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

FOR CHRIST AND HIS CHURCH.

VOLUME XII. NUMBER 37

WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 11, 1886.

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THE SABBATH.

Rest, O my soul! this is the day The gracious Lord has given, Wherein his loving children may Foretaste the joy of heaven.

A holy hush pervades the air, This rest-day of the week: The very flowers, as if in prayer, Seem bow'd with reverence meck.

And every breath of wind that steals Across the leafy grove, Like the still voice of God appeals For worship and for love.

In vain six days of work employ Our thoughts, if worldly ways Have only dulled our sense of joy, In this fair pearl of days,

For labor should but sweeten rest, And rest our labors leaven, If we would have our pleasures blest And keep our souls near heaven. -Roland Brown.

A Resurrection Service in the Woods.

BY BISHOP W. F. MALLALIEU.

My last concluded with a safe passage of the muddy ford and our faces set toward the west, for our journey was steadily from east to west. Our objective point for the forenoon was Shady Grove Church, some eighteen miles away, and reads rough and somewhat hilly. The heat of the day before had subsided, and cool, refreshing breezes from the north made the morning a delight. How the birds did sing, and how glad all nature seemed! It is a joy to be alive on such a morning. At about half-past ten, we came in sight of the church, situated in a half-acre clearing in the midst of the forest. A little brook winds along between grassy banks in the rear of the church, and near at hand is a flowing spring of clear, cool water. The church is a frame building, large for this country, and will seat about four hundred people. As we reached the turn of the road on the brow of a slight elevation, from which we caught our first glimpse of the church, we beheld an unexpected sight. In all directions were to be seen horses tied to the trees, ox-teams, buggies, wagons with horses, and, in short, all kinds of conveyances known to the backwoods. Multitudes of men and boys were standing about, while the church was well filled with women and This, it will be remembered, was on

this Saturday morning service? It is a custom of the country. There is a graveyard near the church, where is laid to rest the dust of departed loved ones. Once each year in the month of May, which corresponds to June in Massachusetts, in the glory month of the year, when reviving nature triumphs over the death and desolation of winter, telling of the Christian's hope of immortality and the resurrection, these good people of the woodlands come together to spend the day in visiting the graves of their dead, and in social intercourse, longseparated members of various families coming together, and in listening to a sermon from some selected preacher upon the doctrine of the resurrection. Certainly it is a beautiful and affecting custom, and one which might well be copied by many another community of our land. Having heard that a Bishop was coming, the committee of arrangements had waited upon our preacher weeks before, and secured his co-operation in enlisting the services of the Bishop for the | ing the foundations of Christian life and occasion. Consent was readily given, organization, until there shall be a decorous men who fight with the poisoned bairn.

and in due time the solemn services of the occasion were commenced.

The church was crowded to the last inch of room, while numbers remained on the outside at the doors and windows. it is sufficient to say that a sermon was fears, or difficulties were suggested. No faith. No germ or Swedenborgian theories were advanced. The blessed Gospel doctrine as taught by Paul and the Lord Jesus Christ was once more proclaimed. Thank God for the Christian's hope, and faith and joy, and victory! Death be destroyed, and the redemption of Jesus makes full provision to remedy all the wreck and ruin of sin, whether in mind or body or soul. Well did the Master say: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." It is the body only that goes into the grave; there is no soul sleeping; "to he absent from the body is to be present with the Lord." The resurrection is not an intangible, indefinable, spiritual exhalation out of the mortal that escapes at death or any other time; the resurrection of the gospels, the resurrection as taught by Paul and Jesus, is a real, literal, absolute resurrection of the body, or, as the old Greek and Latin forms of the Apostles' Creed have it, the flesh.

"Soon shall the trump of God Give out the welcome sound, That shakes thy silent chamber walls, And breaks the turf-sealed ground, Twas sown in weakness here, Twill there be raised in power, That which was sown an earthly seed,

Shall rise a heavenly flower. And then shall be brought to pass the saying that was written, O Death, where is thy sting? O Grave, where is thy victory?" In this as in everything else, the Christian system is superior to every other the world has ever known, because it makes the amplest provision for the personal and eternal triumph of the humblest saint over every ill that sin has ever

Surely, from such a service as was held on that 15th of May, these humble, Saturday, and in the morning. But why and, to the world, unknown people, will go forth to the privations, toils, sorrows, and sufferings of this mortal life, better prepared than otherwise could be the case to endure with patience and to triumph, at last through Christ who is Himself the resurrection and the life.-Zion's Herald.

Letter From Bishop Taylor.

BANANA, mouth of the Congo, June 11. I may remark in the premises, that the principle of self-support is simply the principle of equivalents in value that underlies all the commerce of the world. In the spread of the Gospel it appears under two forms. First, in the experi- Pool. ence of a missionary pioneer going among the people who are not prepared to appreciate the Gospel or a Christian education as a value; and, therefore, to get a footing among them, he must build tents, or engage in other value-producing industry that will bring a return adequate to his support while he is lay-

mand for and cheerful support of pastoral agency under the principle of direct exchange of equivalents. "The laborer is worthy of his hire," to be paid by those who share the benefits of his labors. "They that preach the Gospel shall live preached in harmony with the Bible and by the Gospel' they preach. All my Methodist theology. No doubts, or missionary workers in India and South America (about 150 men and women) apologies were offered for the Christian are, and were, from the first, supported by the people they serve on principle No. 2. A large majority of our workers in South Central Africa, now numbering -men, women and children-fifty-five, all in good heaith, and filled with love and zeal for God and His work, have to and the works of the devil are to begin on principle No. 1; but the industries essential to the education of the rising generation of barbarous peoples will embrace, as a legitimate part of our work, all the productive avocations necessary to the support of preachers, teachers, and pupils. Success on this line is possible without any help from home; but to get a short cut on it we allow our friends in Christian countries to be sharers in the work by "helping the brethren on their way," and providing the implements and machinery necessary to early working effectiveness. Together with this outfit the transit supply extends, not simply to passage to this dark land, but support for a year or two, till by prompt clearing, planting and cultivation, an adequate indigenous support can be obtained. Paying no salaries to agents at home, nor to workers abroad, the expense of this method of establishing self-supporting Missions is comparatively very small.

> I have supervision of the Liberia Annual Conference of the Methodist Episcopal Church, under the jurisdiction of the Methodist Episcopal Missionary Society, which has not fully reached the basis of self-support; but I will (D. V.) on my return to Liberia in a year hence, commence a line of self-supporting Missions among heathen tribes in Liberia, to become purely self-supporting in the space of a year and a half. My stations in South Central Africa, commenced last year with a distribution of workers, are as follows: Mamba, back of Mayumba. two degrees south, two men and two women, Kabinda, five hours north of Congo mouth, three men; five stations in Angola, two men; Dondo, three men and two women; Nhangue-a-pepo, four men, three women and fourteen children (in school); Pungo Andongo, one man, wife and daughter; Malange, three hundred and ninety miles from Loando, three men and two women; leaving ten -nine men and one women-to accompany me to the Upper Congo and Kasia.

According to instructions from Leopold II., and the heads of the Congo State Government in Brussels, the Administrator-General here has given us a welcome, and will convey me, my party and all our frieghts to Mataddie, eighty miles from Banana, whence we will (D. V.) march by a narrow path over the Congo Mountains, 235 miles to Stanley

The details of this expedition cannot be anticipated, but will be noted as they transpire. Yours very truly, WM. TAY-LOR.—The Independent.

What Think Ye of Christ?

The great heart of the world is just, and, turning from the ignorant and ran-

weapons of savages or slaves, I cry across the ages to the mighty spirits of the Christian centuries, "What think ye of Christ?" The poets, led by the great Florentine, the man of sad, lone spirit. of face so beautiful yet so full of wondrous thought, who imagined the strange circles of the Inferno, and yet saw as in open vision the celestial "Mount of Light; while Chaucer, in his quaint English guise, and Shakespeare, "Fancy's sweetest child," and Milton, whose voice had a sound as of the sea, and Cowper, and Coleridge, and Wordsworth, and many another bright spirit follow in his train-make answer; "He was the soul of our poetry, our inspiration and our jov.'

"What think ye of Christ?" we ask the men of thought, and out of the Middle Ages rise the schoolmen, whose mighty intellects made light in its darkness, the founders of modern philosophy, Descartes, and Bacon, and Locke, the foremost minds of the eighteenth century, the century of unbelief, Leibnitz, and Newton, and Berkley, and Kant; the thinkers, too, that in sheer intellectual force transcend all the other men of this century of conscious wisdom, Schelling and Hegel; and they altogether confess and acknowledge "the Christ stands alone, pre-eminent, only Son of God among men."

"What think ye of Christ?" we ask great philanthropists, the men who have made our laws kindlier while more just to the criminal, our prisons more wholesome while more deterrent of crime, who have accomplished the liberation of the slave, who have made us conscious of our duties to savage peoples abroad and to our lapsed at home, the men who in these centuries have been foremost in doing good and in guiding to nobleness the mind of man; and Bernard, and Francis of Assisi, John Howard and Mrs. Fry, Wilberforce and Livingstone. surrounded by the noble band of all our good Samaritans, answer with one accord: "Without Him we should have been without our inspiration and our strength, the love of man and the hatred of wrong, that have constrained us to

"What think ye of Christ?" we cry to the great masters of music and song, who have woven for us the divine speech of the oratorio, and filled the ear with harmonies grander than any nature has known; and they for answer but bid us read the names of their supreme works. "Messiah," "St. Paul," "Redemption," and know that but for Christ the one art in which the modern has far transcended the ancient world had never been

"What think ye of Christ?" Ask painters who have made the canvas live with their ideals of love and holiness, pity and suffering; the sculptors who have chiseled the shapeless marble into forms so noble as to need only speech to be the living man made perfect; and their great leaders, from famed Giotto through Fra Angelico to Angelo and Raphael to, Rembrandt and Rubens, send forth the response: "He has been the soul of our art, our dream by night, our joy by day; to paint Him worthily were the highest, though, alus, most hopeless feat of man.'

O, yes; thou Christ the Redeemer, Son of God yet Son of man, stand forth in Thy serene and glorious power, leader of our progress, author of all our good, ideal and inspiration of allour right and righteousness, and reign over the hearts and in the lives of men!-Principal Fair-

Lights in the Wrong Place.

"What have you there that is so interesting?" asked Mr. Dale of his grandson, Earnest, as he noticed his long-continued reading. "It is a book about ships and ship-wrecks," said the ooy, looking up, "and it tells about those horrible wreckers."

"Let me hear something about it," said grandpa. And Earnest responded promptly, "Just now I was reading about the tricks they used to entice ships on the rocks. One way they did this was to take an old horse, or donkey, and tie a rope with a lantern fast to it, around his neck. Then they turned him loose to wander up and down on the beach. You know, grandpa, the night would be very dark and stormy and if a ship came near enough to see the light, the captain would think it was on another vessel and so would run on the rocks and be wreck-

"What reason would the captain have for thinking the light was on another vessel, and not on the land?" asked grandfather. "Why don't you see," cried Earnest, "if the light was on the land it would be stationary, but on a ship it would bob up and down, and move along, which was just what this light seemed to do."

"And yet," remarked his grandfather lights are put on rocky coasts on purpose to warn ships of danger." "Oh, ves," answered Earnest, "when they are up in lighthouses, standing still."

"Did you ever think," said his grandfather, "how those two kinds of light are like two kinds of Christians?" "Why, no," answered the boy, looking puzzled, "I don't know what you mean, grandpa." "Suppose you get your Bible and turn to the fifth chapter of Matthew the sixteenth verse." Earnest did so, and read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' I don't just see yet," he said when he had finished; "of course I know Jesus Christians lights, but I don't see how they can be like the swinging lantern around the donkey's neck."

"There is one little word in that verse I want you to notice," said his grandfather: "it is the word 'so.' It is very important how and where a Christian lets his light shine. If his actions are wrong or he is found in places whereno follower of Christ ought to be, hislight is shining in the wrong place, and, like the deceitful beacon, he will lead others out of the way and on the rocks; but if, instead, he is careful of his example, his words, his actions; if he is never seen in any place where Christ's servant should not be, then is like the light in the lighthouse, shining far out over the 'waves of this troublesome world,' and guiding travelers to the peace and safety of the Father's home."

Earnest read over his verse thoughtfully, then he said: "Grandpa, it would be a dreadful thing to be a false light, wouldn't it? I hope I never will

"May God grant, my dear boy," said grandfather, "that you may be enabled by His grace, to let your light so shine, that by it men may be led to glorify your Father which is in heaven. And may He keep you from the sin of ever showing your light in the wrong place." -E. M. G., in New York Observer.

Temperance.

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

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

Temperance in The South.

LEXINGTON, Ky., July 10.

Dear Brother Steerns:-The progress of the temperance movement South is marvelous. Its rapid growth has not only alarmed the liquor dealers but has astonished the most sanguine friends of reform. At the close of the war every corner of every county of every State in the South was under the dominion of drink, the social glass garlanded with the graces of hospitality, the saloon sanctioned by law as a necessary luxury for the traveling public and a source of permanent revenue. In the beginning of my work as a public advocate of temperance there was not only great opposition among the best people, but danger in many places to attempt a lecture. In several instances drawn pistols and howling mobs greeted me. What a wonderful change in a few years! Now twenty-six counties of Kentucky under prohibition, and a portion of every other county under the same rightcous rule.

Recently Logan county decided by five hundred majority for prohibition, and even Bourbon county has only two out of seven voting precints where liquor is allowed to be sold, and one of these votes in a few days, with a large majority of the whites certain for the law. This suggests the importance and uncertainty of the colored voters on the question and introduces what I would tell your readers about this class of our Southern citizenship. If memory serves me right, in all our local option contests in this State, except two, the white vote has been in favor of prohibition, and therefore where contests have been lost (except these two) the colored people have been the cause.

I believe if the vote could be taken tomorrow Kentucky's white population would decide by a majority of many thousands in favor of constitutional pro-

The white people of the South have passed through a school of bitter experience on the drink question, until to almost every home successive waves of memory bear from without the past images of loved lost ones. A spirit of revenge has taken hold on many, while a sense of danger to the virtue of home life and injury to labor moves many white voters to the importance of getting strong drink out of the way of colored people. As a class, when sober, they are safe citizens, and as industrious as Southern climate and circumstances born of ignorance and bondage will allow; but when drunk they are not only unfit for labor but dangerous in the most dreadful form the domestic circle can conceive. The future of the question South depends upon the education of the colored people. If the work the National Temperance Society has done in parts of Georgia, North Carolina, Alabama and other far Southern States could be general throughout the South, the licensed liquor-traffic would be buried as deep in oblivion as the slavery curse. What the colored people need most is temperance education.

Not all their muscle, nor inherited powers of endurance, nor all the colleges built for their cultivation of mind will save them from utter race-ruin unless they are taught the evil effects of alcohol upon mind, muscle and morals.

Around the saloons of this city they swarm like flies about a sugar barrel, and never did a slave driver on a cotton field have more complete control of bondmen than does the saloon keeper over these poor deluded people, who be- and be contented with, and, finally, even

loon is a step back towards slavery. They are rapidly drifting into that state which reaps the woe pronounced upon those "who call good evil and evil good."

From the depths of a sympathy which knows no color, but is born of human brotherhood, I beseech all who wish the colored race a future worthy of bloodbought freedom, give help to that educational work imperative in saving the race from a slavery worse, far worse, than whence emancipated twenty-two years ago. Men, whose masters valued them at fifteen hundred dollars each, sell their votes to saloon interests for a drink of whisky.

Wherever your Society has gone with its rich mine of temperance truths its leaves have been for the healing of these people, and to your educational work is due unbounded credit for the victories in Atlanta, Georgia and Raleigh, North

I appeal to the South in behalf of every interest, moral, social and commercial, and in the name of gratitude to a race who, however inferior, faithfully filled their lot of conformity to the decree of slavery, and by partnership in motherhood gave strength and vigor to Southern manhood, give the missionary workers of the National Temperance Society a cordial Southern welcome and generous co-operation. I appeal to the North people, who were instrumental in setting this people free, and gave them instead of hoe, home, church or school, a ballot to wield in ignorance, and who ignorantly wield that ballot to the promotion of the soul-slavery of the drink traffic, to come to the help of this educational work of the National Temperance Society,-this second effort to emancipate the colored race from the slavery of drunkenness.

Brother C. H. Mead and you have graphically pictured the susceptible nature of the colored race, and how eagerly and gratefully they drink in the instruction in kindness given! They are starving and dying for want of this temperance instruction, and philanthropists who are seeking a valuable investment in a moral field cannot, in my opinion, find a more promising one than the missionary work of the National Temperance So-GEORGE W. BAIN. cietv.

-Northern Christian Advocate.

Sam Small lately gave the most tellng and forceful address on the necessity for prohibition, and a Prohibition party ever made in Minnesota. At the close of his address, he invited all who would pledge themselves hereafter to vote with and stand by the Prohibition party, to rise. The vast audience arose, almost to a man. Among those rising were ministers, who had heretofore voted for license, as though it were a righteous thing.— Union Signal.

Boycotting in a new form has been teacher of a free drawing-school, has been removed because of her activity against the license party in the Spring elections. She is a leader in the Young Woman's Christian Temperance Union, was prominent in getting Gen. Stewart L. Woodford here for a week's "no license campaign. She originated the local party which advocated the "No" vote, and decorated the hall where the town meeting was held.

Every intelligent, pure, Christian woman, with a spark of spirit in her, is, and ought to be, always the irreconcilable, implacable, irresistible enemy to the tobacco fiend in any shape or form, because it is one of the greatest rivals of her sex. Tobacco, vitiates the relations between the sexes, lessen's man's interest in woman and his enjoyment of her society, and enables him to endure lieve in drinking they exercise their rich to prefer, the companionship of filthy

Ponth's Department.

How Lottie Helped.

"Did you ever see such a looking

The sharply accented exclamation prang from the red lips of a young girl as she crossed the threshold of the old plank doorstep. red farmhouse kitchen on her way to

Very pretty and wholesome Lottie Emery looked, as she came lightly tripping downstairs, across the shaded, orderly dining-room in her airy suit of nun's veiling and graceful sun-hat knotted about with a wide-blue sash.

Early risers were the inmates of this busy farm home; and not three-fourths of an hour before, Lottie had left that same wide, low ceiled kitchen in "apple pie" order, which was her favorite term for scrupulous neatness and orderly arrangement of a room.

"Cleaning up" after breakfast was always Lottie's work, and so, too, was the care of the dining-room and chambers. Very seldom did the old Townsend clock, perched on one end of the kitchen mantel, whirl for eight o'clock' in the long summer mornings, but found Lottie's tasks nearly accomplished and she at liberty to commence her half-mile walk to school.

This morning it wasn't quite eight, yet beds had been aired and made, chambers and kitchen put to rights, the dining. room swept and dusted, fresh flowers picked for the parlor vases, and she, lunch-basket and bookstrap in hand, ready for school; but on the kitchen threshold she paused in dismay. "Such a looking room! Who did it?"

Well, that great stack of milk pans

smeared with bonny-clabber inside and out, that Lottie's tired-faced mother had just brought from the milk cellar and piled into the sink till leisure-no, not leisure, who ever heard of leisure in a farmhouse kitchen in the summer time? -till she found a hurried opportunity to wash them—helped in the confusion; and that litter of ash shavings by the wood box, that father Emery had seattered there not ten minutes before, as he with "mother" a morning, added to the chaos; and the unwashed churn, also from the milk cellar, with dasher and ladle and dripping butter paddles tilted across its top, waiting for those same tireless mother hands and hot water, added not a little to the disorderly state of affairs; and the overturned box of red bell-peppers in the open window, with dirt sifting along the ledge and across the floor-the combined work of a hungry foraging hen and the June breezehelped in the clutter; and a big slop pail by the sink, and a train of little slops across the floor leading from the well to the water pail rest on the sink board told even big Rover, as he indigslops to track them across the bell-pepper's dirt-sifting over the floor, that careless Fred had for once brought his mother a pail of water.

But this patient, ever-busy mother, where was she?

A pile of pie-plates flanking the heaped pan of flour on the long kitchen table, another pan of prepared pumpkin and prepared "mixing" and cream, gave promise that pies were under way. The cellar door standing open, and the big dinner-pot jarring its iron cover with imprisoned steam, and a flank of corned beef over the hot stove, noisily testified that the house-mother was in the cellar foraging for vegetables.

"I should think mother would stifle working all the forenoon in this swelterinn kitchen!" Lottie exclaimed, reaching for her sun-umbrella that hung on the wall.

"Better help her by putting the kitchboon of liberty, and to remove the sa- tobacco-using men.-Herald of Health. of time before school, and only think of never overlook or cease to hunger for

A little seawl came between Lottie's pretty blue eyes. "It's not my work to wash the milk dishes, nor is it my fault if the kitchen is all in a clutter. I am sure I put it in apple-pie order not un hour ago"-the little foot poised over the

"For even Christ pleased not Himself."

Why should that Scripture passage flash in mind just then?-the day's verse on the little bright-colored calendar that hung just under the clock. Lottie had read it with a quick glance as she paused in her dusting to tear off yesterday's leaf,

"But it is so stifling hot here, and I have hurried all the morning to finish my work, that I might walk to school before the sun gots scorching high in the heavens; besides, mother doesn't expect me to help her."

"Then give her a pleasant surprise as well as rest, by setting the kitchen in order before she comes in," buzzed the little voice close at hand.

"Pleased not Himself."

The red letters of the calendar seemed to glow before Lottie's eyes, but it wasn't that; it was only those red bell peppers that had toppled on to the floor from the window-sill.

"I'll do it. Mother will have her hands full with the vegetables and pies and the dinner. Its a pity if I am not willing to give her a little extra lift in the work now and then."

The shade hat went up on a nail with a toss; off came the dainty cuffs and tiny ruffled apron, and in place-broadly covering the neat school-dress-went on her big checked apron.

"I hope mother will dress the vegetables before she comes into the kitchen, and then I shall have plenty of time to straighten things before she sees it," thought Lottie, softly latching the cellar door, that the clatter of pans and whisk of broom might not reach her mother's

A shadow fell across the kitchen window, and looking up Lottie saw her mother carrying from the roll-way a basket of vegetables carefully selected from last year's sand-packed supplies to whittled an ox-goad while he chatted the cool shade of the lilac trees in the back yard, there to dress them for the dinner-pot,

> Broom and dish-cloth, wing and dustpan—how they flew that next half hour!

The warped, forked hand of the old clock pointed the quarter to nine before the jaunty sun hat came down, and Lottie lightly tripped through the red framed doorway of the kitchen on her way

A little later in the day, deep in the intricacies of geometry and the bewildering dates of history, in the cooler temperature of the breezy school room out of mind went the remembrance of her morning's kindness. Only once she thought of it, and that was in the noon nantly lifted his clumsy feet from the hour when little Johnny Andrews confidently whispered to a classmate that "ma is going to have a 'biled dish' for supper."

> Lottic smiled, thinking of the vegetables she had seen losing their rough coats in the shadows of the lilac trees | Georget Milton, that morning; and "I wonder what Millsboro, mother said when she came in and found the revolution in her kitchen!" was the thought that set her bright eyes dancing as she passed to her desk. "Dear child! God bless the dear child!" was just what her mother said as she entered the kitchen, heated and tired, wearily thinking of the work that must be met befere noon.

Oh, it was such a help, and so restful for that hurried, dsscouraged mother to find her kitchen in order, and her sink cleared of its stack of milk-pans.

"The dear, dear child!" Lottie little knew how often she was in her mother's thoughts that day, and how her loving attempt to lift a burden from her mothen to rights," whispered the little voice er set a little bird singing in that heart that somestimes gives an unpleasant jog all day as he toiled; for love lightens to our thoughts. "You will have plenty labor, and these mothers never forget,

the surprise and pleasure it would give expressions of love and sympathy from the dear ones of their household unto whom they minister unceasingly and uncomplainingly; but in many and many a home, all too late, this lovingly ex. pressed sympathy and tender care come

When the tired feet are still, the hands crossed in strange whiteness and idleness, the sweet lips, that never before in all our lifetime refused to answer us or be dumb to our entreaties, mute and cold: then all too late, we wake to her worth and bitterly regret we had not "made more of mother" when she was with us! -Quiver.

It is a gratifying thought that one-eighth of the estimated population of the world is connected with Sunday-schools, but it is still more gratifying to Methodists, and also cause for profound thanksgiving to God that one-eighth of the world's Sunday-school population is connected with the Methodist Episcopal church in the United States.

Quarterly Conference Appoint ments.

WILMINGTON DIST	KICT-	-SEC	COND	QUARTE	R.	
Swedish Mission,			Sept		12	
Wesley,				8	12	
Mt Lebanon,			"		12	
Mt. Salem,			41	12		
Bethel & Glasgow,			61	18	19	
Chesapeake City,			6.6	18	10	
Elkton,			11	19	20	
Claymont,			**	24	26	
Chester,			6.6	25	26	
Mt. Pleasant,			14	26	27	
Zion,			Oct	2		
North East,			4.6	3	3	
Elk Neck,			6.6	3	4	
Grace,				6		
Brandywine,			4.6	10	11	
Hockessin,			4.6	16	17	
Christiana,	-		**	17	18	
Cherry Hill,			6.6	23	24	
Newark,			6.6		25	
Rising Sun,			6.6	30		
Hopewell,			44		31	
Rowlandville,	Nov	1	44	- 0	31	
Scott,			Nov	2	7	
Union,			6.	2 3	7778	
Epworth,			6.6	4	7	
Madely,			"	7	8	
Port Deposit,			4.6	12	14	
Charlestown,			6.6	13	14	
Asbury,			66		21	
St. Paul's,			**		22	
			4.4		28	
St. Georges,			"	28		
Delaware City,			44	$\widetilde{28}$		
Red Lion,			4.6	28		
New Castle,		en	S ITT	LL, P. E		
					**	
EASTON DISTRICT—THIRD QUARTER.						

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,	CHAS. IIILL,	P. E.
EASTON DISTRI	CT-THIRD QUART	ER.
Cecilton,	Sep	11 12
Sassafras,		11 12
Millington,	4.6	18 19
Galena,		18 19
Crumpton,	**	19 20
Marydel,	4.6	25 26
Ingleside,	44	25 26
Sudlersville,	44	26 27
Chestertown,	Oct	1 3
Still Pond,	4.6	2 3
Rock Hall,	"	9 10
Pomona,	4.6	10 11
Bhurch Hill,	4.6	16 17
Centreville,	44	17 18
Queenstown,	44	23 24
Kent Island,	**	23 24
Wye,	41	24 25
Greensboro,	44	30 31
Hillsboro,	44	30 31
Oxford,	Nov	6 7 6 7 7 8
Royal Oak,	16	6 7
Trappe,	4.6	
Easton,	4.4	12 14
Kings Creek,	4.6	13 14
St. Michaels,	44	19 21
Talbot,		20 21
Bay Side,	44	20 21
Odessa,	44	27 28
Middletown,	44	23 29
Townson	6.6	97 28

JOHN FRANCE, P. E.

DOVER DISTRICT-THIRD QUARTER.

Frederica. Milford ancoln. deorgetown, Sussun, Harrington Farmington Freensboro Bridgeville, Cannons Crossing. Galestown, Scaford, Burrsville, Potter's Landing, Nov 1 Denton, Nov Federalsburg, Hurlock's. East New Market, Vienna, Woodlandtown, Church Creek, Beckwith's

Cambridge, The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.

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The Sunday School.

The Mission of the Spirit.

LESSON FOR SUNDAY, SEPTEMBER 12th, 1886.

BY REV. M. P. BLAKESLEE.

[From Northern Christian Advocate.]

5. I go my way to him that sent me. It was matter of joy to him that his mission in the flesh was ending. The eleven did not see this; they thought only of their loneliness without him. None of you asketh me, etc. This seems to contradict chapter xiii, 36, but it does not really. There Peter had asked solely on account of his own feeling. Here Jesus means that none have asked with reference to the gain of his going away; none have asked for love of him.

6. Sorrow hath filled your heart. Thoughts of their own dark future crowded their minds and prevented their seeing the brightness of the eternal glory to which he was returning. They sought only to know what was before themselves when they ought to have seen what was before their Lord also.

7. I tell you the truth. A strange assertion presses for utterance. Lest they doubt it he first appears to their knowledge of his truthfulness and candor. "I," emphatically, "I tell you the truth." It is expedient for you. There is no occasion for sorrow; his depart ure will be an advantage to them. If I go not away. By virtue of his glorified marhood the Comforter was given. The Comforter. The Revised Versson gives in the margin the alternate renderings, "Advocate or Helper. Greek, Paraclete." The literal meaning is, "One who is called to the side." This may be to assist in various ways. In 1 John ii, 1 the rendering is "Advocate," as it means one standing by the side or in the presence of God to plead for us. Here as the Spirit is promised as a compensation in sorrow it is fittingly the Comforter. The latter word in early English had a meaning which has now almost disappeared from use, and this meaning was doubtless in the minds of the translator, viz., that of a supporter or strengthener. Thus Wicliff's version, Luke xxii, 43, has "And an aungel apperide to him for hevene and coumfortide him," that is, as the common version has it, "strengthening him," The real mission of the Spirit is that of an advocate to plead the cause of sinners, the cause of God against the world, the cause of Christ against the devil. I will send him. This was fulfilled on the day of Pentecost. Notice the personal pronoun "him." Many very thoughtlessly dishonor the Spirit by applying to him the neuter pronoun "it," as if he were merely an emanation or an influence. The lesson teaches clearly the personality of the Spirit.

8. He will reprove the world. Better as in the Revision, "will convict the world." The proof brought by the Spirit concerning Christ will be decisive and convincing. Christ living, suffering, dying, is the great and standing accusation against sin.

9. Of sin. To convince man of his deprayed and fallen state is first. Because. Will conviet because. They believe not on me. Unbelief is the source of sin. In rejecting Christ or his words a definite and damnable sin is committed. Wherever the gospel is preached the Holy Spirit bears a decisive testimony to its truth, leaving the clear conviction that Christ ought to be trusted and obeyed.

10. Of righteousness. This is the opposite of sin. Righteousness is the keeping of the law; it is the result of faith. The Spirit will convince men that righteousness is more than law-keeping in external life; He will show the world that it is internal as well: that it is a state of peace and purity brought about by his own indwelling. Because, Here as before, "because" refers back to "will convict.' I go to my Father. With the close of Christ's earthly mission the Spirit was given to make righteousness possible to men in this world.

11. Of judgment. Following the conviction of sin and of righteosness is the conviction of the judgment and condemnation of the sinner. The prince of this world is judged. This judgment will contound and overwhelm the prince of the wicked, the devil himself, and there will therefore be no escape for those allied with him. This judgment began when at the resurrection and the ascension the powers of darkness which put to death our Lord were completely foiled; it will continue until the last enemy is put under him.

12. Many things to say. What he had to say he doubtless did say. We may suppose that after the resurrection these "many things" were among his instructions. Ye cannot bear them now. Their state of mind was unfavorable to receiving his teachings.

13. Howbeit. Notwithstanding; nevertheless. The Spirit of truth. So called because reals truth and hears it to the nearts of neross many our evangelistic work?" everything, without signs and special erty purchased for the schools has been one, who wanted to be His.—Sel. he reveals truth and hears it to the hearts of

truth." Will guide into the fulness of the truth as it is in Jesus. This truth in its entirety is revealed in the Bible. What the Spirit does is to point out the way; he does not coerce nor earry. He takes men by the hand and pointing out the truth, with their consent leads them into its territory and puts them in possession. Shall not speak of himself. Many have supposed that this meant "about himself," whereas, as the Revision makes clear, the meaning is, "from himself." The Spirit came on no independent mission: he came to co-operate with the Father and the Son. Whatsoever he shall hear. As a witness he will hear and as an advocate he will plead. Things to come. Perhaps the primary application is to the completion of the divine revelation by inspiration of the apostolic writers, but in a wider sense the words apply the Spirit's illumination of Christians hearts in all time.

14. He shall glorify me. The guidance and illumination of the Spirit will glorify the Saviour whom the listening eleven professed to love. He shall receive of mine, etc. The Spirit is not to supplement divine revelation. His mission is to light up the truth and bring it to darkened hearts to shine there.

15. All things that the Father bath are mine There is unity in the work of the Godhead. The truth is of the Father as well as of the Son and of the Holy Spirit. The leading truth, the stock truth, is that Christ atoned for the race.

16. A little while, etc. This lay between the moment of his speaking and his death on the cross. Again a little white. This interval lay between his death and the revelation of himself by the Spirit on the day of Pente

17. Then said some. They had been attentive listeners; now some draw aside and privately discuss what seems to them his contradictory statesments. Because I go to the Futher. At verse 10 he had said they would see him no more; now he says they will behold him again after a little while. They cannot comprehend, still less reconcile, his sayings.

10. Jesus knew. The original is better expressed by the Revision, "Jesus perceived." Supernatural reading of their thoughts is not implied. By their manner and counter nances he saw that his enigmatic sayings had wrought their purpose by exciting their attention. In verse 28 he answers about going to the Father.

20. Ye shall weep and tament. The succeeding verses must be read in order to get his full answer about the "little while. Their tears were soon after copious enough as Jesus was led away from Gethsemane by the arresting officers. The world shall rejoice. A prophecy accomplished in the scoffs of those who walked by the cross "wagging their heads." Surrowful. Literally they were sorrow-full. Turned to joy. By the fact of the resurrection

How to Deal With Infidelity.

Undoubtedly thoughtful and well-informed infidelity must be met by thoughtful and well-informed reasoning. But such infidelity is found in books and must be answered in books. No one would think, for instance, of discussing such a work as "Supernatural Religion' before a popular assembly. A book can be refuted only by a book. In this way "Supernatural Religion" has already peen slain by the pen of the Bishop of Durham, and has disappeared in the Hades of literature. Popular addresses can deal only with popular and superficial intellectual difficulties. These may assume very serious proportions, and it is possible that in the great northern towns they should be directly attacked. But popular infidelity is only skin-deep and disappears in the presence of real and thorough-going Christianity. There is an amusing and instructive incident in the life of the late Dean Stanley which has never yet been printed, but which will illustrate our point. On one occasion an Anglican dignitary invited Mr. Moody, the American evangelist, to meet Dean Stanley at dinner. Mr. Moody very rarely accepted such invitations, but there was a great reciprocal regard between him and the large hearted Dean, so that Mr. Moody made an exception and went. After the ladies had withdrawn Dean Stanley drew near to the American evangelist and opened a conversation upon a subject which greatly occupied his thoughts. "Mr. Moody," said the Dean, "do you come across many cases of infidelity in the

Denn. I do meet a great many so-called infidels; but it is generally my experience that when a man comes under the influence of the Spirit of God his infidelity takes a back seat. There was a flash of genius as well as of deep spiritual insight in that memorable figure. In the majority of cases infidelity disappears in the background when a man is brought face to face with the great Spirit of God.

Some of our readers will remember a similar testimony in Dean Stanley's intensely interesting history of the Eastern Church, where the simple testimony of one who had suffered much for Christ silenced the heathen philosopher who had previously overcome all his clever opponents. "Exaggerated or not," adds Dean Stanley, "this story is a proof of the magnetic power of earnestness and simplicity over argument and speculation." Every successful evangelist of our own day could furnish from his own experience many instances of skepties, agnostics and atheists convined, not by ratioeniation, but by the self-evidencing gospel and the power of the Holy Ghost. Miss Booth's plain preaching of scriptural holiness has persuaded elever French atheists who were absolutely unmoved by the mighty apologetic of Pressense. We are well aware that this argument, like most arguments, may be pushed too far.

But it must be duly regarded, especially as the sketicism of the young men at our universities, and of our artisaus also, is only skin-deep and consists mainly in the healthy rejection of mere nominal Christianity. Very few of the undergraduates of Oxford and Cambridge have ever had, until quite lately any intimate acquaintance with really converted and happy Christians. The extraordinary influence exerted by Mr. Studd and his friends is a decisive evidence of the way in which academic skepticism disappears in the presence of what Mr. Moody calls "out and out Christianity." The same is true of the working classes. They were never so favorable to Christianity as they are now. Skepticism, as Dr. Maclaren has finely said, belongs to the fauna of the Arctic region. It cannot live in the warm atmosphere of hearts filled with the love of God. Nevertheless, while there are so many lukewarm and inconsistent Christians in all churches, Christian apologeties have an important sphere.—Methodist Times (London).

Are you Growing?

Are you growing in grace? Is grace the principal thing in which you want to grow? There are some growths which really hinder our growth in grace. Growth in wealth, in worldly wisdom, in more kinds of growth may (nay, do they not always?) hinder growth in grace?

To be a little particular, are you growing in humility? Can you receive disappointment, contradiction, the not being noticed, not honored, in fact, everything that would naturally wound your proud -can you take it calmly, sweetly, thankfully? Do you esteem yourself less than you did a year age?

Are you growing in calinness of spirit? Have you had a baptism of stillness on your heart, so that you do not indulge in mere talk or religious gab? Have you the deep quietness of spirit which secures holy recollection, so that you can think twice before you can speak once? Can you pass through scenes of sorrow, of mirth, of alarm, of dismay, with a quiet heart and mind? Does your soul steer fixedly and screncly for its goal, amid all weather and currents? There will be no blustering or flustration of soul in heaven. Why should there be here?

Are you growing in trust? Can you trust in God as fully and serenely when your prayers seem to be denied, as when granted? Can you trust in Jesus for

Can you take the welfare of other peosoul, and feel for them? Do you love the poor? Do you love to think of their interests? Did you ever read, "Blessed is he that considereth the poor"-that think about their interests? Do you love with the love of Jesus streaming through you, and not merely the effusion of human affection?

Are you growing heavenly-minded? Do you build your air-castles in eternity, and not in time? Do you feel yourself a stranger in earth, and a citizen of heaven? Do you walk with the top of your mind in the skies?

Are you growing in patience? Can you be patient with your own lack of grace and slowness of growth?

First, have the conditions of growth, namely, heart purity, good soul-food; and then ignore every kind of growth which will not conduce to your soul's interest for eternity.—Christian Wilness.

"No Collection."

Among the absurd pulpit announcements in certain sections, must be included the modern one of "No collection." Obviously the design is to stimulate the attendance of the stingy. Even Cain presented an offering to the Lord, possessing a commercial value, at least unsurpassed by that of Abel. Each act of public worship under the Mosaic dispensation involved a gift to the Lord of some sort—either doves, a kid, a lamb, flour, wine, oil, or some other prescribed contribution. Abraham gave tithes to Melchizedek, and Jacob, after his vision at Luz, devoted one-tenth of all his property to God. In fact, from the period of the erection of the first altar down the corridors of history to Pentecost, when they "had all things in common," the practice has been well-nigh uniform. St. Paul arranged collections for the poor saints in Jerusalem, to be taken on the first day of the week in Corinth and Galatia, "as the Lord had prospered them." However, if this innovation is to prevail to any appreciable extent, other concessions must be made to the sceptical classes. Hence, future church notices may read: "No collection, no sermon, no prayer, no Bible, and no pronounced religious convictions of any description."—Ex.

Centenary Biblical Institute-Expansion of its Work,

The progress of the Centrnary Biblical Institute, which the Wilmington Conference aids by its Freedmen's collection, has been marked from the beginning; but the enlarged plans for the mere materialistic knowledge, in new coming year are such as to attract more theories of religion-all these and many than ordinary attention. Two Preparatory Schools will open simultaneously with the Institute proper, on the 8th of September. One of these will be located in Baltimore City; the property on Saratoga street, near Courtland, formerly occupied by the Institute, having been put in order for the purpose. Rev. J. H. Nutter, of the Delaware Conference, has been elected principle of this school, and will assume charge immediately. He will be assisted by Miss Dennis, who has for some years been an instructor in the Institution. Both are graduates of the institution.

The other school will be located at Princess Anne, the county-seat of Somerset, on the eastern shore of Maryland, and will be known as the Delaware Conference Academy. Mr. B. O. Bird, of the Institute Faculty, has been elected Principal. He is a graduate of the Institute, also. He will be assisted by his wife who will act as Preceptress. The course of study in this new school will cover sufficient ground to prepare students to take schools in Maryland, or adjoining states, or to enter the higher departments of the Institute. The prop-

"Well," replied the American with favors to entice your faith? Do you feel known as "Olney," and is admirably his characteristic drawl; "well, Mr. a sweet joy in the very act of trusting? adapted to the purpose to which it will Are you growing in love! Can you be put. There are sixteen acres of exlove those who give no return for it? cellent ground, which will be utilized so as to give students instruction in outple, their little interests, up into your door work. The mansion, which is spacious and substantial, will accomodate a large number, and a tenant house can in time be used to enlarge the accommodations. Our colored Methodists are building one of the finest churches on the Peninsula at Princess Anne. It is located on the edge of the town toward the school grounds, and when a new street projected by the town authorities is opened, it will be but a few minutes walk between the two.

The school bids fair to become a centre of great and useful influence among the colored population of the Peninsula, and challenges increased effort on the part of our pastors to encourage the work of the Institute. The people of Princess Anne have welcomed the new enterprise as a harbinger of good, and we have, no doubt, the Christian common sense of the entire territory of the Wilmington Conference, will render it a hearty moral support, and, as opportunity offers, contribute to its aid.

Our laymen of wealth should make the object and work of the Centenary Biblical Institute more of a study. It is a benevolence of the highest order. It is laying foundations for the future. It is eminently Christian in its spirit and labors, and it is entirely dependent on Christian generosity for support. It has put more than fifty preachers of intelligence in the field. It has supplied Maryland, Delaware, Virginia and West Virginia with scores of the best colored teachers to be found, but has never received a cent of State aid. It is training hundreds for usefulness, who otherwise would be burdens to society. It can do just as much more ou all these lines, as Christian benevolence will enable it to do. No surer returnes from a benevolent investment can be gotten, than from this institution. Last year, more than sixty applicants for admission, had to be turned away for want of room and means. Young men are now knocking at its doors from every quarter-North, South, East, West-one from the Vey tribe in Africa—and many of them will be denied admittance, notwithstanding the increased accommodations, unless our people open their hands liberally towards this most useful institution. It is impossible for the President to make the personal solicitations, that would be necessary to secure the funds wanted. He can be addressed at any time as follows: W. Maslin Frysinger, Presi't Centenary Biblical Institute, 46 Edmondson Ave., Baltimore, Md.

How Old Must I be?

"Mother," a little child once said, "mother, how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be. darling, before you love me?" "Why, mother, I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be." The mother answer with another question: "How old must you be before you can trust yourself to me and my care?" "I always did," she answered, and kissed her mother again; "but tell me what I want to know." And she climbed into her mother's lap, and put her arms about her neck. The mother asked again; "How old will you have to be before you do what I want you to do?" Then the child whispered, half guessing what her mother meant, "I can now without growing any older." Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?" The child whispered, "Yes." They both knelt down, and the mother prayed, and in prayer she gave to Christ her little

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Agranusters and laymen on the remissing fre-requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSELA METHODSE, Wilchington, Int. The deliver of the contraction of the connection of the contraction of the 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 addressioned give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as

SPECIAL OFFER

The Peninsula Methodist to new subscribers from new until Jan. 1, 1887, only thirty-five (35) cents. One and two cent stamps taken.

We call from Zion's Herald this week an interesting letter by Bishop Mallalieu. It is refreshing to have such outspoken and emphatic avowal of "the faith once delivered to the saints," as respects the glorious doctrine of the resurrection, from this honored member of our Board of Chief Pastors. In this day, when a few men, eminent in the church, by position, by acknowledged talent and culture, and otherwise judicious expounders of the truth, seem to have their brains so addled by metophysical speculations, as to deny the resurrection of the body, attempting to philosophise on the subject until they leave us nothing to expect but some nondescript figment of their own fancy which they call a "spiritual body," not the body for the spirit, after St. Paul; the same body for the same spirit, "to every seed his own body:" just as in this life, only that this same body is as wondrously changed by Divine power, as the eternal condition of men is changed from that of their probationary existence. The difficulties are not to be considered, except by such as have vanity enough to assume to be God's counsellors. As well may we attempt to philosophize upon the difficulties of original creation. or to explain the mysteries of the atoning work of Christ. No theory ever invented, not excepting that of the visionary Swede, removes a single difficulty, except as it either denys any such difficredible with you that God should raise we can sing,

"The Lord shall clear his way through all Whate'er obstructs, obstructs in vain; And what his word in truth hath said His own almighty arm shall do.'

Whatever progress men may make in knowledge and culture, so long as his powers are less than infinite, the words of the great Law giver will remain true, are added to make the work more com-"The secret things belong unto the Lord our God; but those things that are revesled belong unto us and to our children forever, that we may do all the words of this law." Mysteries are such largely because of our ignorance, yet beyond this often because of our finite capacities.

"Marvel not at this; for the hour is coming, in the which, all that are in the unto the resurrection of life; and they | the 18th inst.

that have done evil unto the resurrection of damnation."

Rev. Daniel Steele, D. D., writes to the Christian Standard :- "The life of Bishop William Taylor,' by Rev. E. labors of this truly opostolic man. Those who wish to know the marvelous way in which Wm. Taylor was nominated, this missionary bishop as related to our some knowledge of the Congo State, and have not time to read the large books of Mr. Stanley, will get a good idea of that country and of the bands of heroic women who have gone to Africa at the call of the Bishop, will find this biography quite a repository of informa-

We will add, as an additional indorsement to our friends, to buy this book, that the net profits are devoted to the great work Bishop Taylor has in hand. Already, the author, Bro. Davies, has appropriated \$150 for this purpose. Price 75 cts. Let everybody buy a copy; and thus help the Bishop, while they secure for themselves the interesting history of his life. An excellent likeness embellishes the volume.

Another Biography that should find a place in every Methodist family, especially in every family on our Peninsula, is that of our late senior superintendent Bishop Levi Scott. It is sold for \$1, and is worthy a careful perusal. Rev. Dr. John A. Roache, himself, like the Bishop, a son of the Peninsula, writes us: "I know of no better way of bringing the Bishop before his old friends on the Peninsula, where the days of his pulpit power found him, than through your excellent paper. He was a glory to the Philadelphia and Wilmington Conferences, and his last services were in your midst This Life of the Bishop ought to be in every Methodist house in all that region. He was there born converted and honored. As far as may be, let him be thus kept in perpetual remembrance."

Dr. Roche has an admirable and highly appreciation article on Bishop Scott in the July number of the Quarterly Review, adding some very interesting personal reminescences, in his re-

view of this volume. "Aid and Guide to Family Worship;" Southern Methodist Publishing House, Nashville, Tenn. Muslin, red, 50 ets.; gilt 75 cts.; leather, gilt \$1. This unpretending little volume of 224 pages, "has been prepared for the convenience and assistance of those who feel the need of an aid and guide, in taking up the imculty, or denys the obvious intent of portant exercise of family worship. It Scripture teaching. To every one who contains four services for each morning one in Zion appeareth before God." stern reproof the words of St. Paul, | Scripture lesson, a stanza or more of a "Why should it be thought a thing in- hymn, and a prayer. In this way, the same service need not be repeated oftenthe dead?" All we are concerned with, er than once in four weeks-" "With is, what is His purpose, what hath he such an 'aid and guide,' the mother may promised? Then with Charles Wesley | conduct worship in the absence of the father, and the children led into a service, which will fortify them, against the temptations of youth, and qualify them for a more responsible period of life." The Ten Commandments with parallel passages, and some suitable selections of scripture for special occasions, plete. We heartily commend this valuable manual, in the confident hope that by it, as an 'aid and guide," many family altars long neglected, may be repaired, and the holy flames of devotion diffuse their light and heat, in many homes too long destitute of the blessed

graves shall hear his voice, and shall Dr. Wallace will resume his letters next as the guilty conscience makes cowards come forth, they that have done good week; no. 61 appearing in our issue of of us all, a consciousness of rectitude

influences of family worship.

Ocean Grove Letter.

With the close of Camp meeting the by any means left in loneliness. A congregation of at least three thousand assembled the next Sabbath morning, the Davies, is a brief sketch of the life and 20th ult., to hear a sermon by Prof. S. L. Bowman, D. D. of De Pauw University, Indiana, a cousin of our Bishop Bowman. His text was 1 Pet. 1, 7-8 * * elected and ordained bishop of Africa Jesus Christ, whom having not seen ye inside of twenty-four hours, and who love; in whom, though now ye see him wish to read the speeches and documents | not, yet believing, ye rejoice with joy relating to this event, and the status of unspeakable, and full of glory." For an hour he held the interested attention general superintendency, will find Mr. of his large audience, as he impressively Davies' book valuable. All who wish set forth the unspeakable joy of the believer in an unseen Saviour, as the object of his faith and love.

Dr. Hanlon's Bible class was thronguniversally felt want of larger accommoattend, a proposition was made to raise a subscription of \$2000, toward meeting the cost of proper enlargement of the tabernacle. In about an hour, at the close of the Bible class, this amount was pledged; one gentleman subscribing \$500, several \$250 each, and others smaller sums. Since then the project has taken larger and more definite shape, and it is probable that by next season, a building, seating at least 2000 persons will be provided for the class, and for other meetings.

The Beach meeting was attended by large numbers; after which Dr. Munhall, aided by Mr. and Mrs. Towner held an interesting service in the auditorium. The Dr.'s text was, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace'"

The following week there was preaching in the tabernacle every evening except Monday and Saturday. Monday was given up to an evening regatta on Wesley Lake, in which the boat boys displayed their skill and taste in moving up and down this beautiful little body of water in procession, with their batteaus brilliantly illluminated with Chinese lanterns, while on each shore the cottages were similarly decorated, and dense crowds lined each side of the

Last Sunday morning, Rev. Dr. Naylor of Foundry M. E. Church, Washinging, preached a most encouraging and stimulating sermon on the words, "Blessed is the man, whose strength is in thee; in whose heart are the ways of them. (Revised Version says, "in whose heart are the highways to Zion"). Who passvalley of weeping they tuake it a place of springs;") the rain also filleth the pools, (Revised Version, yea the early rain covereth it with blessings.") They go from strength to strength; every lament from the royal Psalmist in absorbs the time which should be given his sad exile from the glory and privilege of the Temple service, on account of the rebellion of his son Absalom. Our topic is the soul's true strength. The soul's need of strength is seen in the conscious weakness which is our natural inheritance, the fierce moral battle we must fight, the strength of the enemy, and the power of temptation.

The elements of soul strength are, (1) will-power, the force of resolution, more potent than genius, "where there's a will, there's a way; (2) hope; (3) faith, in one's self, in one's cause, faith in God; (4) love, the works of master artists, monuments of history are so many illustrations of the power of love; all toilers toil because they love somebody, the soldier braves death on the battle field because he loves his home and his country; wonderful strength in loving somebody, and equally wonderful strength Our readers will be glad to learn that in being loved; (5) conscious rectitude, gives strength and makes us brave.

These elements uniting in the believer, a will power in harmony with the Divine, crowds have departed, but we are not a hope in God, faith in Christ, supreme love to God, and a conscience cleansed by the blood of the Lumb, constitute the soul strength of which the Psalmist speaks when he exclaims, "Blessed is the man whose strength is in thee." This is the only strength equal to the man's necessities, the only invulnerable strength. It is a matter of personal experience and its relation as such is potent in its influence on others, the infidel has no answer; it overcomes the greatest obstacles, and makes the most unpromising conditions tributary to our success, the valleys of Baca, springs of joy. John Bunyan's twelve years in prison bore the precious fruitage of his immortal allegory; and Richard Baxter's thirty ed as usual, and under the pressure of a vears of suffering yielded the sweet aroma of his "Saints' Everlasting Rest." dations for the masses who desired to The man, whose strength is in the Lord finds Calvary transformed into Tabor, the darkness of night into the brightness of day. Here Dr. Naylor very graphically depicted an imaginary scene, in which the untold sufferings of a woman, discarded by her parents, the widow of a drunken murderer, her only child, a debauchee, dying in early manhood and herself dying prematurely in extreme poverty, yet trusting in the crucified Christ, were placed in the scales, to be weighed against the "far more exceeding and eternal weight of glory," upon which she was to enter as soon as released from earthly cares; showing how inestimable are the gains to the Christian, even though his lot in this life be the most

> "They go from strength to strength;" growth is essential, our only safety is in growing. Every one thus growing appeareth before God in Zion, this is the true perseverance of the saints. The path of duty is the path of safety; ceasing to grow we begin to die. In this strength the soul sours like the eagle, above the storms, and basks in perpetual sunlight.

deplorable possible.

Bishop Wilson, of the Reformed Episcopal Church, preached in St. Paul's and Rev. Mr. Raiser of Jacksonville, Flo., in the auditorium at night.

The young people's meetings closed Sunday morning with an impressive appeal by Mr. Yatman for personal consecration to the service of God. The Holiness meetings will continue.

The Sunday newspaper is, undoubtedly, the most potent factor in the secularization of the Sabbath. Other influences furnish distraction and amusement ing through the valley of Bala make it to those who are seeking them on Suna well; (R. V. "passing through the day; but this, under a pretence of sanctity, glides into Christian homes, and would lead astray, if possible, the 'very cleet.' One member of the family introduces it into the house and all the rest read it. The Sunday newspaper thus destroys the seclusion of the Sabbath, stumbles over the difficulties, come with and evening in a week, consisting of a These are the plaintive words of fills the mind with weekday thoughts, to religious reading, prevents communion with God, unfits for public worship, if it does not wholly detain its devotee from the house of God. No person who reads a secular paper on Sunday can keep himself in harmony with the spirit of the day. - Boston Watchman.

"All at It."

There is need of visitors who will go from house to house, and seek out those who are not accustomed to attend Church, and bring them into the meetings. There is need of helpers to distribute tracts and circulars of invitation. Every one has an opportunity to speak about the meetings, and to urge friends and neighbors to go. If there be a willing mind and a warm heart, there are a thousand ways in which all may be helpful. Some may render important aid by contributing to the fund for printing cards, and circulars, purchasing tracts, and paying the other expenses of the movement. Thus there is work for every Christian, old and young, male and fe-

male, wise or ignorant, and even the in. valid. The success of the work depends upon the co-operation of the people as much as upon the leadership or the offi. cers of the church.—Ex,

Unknown.

I shall never forget the feeling of sad. ness that filled my heart when, walking through the great National Cemeteries of Arlington and Gettysburg, some year ago, I read on long lines of low stone that marked the graves of the dead the touching word Unknown. After life's fitful fever, after toil and trial, many a joy, many a sorrow, this was all.

It leads me to think of many a noble soul in the kingdom of God that is unknown. It is a singular fact that of the twelve whom Jesus sent forth to preach. the half of them are never heard from again. How many there are who love Christ, and are very like him, but are unknown and unappreciated. They are in homes often out of sympathy with them, they are in the Church, but so retiring and humble as scarce to have recognition in this bustling, showy world, It is a great blessing to know them. Who touches them gets virtue. They are lonely sometimes, and often feel themselves of no worth. I want to say, their worth is unspeakable, and to assure them, if need be, that Jesus knows them. From whatever muster roll of helpers here their names are excluded they are on the Lord's list, and when he comes to make up his jewels they will be among them. - Dr. M. Rhodes, in St. Mark's Messenger.

We hear much from press and people about Sunday excursions to Methodist camp meetings. But what will be said of two excursion trains, loaded with people, going to Oakland last Sunday to hear Archbishop Gibbons preach and get the pontifical blessing? And yet "Mother Church," so-called claims that she only is authorized to teach, and that Divine grace can flow to man only through her. If this is a specimen of her teaching as to the proper observance of the Sabbath, then for once we are prepared to join in the liturgy, and devoutly utter, "Good Lord, deliyer us."-Baltimore Baptist.

A Southern exchange moves to abolish the the formality of conferring degrees by colleges, and apply D. D., by general rule to every minister of ten years good standing. Wesuggest that while the thing is being done, it be done scientifically; and that besides the degree mentioned, LL. D., be given for twentyfive years standing, and some new degrees invented for the intervening semi-decades. Then a gold-headed cane might be the reward of fifty years labor. - Pittsburg Christian

The Brooklyn Examiner, our Roman Cathoic contemporary, thus refers to Dr. Milburn: 'Our former fellow citizen, 'the blind preachr,' now Chaplain of the House at Washing ton, has created a sensation by his prayer that the land might be delivered from gambling. His grouping of dice, bucket shops and boards of trade into one category is severely criticised, but he was right. Boards of trade serve legitimate purposes it is true; but where is the board which is not also made the vehicle of gambling on a grand scale?"-

Rev. George C. Haddock, pastor of the First Methodist Episcopal church of Sioux City, Iowa, was assassinated while returning to his home, by persons unknown. Mr. Haddock was a prominent Prohibitionist, and particularly active in enforcing the liquor laws. There is no doubt but that his murder was accomplished by the liquor-dealers, and the most intense excitement prevails among all classes. Mass-meetings have been held, and a reward of \$5,000 offered by the Governor, for the arrest and conviction of the murderers. His funeral took place Aug. 4th, and was attended by a large number of people. His body was taken to Racine, Wis, for burial,

It is announced that the Rev. Dr. J. H. Vincent sails for Europe, Sept. 2d, accompanied by his wife and son, with the intellition of spending some mouths abroad. Dr. Vincent, who has been incessant as well as abundant in labor, has earned the vacation which he now needs for rest and recreation.

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Conference Rews.

Rev. G. W. Wilcox writes: We have been having a very successful meeting in a grove near St. Peters'. The church has been greatly quickened and built up. 35 have professed saving faith in Christ, a part of whom were backsliders reclaimed. Our meeting opened last night at St. Peter's with 5 at the altar. On the 27th ult., we were honored with the presence of Dr. Wm. Butler, whose eloquent and soul-stiring remarks, relative to his experience in the cause of missions. have left a deep and lasting impression upon all who heard him. Our Presiding Elder, J. A. B. Wilson and family, J. D. C. Hanna, J. Tyler, B. Foxwell and P. White were also present.

At the close of the Sunday-school exercises of the North East charge, last Sunday, a handsomely bound copy of Jno. B. Gough's "Platform Echoes" was presented to the library, the gift of Judge R. L. Thomas, with a few remarks by the Secretary and happily responded to by the Superintendent, followed by a hearty rising vote to Judge Thomas for this, another instance of his interest in the school. Moral-Go and de likewise .- Cecil News.

The Rev. Charles Hill, Presiding Elder, filled the pulpit in the New Castle M. E. church last Sunday morning. Communion services followed by a prayer meeting, were held in the evening.

Rev. Andrew Manship preached last Sunday, at the Wesley M E. church, of this city.

The time for the quarterly meeting at Bridgeville charge is the 24 and 25, instead of 23 and 25 as stated in the quarterly meeting appointments. Greensboro among Dover District appointments, should be Greenwood.

The contract for the carpenter work of the M. E. Church, at Parksley, Va., was given out last week, and work will becommeneed on it in a few days.

The Rev. W. K. Gallaway, an evangelist, preached in the tabernacle at Parksley, last Sabbath at 10 a. m., and at Crowson, (the new church at Hunting Creek,) at 3 and 7 p. m. He will remain at Crowson to assist the pastor, Rev. A. D. Davis in revival services during the next eight days. Preaching and revival services will be held every day at 2.30 and 7 p. m.—Peninsula Enterprise..

A Methodist Physician can learn of a good opening for the practice of his profession, in a place with a population of from four to five hundred, by addressing

"DAVIS. Tilghman, Md.

Rev. Alfred Smith, pastor of the Cambridge M. E. church, left last week, for a three weeks' visit to relatives and friends in Frederick Co., Md.

Rev. Jacob Todd, D. D., pastor of Grace M. E. church, this city, left last Monday for a visit to Charlestown, S. C. We hope to give our readers an account of his trip, or the return of the Dr.

The Preachers' Meeting resumed its ses sions last Monday morning, in the lecture room of the Asbury M. E. church.

Rev. W. W. Johnson, pastor of Parsons burg, Md., is taking a few days vacation The work on the parsonage at this place is progressing finely, and they hope soon to have a very comfortable home for the pastor and his family. A camp meeting for this charge will begin on the 26th ins

The following resolutions adopted unanimously by the General Conference of the M. E. Church South, show the cordial appreciation of that honored body toward the work of the National W. C. T. U. In acknowledgement and response to the message of Mrs. Mary Read Goodale we recommend the adoption of the following resolutions:

Resolved, That this Conference receives with cordial pleasure the Christian greetings of the National Woman's Christian Temperance Union, conveyed by its messenger, Mrs. Mary Read Goodale, of Louisiana.

2. We rejoice that the work of the Womau's Christian Temperance Union in behalf of the cause of Temperance has been blessed, and we express our earnest desire for the continued and increased success of their labors in the cause.

P. H. WHISNER, Ch'n W. B. HILL, Sec.

The home of our Bro. Rev. J. A. B. Wilson, Presiding Elder of Salisbury District, has been visited with a painful bereavement in the death of his little daughter, Mary Mallalieu, aged 5 months and 4 days, on last Friday, Sept. 3rd. We tender our sincere sympathy to our brother and his family, in this sorrow, and rejuce the number to three, will give one lovel ones are not lost, but gone before. making the Quarterly meetings occasions of agraph 171, so discriminates between every member of the Conference the in this sorrow, and rejoice with them that

summer organized societies at the old "Furnace" Church, for some years neglected, and also at the village of Klej Grange. Now Rev. J. A. B. Wilson, P. E., has made a Klej Grange Circuit, and appointed Brother Burr of Ocean View as pastor. On the first Sunday night of his pastorate, the Holy Ghost descended upon the people at the Grange, and without invitation, nearly forty persons rushed to the altar, twenty-six of whom were that night converted. The meeting thus begun has resulted in about sixty conversions, and the young circuit and its pastor are greatly encouraged. There are signs of revival also at the Furnace. We are pained to record the failure of Dr.

Wm. Butler, on account of sickness, to complete the work laid out for him on Salisbury District. The oppressive weather and the onerous program proved too much for the strength of so aged a man, never fully recovered from an Indian sunstroke. The Doctor broke down at Pocomoke City on the night of Aug. 31, being unable to finish his address and took the midnight express for New York. Consulting by telegraph, Rev. Messrs Easley and Todd determined to go on with the jubilee at Girdletree, as all arrangements were made and the people could not all be notified of Dr. Butler's failure. They also expected the presence of the Presiding Elder. but he was detained at the bedside of a dying child. Many who knew of the disappointment as to Dr. Butler, from Snow Hill and other points, also joined to make the day the greatest possible success, and it was universally conceded that the meeting was not by any means a failure. The singing of the large choir, led by Bro. Todd, was inspiring, and the speaking was very heartily enjoyed. Bro. Todd addressed the audience in the morning, on the evolution of the missionary idea in the history of God's religion. After partaking of a good dinner provided by the Girdletree ladies in the interest of their Sunday School, the audience again came together, and were addressed by Bro. Easley, and a second time by Bro. Todd.

The people cheerfully gave all that was asked to meet expenses, and went home with new inspiration for the work.

Rev. W. P. Taylor pastor of Riverton Circuit, left this week to enter Dickinson Col-

W. F. M. Society.

The second Quarterly Meeting of the Wilmington Auxiliaries of the Woman's Foreign Missionary Society was held in Scott Church, Tuesday afternoon, Sept. 7th. The attendance was very large, and the exercises unusually interesting. Miss Sallie Shaw of Asbury Church was elected delegate, and Miss Ella Riley of St. Paul's, alternate, to attend the Annual Branch Meeting to be held in Pittsburg, Pa., Oct. 7, 8, 9. Two letters from Miss Spencer in Tokio, Japan, were read, and an Idol called the "Goddess of Mercy," sent by her to Mrs. E. B. Stevens, was exhibited; its owner having been con verted to Christianity. Among the reports from the various Auxiliaries, several touching facts were related. One representative said, she felt she must make special mention of the money contributed by the Auxiliary of which she was a member, for it was literally giving "two cents a week and their prayers;" the dues having been paid weekly from hard-earned and scanty wages. Another said her heart had been deeply touched a few days before, by receiving from a very poor woman, a letter containing five dollars, which she desired given to Asbury Auxiliary which she had formerly been a member, for arrears in dues; adding, "I still love the Woman's Foreign Missionary work, and am willing to make sacrifices to contribute my mite, and desire my name continued on your roll book." Such giving cannot fail of abundant reward. Any one desiring to attend the Branch Meeting can secure R. R. tickets at excursion rates, from Mrs. E. B. Stevens.

C. C. BROWNE, Rec. Sec'y

Letter From Laurel.

MR EDITOR:-The following letter was written on redistricting the Wilmington Conference, without the slightest fear of being suspected of having a desire to preside over one of the districts. There is however, in the Conference, more than enough good executive ability, to supply a dozen districts, if that number were needed.

If Presiding Elders are necessary in the church to her greatest efficiency, and we have no doubt they are, such amount of work, and no more, should be assigned to each, as would enable them to work to the best advantage.

Years ago when the Presiding Elder was present to preside over the Quarterly Conference and love feast, and preach on Saturday and Sunday morning, multitudes of people were attracted from the regions round about'

Rev. R. W. Todd of Snow Hill, has this great interest. A Christian lady once said to me that in her youth she had crossed the mountain and walked 20 miles, to attend Quarterly meeting, and seemed to rejoice in such a privilege.

The districts are too large now, to allow the Presiding Elder to spend much time at any Quarterly meeting, and many of the charges do not have his services more than once a year, if at all. If my humble opinion may be expressed, I suggest that the Wilmington Conference should be divided into six districts, with 24 charges each; and still there would be several outstanding missions, claiming the Presiding elder's attention which could be looked after on week days. Such arrangements of the work would allow the Presiding Elder to preach once in each charge every round. These district might include the circuits and stations in, and around the the city of Wilmington, and the following towns, by which names they should be called. Wilmington, Middletown, Dover, Easton, Laurel, and Snow Hill.

The cost of so many Presiding Elders at first thought may seem to be an objection; but when we remember that the aggregate salaries of the four Presiding Elders last year, divided into 4 parts would give the new incumbents of the six districts \$1000.64 each. The objection would then form itself into the question, could the Presiding Elders comfortably live on such a salary? If this question were left for an answer to be given by the twenty odd preachers who received last year less than \$500 each, on which they supported their families, and horses, paid school bills, wear and tear of carriages, house rent, and all other incidental expenses, no doubt the answer would be in the affirmative, with a chance of laying up a little for "a rainy What is said about salary, was incidental, rather than sentimental; a liberal salary has always been favoured by the writer. But let us have six districts, and as many live, energetic, holy men of God to preside over them

J. HUBBARD. Laurel Aug. 30, 1886.

How Many Districts?

BY R. W. TODD

An old and valued friend, at the conclusion of a letter on business, inquires whether I am one of the anonymous correspondents inspired by Rev. F. C. McSorley's letter advocating a fifth District. I am not; but I fully concur in the sentiment expressed by the second correspondent to the effect that selfish and unworthy motives should not be imputed to a brother who may advocate an increase in the number of Districts. A man who is fit to be a Methodist pastor, possesses both the love that "thinketh no evil" and that "seeketh not her own."

There is therefore prima facia presumptive evidence in all such cases, of honorable motive that ought always to quell the faintest whisper of a contrary suspicion. Let any member of the Conference give manly expression to his views on any question that concerns the interests of the church, and all true and thoughtful Methodist preachers will consider his suggestions on their own merits. I would respectfully present the following propositions:

- 1. In the Methodist ministry, efficient supervision is imperative, and is worth all it costs.
- 2. The labor of supervision should be graduated and adjusted to the capacities of the average presiding elder. The place must not be made so easy and attractive as to invite sinecurists, nor so difficult and onerous as to tend to premature superannuation.
- 3. The really necessary work of the presiding eldership is supervision. It is pleasant and desirable to be in the elder's society, and to enjoy his presidency in the Quarterly Conference and his ministrations in the pulpit four times a year; but his really important work is to give counsel when needed; to preside in preliminary trials of ministers and in appeals of members; to so observe the needs of charges and the capacities of pastors, and their mutual adaptedness, as to be able to give intelligent and suitable advice in the episcopal work of stationing the ministers; and, in the interim of the annual conferences, to make such appointments and changes as the exigencies of the work may require.

4. The Discipline of the church, Par-

the desirable and the necessary work of the presiding eldership as to permit the elder, in certain contingencies to absent himself from one half the Quarterly Meetings and Conferences, suggesting that he shall give special attention to the first and the fourth.

5. By availing ourselves, in the Wilmington Conference, of the option allowed in the above named section of the Discipline, is it not possible to reduce the number of Districts and still maintain an efficient supervision?

When, at the Dover Conference, a resolution was adopted, requesting the Bishop to arrange the Conference into three Districts, the writer, being at that time in the council, advised to that course, although it was probable that, in that event, the Dover District, over which he had presided for but one year, would be swallowed up in the new arrangement, and the elder left somewhat in the plight of Othello.

An arrangement into three Districts would give each Presiding Elder, ultimately, about fifty appointments not more, (it so many), than are alloted in some other conferences. He could easily so arrange his work, as to hold the first and fourth quarterly conferences and preach an average of two sermons in each charge. His visits would be less hurried than in the case of four services a vear in a District of thirty appointments. Consequently he would have fully as good, if not better opportunities for association with both preachers and people, and for an intelligent estimate of the needs of both work and workers.

Fortunately judicial services are seldom required, and could generally be performed at the period of the regular visitation, or at a time to accommodate the administrator. Already the postal service is available for official counsel and inspiration, and could be more fully utilized. It appears not improbable that an intelligent and efficient supervision on the above plan, would certainly he as practicable and easy with three Districts, as it would be on the old plan

Granting this, what are some of the advantages of a three-District arrangement? The salary of the Presiding Elder, after deducting house rent and traveling, and other expenses incidental to his office, ought to be somewhat in excess of the salary paid to pastors in the best charges in the District. On the above arrangement, these salaries could be made to average from twelve to fifteen hundred dollars clear, and yet somewhat reduce the cost to the church, On the five-District plan, either the salaries of these officers would be reduced to second class, or else the burden on account of the eldership would be considerably

Another advantage over the five-Dis-

trict arrangement, would be the release of two of the strongest and most efficient men in the Conference for the pastoral work. And finally, it would afford better scope for the development and operation of our itinerancy. Conference and District boundaries, although necessary, are an obstruction to the perfeet achievement of the ideal of Methodism, and the apostolic commission "to all the world." They should not, therefore be more numerous and circumscribed than is absolutely required. Our Apostolic Methodism should so arrange her Districts, as to afford all her workersthe more humble and obscure as well as the more prominent and popular-the largest possible field for interchange and adaptation. It not infrequently happens that most worthy men are kept at work in the same locality until monotony breeds stagnation. Such an one feels his Christly kingship pent up within an ecclesicstical Utica, from which he vainly attempts escape, and the final result is discouragement if not utter failure. To increase the number of Districts would be to increase the tendency to this evil. To reduce the number to three, will give

sweep of at least fifty possible appointments, and as large a home field for interchange, variety and adaptation as is consistent with "itinerant general superintendency."

Evidently there is a demand for a new adjustment. Four Districts are either not enough by one, or one too many-which? I could, perhaps, find about as many pretty good reasons for five or six Districts; but will leave that side of the question to some other person; and if he knocks the above argument all into "pi," and establishes his claim in favor of another District, I will promise not to make an ugly face, and charge him with being a scheming candidate for Presiding Elder honors and emolu-

The Rev. J. M. Buckley, D. D., editor of Christian Advocate, and Miss Adelaide S. Hill were married Monday afternoon, August 23d, at 3 o'clock. The ceremony took place at the residence of the bride's father, Dr. L. H. Hill, in Dover, N. H. The officiating ministers were the Revs. George E. Hall and James Pike, D. D.

Last Excursion to Atlantic City.

The last special excursion of the serson to Atlantic City via the Philadelphia, Wilmington and Baltimore Railroad will be run on Tucsday, September 14th. The people of this section are peculiarly fortunate in having the opportunity to take such a trip in September. September by the sea is a very delightful season. The bathing is still good, and all the other conditions which make the seashore attractive remain in full force. Such a trip gives a day of delightful outing, and we commend it to the consideration of our

people.

The special train will run on schedule given below, and excursion tickets good for the day and special train only, will be sold from all stations mentioned and at rates quoted

.,020			
	Stations.	A. M.	Rate.
Leave	Havre de Grace	6.20	\$1.50
4.6	Perryville	6.27	1.50
44	Principio	6.32	1.50
6.6	Charlestown	6.38	1.50
4.6	North East	6.45	1.25
4.6	Elkton	6.57	1.25
4.6	Iron Hill	7.04	1.25
4.6	Newark	7.10	1.25
6.6	Stanton	7.21	1.00
**	Newport	7.27	1.00
4.6	Wilmi gton	7.38	1.00
44	Chester	8.03	1.00
Arrive	Atlantic City	11.00	
		ours of our	one half

Children under 12 years of age, one-half

Returning train will leave Atlantic City

The Alleghenies in September.

The third of the series of pleasure tours to the heights of the Alleghenies, under the management of the excursion director of the Pennsylvania Railroad Company, will be

run on Thursday, September 16th.

The first of the series, which left Philadelphia on the 2d instant, though limited to a small number by reason of the usually large number of permanent guests still sojourning at Cresson, was a marked success. The trip was greatly enjoyed by the participants, and having arrived at Cresson, they proceeded to extract a full measure of enjoyment from the many pleasant ways that Cresson always offers to its guests. There was music and dancing in the evening, music and promenading in the morning, rambling and driving all day. It was a thoroughly enjoyable

occasion to all concerned.

The second excursion will undoubtedly be fully as delightful in every respect as the first. A more propitious date could not be selected. The peculiar attractiveness of this period of the summer is found in the exruisite clearness of the atmosphere and the bracing vigor of the mountain air. ple act of breathing such absolutely pure zone is wonderfully recreating, while the crispness of the morning and afternoon temperature gives an irresistible impulse to exercise. For rambling in the wildwood, driving or riding among the beauties of nature, the days of mid-September are the choicest

The numbea of tickets to be sold for the second excursion will be limited to 350, and the indications foreshadow an eager demand for them. Those who intend to join the party, are requested to secure their tickets well in advance of the appointed day. The same rates will be maintained as for the previous excursion. Tickets will be sold good for ten days, including one day's board at the Mountain House. To those remaining longer than one day, a special reduction in the hotel rates will be granted. The special train will leave Broad street station at 10.30 A. M., arriving at Cresson at 6.35 P. M.

Train connecting with the special at Broad street station, Philadelphia, will leave Wilmington 9.00 A. M. Excursion tickets as described above, \$8.50.

Marriages.

MILES-LAWSON.-On Sept. 1st, 1886, at 7.30 o'clock p. m., at Mr. Geo. Lawson's, near St. Peter's, by Rev. G. W. Wilcox, Bennett P. Miles and Alice A Lawson.

FOR SALE. Two large Chandethe other with 12 lamps; also double Brackets for
pulpit, and two dozen Wall Brackets, all in complete
order. Will be sold very cheap for want of uso.
Apply to the undersigned.
J. OWEN SYPHERD,
Pastor M. E. Church, St. Michaels, Talbot Co, Md,
86-49

Pulpit Don'ts.

Don't preach more than thirty min-

Don't think to be immortal by being eternal.

Don't try to be eloquent; only to be simple.

Don't preach your own doubts or the doubts of others. Your people have "What thy hand findeth to do, do it doubts enough of their own, and can always pick up more.

Don't raise the devil in the pulpit unless you are very sure you can lay him.

Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a class-room.

Don't try to be funny in the pulpit. Never say a funny thing on purpose.

Don't substitute gush for good sense, rhapsody for reason, and asservation for argument. The Americans are a strong people, and they need a meat

Don't mistake noise in a sermon for eloquence, or noise in a prayer for devotion.

Don't use the long prayer to tell your congregation the news of the week, or the Lord the latest discoveries in theol

Don't gesture with malice aforethought.

Don't try to save the truth; the truth can take care of itself: save men.

Don't turn your pulpit into a stump. If you want to help your party, find a stump outside.

Don't ask the centre pews what you may preach; ask the New Testament.

Don't try to be prudent; only try to be brave. Even Paul begged his friends to pray for him that he might speak boldly as he ought to speak.

Don't imagine that you are the Board of Deacons, the Board of Trustees, the Church Meeting, and the Society; you are only the pastor.

Don't forget that it always takes two to perpetuate a scandal; one to listen as well as one to speak.

Don't forget that it always takes two to make a quarrel; and-

Don't be one of the two .- Christian Union.

A Roland for an Oliver.

"The best argument I ever heard for gave in a speech to the Methodist Conmay have been the strongest Methodist, but let him read the Religious Herald vive her, and together with a large circle of friends mourn their loss. comes he will want you to take him down into the river and baptize him.' 'For awhile after he takes the Herald, he may laugh at its teaching; but after he has read it for two years he will imagine that he sees a pool in the old jail at Philippi big enough to immerse an elephant in.' Thank you Brother Lafferty. Say that it again and often."-Religious Herald. Yes, they "deceive the very elect." A man in perfect health begins to read the symptoms of diseases in a patent-medicine almanae; he laughs at them at first, but, thumbing it again and again, he imagines an ache here and a pain there, and winds up by buying a dozen bottles. They make a well person sick, and the last state of that man is worse than the first. But it all comes of too much familiarity with enticing tales. Moral.-Let Methodists take their own Church paper, and not sponge on their Baptist neighbors for religious reading.-Richmond Christian Advocate.

Take Notice.

I am requested to say to all whose

lives and money are fully consecrated to God, that Bishop Taylor calls for a man and wife, and six single ladies to be sent as soon as possible to Angola, Africa. A man and his wife, and four young ladies have thus far been accepted. The party will sail probably, late in September. Two more young women are needed, also transit funds for the party. with thy might." Address Rev. Asbury Lowrey, 805 Broadway, New York City.

P. S. Bishop Taylor at this date, is moving up the Congo with eleven of his missionaries .- Christian Standard.

Excursion Tickets to the Penn-sylvania State Fair via Penn-sylvania Railroad.

The annual exhibition of the Pennsylvania Humor that says itself will do no harm.

Don't try to be some one else. There is only one person worth imitating; and the way to imitate Him is by living in Him.

Ine annual exhibition of the Pennsylvania State Agricultural Society will be held at the Fair Grounds in Philadelphia, from September 6th to the 18th, 1886. Since the last exhibition the grounds have been improved, and the buildings remodeled and enlarged. Extensive additions have been made in the halls used for the exhibition of machiners. halls used for the exhibition of machinery, and the space devoted lo live stock has been and the space devoted lo live stock has been considerably enlarged. Entries are coming in rapidly, and the Fair promises to be a conspicuous success in every department. The machinery exhibit will be large and comprehensive, the live stock department will be unusually good, and the miscellaneous and general departments will cover a wider field and be represented by a larger display than in any previous year. Trials of speed of famous horses will be one of the special features, and other attractions of varpecual features, and other attractions of varions kinds have been arranged for each day Other states than Pennsylvania will contribute material to the exhibition, and there is no doubt that the Fair will prove of absorbing interest to the ladies as well as to farm-

ers, mechanics, and business-men.

The location of the grounds on the line of the Pennsylvania Railroad, at Germantown Junction, makes access particularly easy from every portion of the country.

For the benefit of visitors the Pennsylvania Railroad Company will sell excursion tickets, during the continuance of the Fair, limited to use for two days from date, including admission to the grounds, at greatly reduced rates.

Obituaries.

"Blessed are the dead who die in the

Margaret A., w fe of Hon. E. W. Houston, and sister of Rev. Chas. Hill, was born in Dagsboro, Del., and died in Millsboro, July 31st, 1886, in her 52d year. She was twice married; her first husband, Purnell J. Pettyjohn was killed during the Civil war, at the battle of Cold Harbor, while valiantly light-ing for the Union. Soon after her second marriage March 19, 1867, she gave her heart to Christ, and united with the Methodist Episcopal Church, and from that time on-ward, she sought to control her life by the precepts of God's word. Faithful, cheerful, and affectionate, no interest uncared for, no duty left undone, she ruled ber household well, and her husband and children bless her memory. Her home was always open to the minister of the Gospel and her hospitality

most generous

Through the months of long and severe illness, her trust in God was unfaltering, and she was wonderfully cheered by the reading the Religious Herald editor Lafferty of portions of the Scripture and by the sing-gave in a speech to the Methodist Congave in a speech to the Methodist Conference held here a few days ago. He said; Brethren, if you wish to see what type can do for denominational purposes type can do for denominational purposes look at the Religious Herald. A man suggest, was done, but without avail, until the wheels of life stood still, and she entered

> Mrs. Amelia A. Sergeant, wife of Thomas C. Harris, a native of Cecil County, Md, died in Wilmington, Del., April 17th 1886, in the fifty fourth year of her age. She was converted at the age of fifteen, and joined the M. E. Church, retaining her membership all the days that followed. Owing to family cares, she was to some extent denied the means of grace; yet she loved the church; and when the fatal malady overtook her, and gave her every evidence that her mission on earth must soon close, her trust in Christ was firm. She enjoyed religion, and loved her Bible. Of a quiet and gentle disposition, she was loved and respected by her many friends and neighbors; and it was her never ceasing endeavor to make her home the most inviting and agreeable spot on earth, to her family and friends. In her long illness she suffered much, yet rested with Christian submission and resignation in the will of God. It was the writer's privilege to visit her dur-ing her sickness, and to find her quite ready for the Master's sum mons to the home of angels and the redeemed. Thus she has passed away in holy triumph, leaving to her beloved husband, one son and three daught-ers, the blessed legacy of the Christian's hope. hope. May we all meet her in the land of the blest.

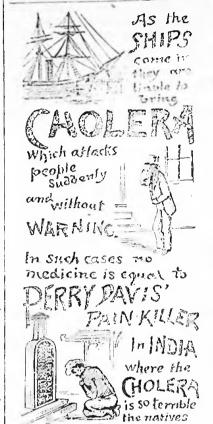
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He's gone! the spotless soul is gone, Triumphant to his place above The prison walls are broken down,
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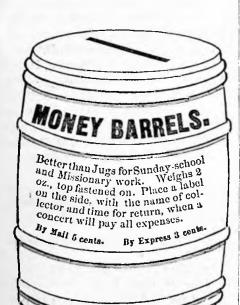
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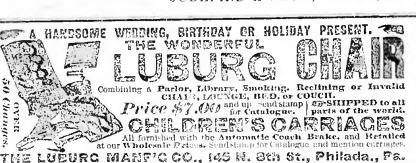
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