the railroad company will make more money, says the Middletown correspondent of the Delaware State Journal. In former years the railroad men have trusted to the honesty of their shippers, and only charged freight on 16,000 pounds of fruit to the car load. This year they began to weigh the cars, and have already saved enough money to pay the weigher's salary for four years. One train alone, a few days ago, was found to be hauling 8700 worth of freight more than the manifest called for. This is done by loading crates in the ends, and filling the doorways with baskets, thus deceiving the agent when he comes to examine the car. This is regarded as very cute in the lower peninsula, but when they get to Middletown and are weighed, I. N. Mills gets the credit of being cute, too.—*Easton Star*.

Chaplain McCabe, writing to the *Christian Advocate* of the Swedish Conference, says: "We had a great day Sabbath, Dr. Carroll gave \$1,000 for the theological school for Sweden. We will need \$20,000 to buy the land and put up a small building. * * We intend to purchase five acres on the grand drive leading to King's Park, (Stockholm.) The Swedish Conference pledges \$12,000, a friend \$1,000. Who will give \$8,000 more? Great revivals in the conference last year. Bishop Hurst has invaded Russia, via Finland. Our party is well. I go to Russia to-day, (July 17) myself. I want to see that country."

Bishop Hurst, also, in a note, writes: "At the Sweden Conference I had the great pleasure of meeting Rev. Dr. C. C. McCabe and my dear Baltimore friend, Dr. D. H. Carroll. They, with their families, made the Swedes very happy. We had the Chaplain, and the people too, singing, shouting and crying in ten minutes. He taught the preachers and the whole congregation in old Upsala to sing, 'I'm the child of a King,' and it will ring out here and far up in Norway, long after he shall have returned to America."

The *Congregationalist* of last week gives a little gleam of Pentecost in an unexpected quarter. Rev. Mr. Damon, of Honolulu, Sandwich Islands, is now traveling in China. He mentions meeting two Hawaiian women in his tour, who had married Chinese husbands. Their husbands were kind to them, and they were happy, but one, a Christian disciple, wished to return to their beloved islands. Hearing of another Hawaiian, they (Mr. Damon and Mr. Noyes) sought her out. She was delighted to see them, and as they were about to separate, she asked them to enter her house and offer prayer. Taking down a large Hawaiian Bible, she read in her own native tongue the fourteenth of John, with the tears flowing from her eyes. A crowd of Chinese stood looking curiously on. Mr. Noyes then offered prayer in Chinese, and Mr. Damon followed in Hawaiian. Her Chinese husband, who had just come in at the close, commenced repeating the Lord's Prayer in English. Our tongues were divided at Babel, but united at Pentecost.

The Marquis of Ripon, the present Vice-roy of India, is a Roman Catholic, and since his appointment in 1880, has used the power of his office to advance the interest of the Roman mission in that country, and as far as he has been able, to the detriment of Protestant missions. A number of the highest offices in his gift have been filled with Romanists, and he is encouraging the Jesuits in their work, who, as they are being driven out of other countries, are flocking to India in large number. The *London Post* states that an order has been issued which places the Romish churches on an equality with the established churches; and by the countenance and encouragement given by the highest officer in the Empire, Romanism is making rapid progress in the country, especially in the centres of education and influence.—*Irish Christian Advocate*.

Ocean Grove's Great Day.

The services at Ocean Grove camp meeting, on Sunday, drew the largest attendance ever known in the history of the Association. The love-feast at 9 o'clock was thronged by persons who testified to their belief in the power of God. Fully 10,000 persons attended the regular preaching services in the auditorium in the morn-

ing. Overflowing meetings were organized in the Young People's Memorial and the Bishop Jane's Memorial Tabernacle. Rev. Otis H. Tiffany, D. D., of New York, preached at the auditorium. Hundreds of persons were compelled to stand outside the building during the sermons. In the afternoon, Rev. Geo. Lansing Taylor, D. D., preached, and in the evening, Rev. T. L. Poulson, of Baltimore. The surf meeting was one of the most interesting features of the day. The beach was covered with auditors, who listened both to the waves and the voice of the speakers. Nearly 300 ministers were present at the several meetings, and the day was one long to be remembered.—*Montgomery Ledger*.

An English Delegate's Opinion of Bishop Simpson.

At the session of the one hundred and forty-first Conference of Wesleyan ministers, held recently at Burslem, the Rev. ROBERT NEWTON YOUNG, secretary, and one of the fraternal delegates to our late General Conference, made a most gratifying report of his visit, closing his address with the following tender allusions to our Church's great loss in the death of her senior Bishop. He said: "He could not close without a reference to Bishop Simpson. It was a joy to see his face, and to see the attention that he gave to everything that was said with respect to Methodism, and to hear him refer to his visit to the Methodist Conference in Burslem. He was the greatest preacher their church has ever known. One bishop told him how he witnessed 10,000 people jump to their feet, and shout glory and alleluiah under the spell of his oratory. One of the last sentences that fell from his lips was, 'I am a sinner saved by grace.' When asked if he would return again after his departure he said, 'I know not the order of providence, but I know that affection does not cease with death; when thou passeth through the waters I will be with thee,' etc., and then, looking up again, he said, 'Father, thou knowest,' and breaking out into the words of one of our old hymns, he exclaimed,—
"O would he more of heaven bestow,
And let the vessel break,
And let our ransomed spirits go
To grasp the God we seek:
In rapturous awe on Him to gaze,
Who bought the sight for me,
And shout and wonder at His grace,
Through all eternity."

These were among the last words of Bishop Simpson. The church in his death has sustained, no doubt, a great loss; but the loss of one or two great men could not endanger the future prosperity of that great church. There were other bishops still left to carry on the great work. It was impossible to gauge the future of that church; but they could not think of it without giving praise to God. Let that great church be true to the deposit: let it still be guided by the principle of spreading scriptural holiness throughout the world, and at the end of another hundred years the globe would be the only limit to that church's enterprises, and it would stand forth as one of the most wonderful examples of success the world had ever seen.—*Zion's Herald*.

The Editors' Excursion.

The *Harrington Enterprise* in reporting the trip of the Peninsula Editors in its issue of the 21st inst, thus writes up the country through which their route lay:

"Up the Kent road were fine fields of corn, and every evidence of a rich agricultural country. Even the peach orchards, though generally thin in fruit, had a vigorous greenness that

told of a fertile soil. On the Delaware road for a time too, there was an appearance of agricultural prosperity; but the country soon began to present a spotted appearance, sickly looking corn fields would flash into sight, and after Dover was passed the sickly looking corn fields became the rule and healthy looking crops the exception. But it is to be noted that all along the Delaware road the villages are numerous and pretty. Dover of course is recognized as the handsomest town on the peninsula, but Wyoming, Canterbury and Felton are also very pretty towns.

But for desolate country, the road from Harrington to Lewes will take the prize. Dreary, desolate, dilapidated houses stand out in fields that do not look as if they would grow a crop of anything enough to feed a healthy cow for one week. Acres of corn that surely will not yield a bushel to the acre. Through this part of Sussex there is a large amount of forest country, and pretty nearly every stopping place along the railroad has its chief feature a saw mill. The peach orchards, too, down in this section, would really be smiled at in Kent. Around the principal villages along the line, there are orchards that look prosperous, and number perhaps sometimes two or three thousand trees. But there are not along the railroad line, at least to be seen, any orchards of ten or fifteen thousand trees. The New York, Philadelphia and Boston papers when they discuss peaches, talk about the "Delaware peach," "the luscious Delaware peach," but as a matter of fact, Maryland grows three peaches to Delaware's one. Most of the Maryland peaches probably go to Baltimore, but aside from this those that go to the northern markets pass from the branch road on the Delaware road and Delaware gets the credit of growing Maryland peaches."

Barratt's Chapel Celebration.

We clip the following from the *Morning News* of Tuesday, 26th inst. A circular has been sent to the pastors of the M. E. Churches on the Peninsula to be read in their pulpits. It fully explains itself, and is the first positive announcement yet made in regard to the matter: "The undersigned committee, appointed by the Wilmington Conference, have been making arrangements for the celebration, to take place at Barratt's Chapel on the 10th and 11th days of next September. Dr. Henry A. Butz, president of Drew Seminary; Dr. S. F. Upham, also of Drew; Dr. A. P. Hunt, agent of the American Bible Society; Dr. J. H. Caldwell, Rev. J. S. Willis, and others of our own conference, have been engaged to deliver addresses. Professor Sweeney, well known for his musical talent, will have charge of that department, and will avail himself of local help to secure the best results. Sub-committees have been appointed to erect seats, stands, etc., for the out-door services, which continue, according to the plan, two days. Refreshments, and whatever may be strictly necessary to entertain the people, will be provided. It is expected that lodging for the night can be obtained in Frederica and in the vicinity of the Chapel. Bishops Coke and Asbury met at Barratt's Chapel a century ago, and we ought to find a great pleasure in celebrating their meeting, as it was fraught with such great significance to the Methodist Episcopal Church. We invite everybody to come. T. E. Martindale, Thos. Mallieu, J. S. Willis, J. T. Matthews, S. N. Pilchard, J. E. Mowbray, J. B. Quigg, T. B. Coursey, A. W. Milby, F. A. Ellis, G. A. Phoebus, Joseph Pyle, J. B. Merritt, committee.

Wilmington Conference News

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wm., Del.

Newark charge, Rev. T. H. Haynes, pastor. The Rev. Daniel Green of Newport, Del., preached last Sunday. Arrangements are being made in the interest of the Sunday-school, as well as for the pleasure of all who desire to participate for an excursion to Cape May, by way of Delaware City Railroad, on Wednesday, September 3d. Cape May has lost none of its charms as a seaside resort.

Brandywine charge, Rev. E. L. Hubbard, pastor. The basement of the church will be reopened to-morrow.

Zion Charge, Rev. J. France, pastor. The Ladies Aid Society of Union Church, will hold a supper and festival on next Wednesday afternoon and evening, September 3d. Supper tickets, adults 25 cents, children 15 cents. Proceeds for the benefit of the church. If the weather should be unfavorable the festival will be held the next fair evening.

EASTON DISTRICT—Rev. J. H. Culbert, P. E., Smyrna, Del.

Smyrna Charge, Rev. J. B. Quigg, pastor. H. W. Morrow of the State Temperance Alliance delivered a temperance address in the church last Sunday afternoon, to a fair audience. Trappe Charge, Rev. R. K. Stephenson, pastor. The second Quarterly Conference has granted a three week's vacation to the pastor.

Middletown Charge, Rev. Adam Stenge, pastor. The officers and teachers of the Sunday School have had to abandon their intended excursion to Tolchester Beach by steamer from Georgetown. They are unable to charter the boat. It is said that the Sassafras river steamers will run no more excursions this season.

The members of the church have granted their pastor a vacation of three weeks, and have besides presented him with a handsome purse. He went on Tuesday week to Ocean Grove, and his vacation will extend over two Sundays. There will be no preaching at his church during his absence.

Millington Charge, Rev. T. J. Tomkinson, pastor. Holden's Church has been undergoing repairs and enlargement, and will be rededicated on Sabbath Sept. 7. Services will be held morning, afternoon and night. A week of prayer service will be held in the church, commencing on next Sabbath evening, Aug. 31.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Frederica, Del.

The Dover District Preachers' Association, will be held in the M. E. Church at Georgetown, September, 9th, 10th and 11th. The curators have an interesting programme for discussion.

Nassau charge, Rev. I. N. Foreman pastor. Rev. C. Hudson, of the Philadelphia Conference, who is visiting his parents near Milton, preached at White's Chapel, Sunday August 17. His many friends were glad to hear him.

Rev. James Carrol of Leipsic, a former pastor, also visiting in the neighborhood, preached at the former place last Sunday.

Our Presiding Elder A. W. Milby, preached a strong sermon at Connelly's Chapel last Sunday afternoon.

Rev. A. T. Scott preached last Sunday morning at Ebenezer. The subject was "Personal Holiness," and was delivered with such freedom and tenderness that many wept, while all present were evidently moved.

Bro. J. Warthman will preach at Connelly's to-morrow morning, Aug. 31.

Hurlock, G. F. Hopkins, pastor. August 19, was an occasion of delight to the children of McKendree Sabbath School. Preliminary exercises consisted of short speeches by the children and friends, interspersed with music, and closing with an excellent sermon by the Rev. T. O. Ayers of East New Market. Next came the refreshments, an exercise which needs no description. The children have been faithful in their attendance, and enjoyed the occasion greatly.

Dover Charge, Rev. T. E. Martindale, pastor. The pastor returned from Woodlawn in time to occupy his pulpit last Sunday.

Some of the members of the M. E. Church at Dover wish to erect a new building at a cost of about \$30,000 instead of making the needed repairs on the old building.

Vienna Charge, Rev. V. S. Colli, pastor. The Sunday School celebration and supper held at Reid's Grove, was a most enjoyable affair. The school showed considerable care in training, and much credit is due the superintendent and officers. The supper was a success, both as to arrangement and finance. The \$125 realized was applied to the liquidation of parsonage debt.

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

Snow Hill charge, J. H. Willey, pastor. The basement of the church is to be remodeled.

Gumborough charge, Rev. W. F. Corkran, pastor. is holding earnest and successful revival meetings at Bethel Church and Jones's Woods. A woods' meeting has also been opened in the West Woods near the homes of Isaac and Shadrach Short.

Interesting Items.

The courts have just awarded to the Broadway and the Fifth Street Methodist Episcopal Churches in Camden, N. J., the sum of \$15,000 and accrued interest—which was willed to them in 1878, and has been claimed by contestants of the will.

The *Christian Advocate* brings the sad intelligence that Dr. D. D. Whedon, late of the *Methodist Quarterly*, lies critically ill at the residence of his son in Sag Harbor, L. I., and is liable to die at any moment. He is fully alive to his condition, and confident in his Christian faith. When he departs, he leaves no peer behind him in the denomination in incisive thought and clear and nervous expression.

The addition of Mr. McDaniel's cornet to the choir in the M. E. church in Harrington, with his proficiency in its use, makes their music still more sweet and attractive.—*Harrington Enterprise*.

The name of Woodland station, on the Delaware and Chesapeake railway, has been changed to Chapel, thus perpetuating a historic name. A corresponding change ought to be made in the name of the postoffice.—*Centreville Observer*.

The expense of the Moody and Sankey meetings in London—\$80,000 was all met without an appeal for contributions.

A party of seventeen missionaries of the M. E. Church, South, will start from Atlanta, Ga., at an early date. Miss Laura Haygood, sister of Atticus G. Haygood, goes out to take charge of the girls' high school at Shanghai. She will also take charge of a number of Bible women. A boys' school is to be organized, under the care of the Rev. A. W. Bunnell, in the same city.

The necessary subscribers having been secured, Easton will soon have water works. Over 17,000 feet of pipe will be laid, and the system is expected to throw a stream without the aid of an engine, over any house in the town, which will make property in Easton more secure than ever before.—*Fred's Courier*.

The first Presbyterian Church in America was established in 1683, at Snow Hill, Md., by Rev. Francis Makenzie, and the first meeting-house built the following year. Several times has the house been rebuilt, and it is now proposed to replace the present structure with a fine memorial church, to which all Presbyterians in the country are asked to contribute.—*Baltimore Methodist*.

The *Congregationalist* says that the Oxford press of England uses paper enough each year in printing Bibles, to form a band eight and two-third inches wide around the earth.

Centreville, Denton, Salisbury and Middletown are all putting up new banking houses.

The *Cambridge Chronicle* has for the second time within the past five weeks changed owners. This time Mr. J. F. Melvin, one of the editors of the *Denton Journal*, is the purchaser.—*Era*.

Personal.

J. Taylor Gause, president of the Harlan and Hollingsworth Company, and his son, H. Victor Gause, returned from Europe in the steamer Alaska, reaching Wilmington last Monday.

Rev. T. Snowden Thomas, editor of this paper, with his wife and daughter, started last Saturday for a visit among former charges in Massachusetts and Rhode Island.

The Rev. Charles Hill, P. E., of Wilmington District, and wife went to Ocean Grove last Tuesday for a short rest from his labors.

Rev. T. J. Tomkinson, late pastor of Mt. Salem M. E. church, but now in charge of Millington circuit, was in the city on last Monday morning, and made us a pleasant call.

The Rev. C. W. Prettyman has returned from Ocean Grove.

The Rev. W. L. S. Murray preached at Cambridge, Md., his former station last Sunday.

The widow of President Garfield and her daughter Mollie, are expected to arrive to-day at the residence of the Hon. Wayne MacVeagh, at Bryn Mawr, Pa., for a brief visit.

The Rev. H. A. Monroe, pastor of Ezion A. M. E. Church, Wilmington, and editor of the Delaware Conference Standard, last Tuesday went North on a ten days' vacation.

Rev. P. H. Rawlins, of Georgetown, Del., has already performed the marriage ceremony for thirteen couples since Conference in March. He has gone away for a few days rest, after which he will be ready for thirteen more.—*Sussex Journal*.

Rev. E. C. Romine, pastor of the Downingtown Baptist Church, has accepted an invitation to preach and sing in Salt Lake City. He is to receive \$125 per month and traveling expenses one way. Mr. Romine has asked his church to relieve him for five months, beginning November 1st.

Babu Ram Chandra Bose sailed from New York in the "Adriatic," August 28th, on his return voyage to India. Rev. Dennis Osborne expects to leave about the same time, making a direct voyage to his home. Dr. Vernon sailed by the "City of Rome," August 9th, returning to Italy.

Mrs. Ruth Fisk, widow of Rev. Dr.

Wilbur Fisk, first president of our first University, died at her home in Middletown, Conn., Monday, August 11th in her 93d year, retaining her mental and bodily vigor nearly to the last.

Hon. William P. Frye, Maine's foremost Senator in Congress, is doing efficient service for the constitutional amendment, by his unequivocal and eloquent utterances on the subject at our large temperance gatherings. Maine is proud of Frye and Dingley who so fully represent Maine sentiments on the temperance question.

Miss Anna Irene Martin, A. B., daughter of Dr. A. Martin, president of Asbury College, DePauw University, has been elected teacher of Latin and Greek in Xenia College, Ohio.

The Baltimore Conference is called upon to contribute to the foreign mission work one of its brightest ornaments, a greatly loved and highly useful pastor—Rev. A. W. Rudisill, Presiding Elder of the West Baltimore District. The announcement made at Emory Grove on the opening night by Bishop Taylor that this dear brother had recognized and responded to a divine call to the India field was a great and genuine surprise to the audience.

One of the most remarkable instances of benevolence is reported from the other side of the globe. The late Mr. Bright, of Wallougong, Australia, has bequeathed £40,000 (\$200,000) to the Wesleyan Sustentation Fund. Those whom God has blessed with this world's goods do well to remember benevolent and Church enterprises in their wills, though it is still better to be their own executor.

Cottman Cox, of Salisbury, is doubtless the oldest living person on the Peninsula. He has entered his one hundred and second year, his mental faculties remain unimpaired, he remembers distinctly events of Washington's administrations as well as leading events from the earliest days of the Republic. His eyesight is excellent, being able to thread a cambric needle without the use of glasses.—*Delawarean*.

CHAUTAQUA, N. Y., August 16.

There is considerable feeling existing between the Chautauqua management and the ladies of the Temperance Union, because the speakers of the Union solicited votes for the Prohibition party, while addressing large audiences in the Amphitheatre. Dr. Vincent, particularly, warned them not to drag politics into their addresses. They were perverse, and Dr. Vincent was so vexed that he did not attend Miss Vincent's reception in the hotel that night.

The State Teachers' Association.

The teachers held two sessions at Rehoboth, August 28th, one in the afternoon and the other in the evening. R. S. Powell gave his views in a speech on "How to Use Text-books" during the afternoon session. T. N. Williams thought that teachers still adhered too closely to the text-book. Miss Georgin Arnold read a short paper on the same topic, which was briefly discussed by Messrs. J. A. Fulton, W. A. Reynolds and E. D. Tarr. Mr. Reynolds then read an instructive paper on "Mathematics." Miss Lucy Hilles of the W. C. T. U. of Wilmington, called attention to the fact that the State Board of Education had authorized the use of Steele's Hygienic Physiology, a work which treats the effects of alcohol and narcotics on the human system. The evening session was opened by music in the presence of a large audience. E. D. Tarr read another original poem on "The Bridge," after which the Rev. J. E. Mowbray, the lecturer of the evening was introduced. He spoke on "Luther and the Reformation." There was some more music after the lecture, after which the meeting adjourned.

Our Book Table.

THE HOMILETIC MONTHLY for September is ahead of time, and its breezy pages give no indication that the dog star is in the ascendant. In the sermonic department we are presented with some noteworthy specimens of homiletic skill and ability, particularly those of Pres. David J. Hill, Dr. C. S. Robinson, and Dr. J. O. Peck. Among the shorter sermons are several of decided merit, particularly those by Dr. Palmer of New Orleans, and Dr. Storrs of Brooklyn. Among the sermons on the International Sunday-school Lessons, is a very striking one by Bishop Warren, of our Church. The Prayer-Meeting Service by Dr. Sherwood, strikes us as unusually rich in suggestive thought. Habberton's "Morals in Fiction" is timely and truthful. The paper on a "Possible Fulfillment of a Remarkable Prophecy," is a curious and highly interesting speculation. Dr. Pierson's glowing pen again descants on God's wonderful working power in modern missions. Prof. Christlieb continues his highly instructive series of papers on the German Pulpit. Dr. Deems gives us an able paper showing that no Theory of Evolution is Proven. But the most telling article in the number is "Drifts and Defects in Preaching," from the trenchant pen of Pres. Gregory. The several editorial departments are as usual brimful of material, in great variety of form and adapted to almost every sphere of Christian work. We are deeply impressed with the talent, wisdom, and painstaking labor expended on the last dozen pages of this magazine. They must be exceedingly helpful to students, pastors, and Christian-workers in general. Price \$2.50 a year; 25 cents a single number. FISK & WAGNALL, 10 and 12 Dey Street, New York.

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Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Swedish Mission,	Sept.	6 7
Mt. Lebanon,	"	7 8
Mt. Salem,	"	13 14
Bethel & Glasgow,	"	13 14
Chesapeake,	"	21 22
Elkton,	"	21 22
Elk Neck,	"	21 22
Grace,	"	24 25
Mt. Pleasant,	"	27 28
Brandywine,	"	28 29
Claymont,	Oct.	1 5
Chester,	"	3 5
Charlestown,	"	4 5
Zion,	"	11 12
North East,	"	18 19
Cherry Hill,	"	19 20
Newark,	"	25 26
Hokessen,	Nov.	1 2
Christiana,	"	2 3
Newport,	"	8 9
Union,	"	6 9
St. Paul's,	"	9 10
Port Deposit,	"	11 16
Rising Sun,	"	16 17
Asbury,	"	22 23
Scott,	"	20 24
Red Lion,	"	29 30
New Castle,	"	30 Dec 1
Delaware City,	Dec.	6 7
St. George's,	"	7 8

EASTON DISTRICT—SECOND QUARTER.		
King Creek	Sep. 6 7	Kings Creek 10am 10pm
Easton	5 7	Easton Sun night
Middletown	14 15	Middletown 3pm 10pm
Odessa	14 15	Odessa Sun night

DOVER DISTRICT—SECOND QUARTER.		
Leves,	Sept. 5 7	Leves
Nassau	6 7	Rehoboth

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Bel. Franklin City & Georgetown. Table with columns for 'GOING NORTH', 'GOING SOUTH', 'Leave', 'Arr.', 'Leave', 'Arr.' and lists of stations like Franklin City, Stockton, and Georgetown.

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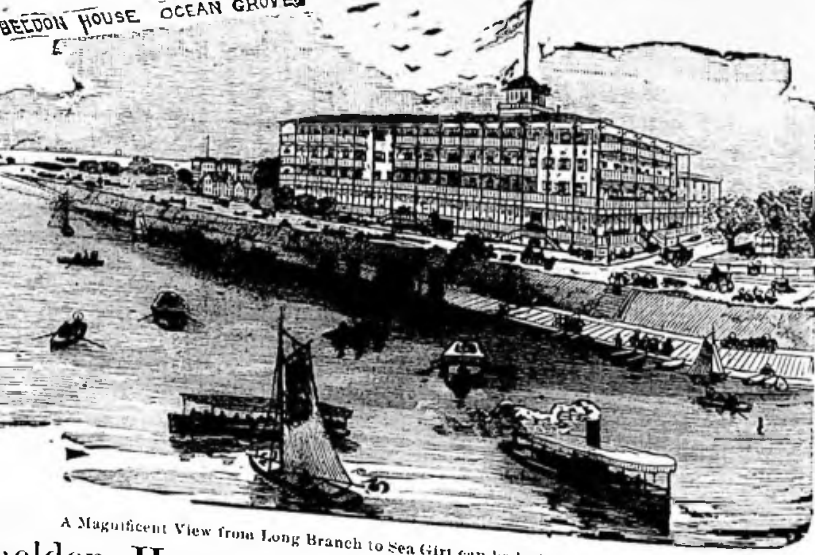
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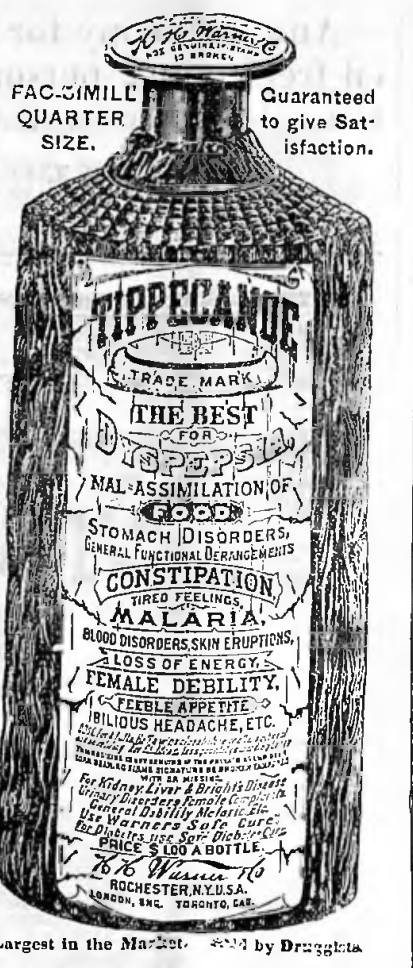
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