



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

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FOR CHRIST AND HIS CHURCH.

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WE ALL MIGHT DO GOOD

We all might do good Where we often do ill— There is always the way. If there he but the will; Though it he but a word Kindly breathed or suppressed, It may guard off some pain. Or give peace to some breast, We all might do good, In a thousand small ways-In forbearing to flatter, Yet yielding due praise: In spurning ill rumor, Reproving wrong done, And treating but kindly,

The heart we have won. We all might do good Whether lowly or great— For the deed is not gauged By the purse or estate; If it be but a cup Of cold water that's given-Like the widow's two mites, It is something for heaven.

The Status of Bishop Taylor.

BY JAMES N. DAVIS, D. D.

In discussing this question the provisions of the constitution and the powers of the General Conference must not be lost sight of. Our church government has no co-ordinate branches. Beyond a few simple restrictions the General Conference has "full power to make rules and regulations for the church." These restrictions excepted, its legislative, executive and judical powers are supreme. Hence it will be seen that our church government has no model in Church or

From the organization of the Church in 1784 to 1812, the General Conference was unrestricted. Between the above dates it was composed of all the traveling preachers. Since 1812 it has been composed of delegates from the Annual Conferences, but shares its constitutional powers with no parties, and give not its glory to another. It is the central sun of our governmental system. From it issue many rays of light and heat, enlightening and vitalizing the whole. But while blessing and conserving all, it holds each body in its appointed course, permitting none, from the least to the greatest, to lay hands on the reins of government.

In the light of these facts must be defined Bishop Taylor's relation to the General Conference. We must reduce the complex action of the Conference, in his case, to its parts.

I. There was an election. Bu election to what? Not to ministerial orders, for in this respect he had no superiors at the time. For more than thirty years he had been an accredited presbyter or bishop in the church. His election was to the office of Bishop or Superintendent of the Methodist Episcopal Church.

II. He was consecrated or set apart to the duties of the high office to which he has been elected. Consecration to the duties of an office in no sense partakes of the nature of ordination

III. He was appointed Superintendent of our Foreign Missions in Africa.

These were all constitutional acts, just the same as if the General Conference had appointed one of the other bishops to the superintendency of the same missions; for if the Liberia Conferences and the other Mission Conferences are not integral parts of the church, what are they? There is no constitutional barrier in the way of the General Conference districting the Bishops, limiting their jurisdiction for a term of years.

It may limit their terms of office, in- port of Bishop Taylor. crease or decrease their numbers, multiply or diminish their duties, dispense with laying on of hands in setting apart else, with adventitious dignities. Methto office, make presiding chiers, office odism has never applied the title in that elective, and give the incumbents a legal sense to any one, but has uniformally voice in appointing the preachers, and used the word in its accommodated sense do all other things not expressly prohibited by the Constitution. Even the terms of the third restrictive rule, the one perhaps the most earefully guarded, only prohibit at the point of doing away protest in the most earnest and solemn and destroying. It is simply, "Shall not | manner against the use of the word Bido away Episcopacy," in the one case, shop as applied to Mr. Asbury. The "nor destroy the plan of the itinerant general superintendency" in the other.

The three principal forms of church government are Spiritual Monarchy, Spiritual Republicanism, and Spiritual shop are uniformally interchangeable in Democracy. Methodism is equi-distant | the New Testament, and that Episcopacy from the two extremes. When society becomes elevated or depressed, as it regards intelligence and virtue, the forms of government need to be changed so as to meet the exigencies of the case-Methodism came out from under a Spiritual Democracy, and created for itself a Spiritual Republicanism. Hitherto it has proposed under that liberal form of of a prelacy in the church. But such government wherever planted. Adaptability to the changed condition of socicty has characterized it from the beginning. It is now almost world-wide, and a division of the whole field into episcopal districts analogous to the annual conferences into presiding elders' districts and these into circuits or stations, would fully harmonize with the itinerant plan and be decidedly more economical.

Now the Bishops are on the constant go, crossing each other's paths at all sorts of angles, unduly exposing their lives and health, with the loss of much time, in passing between distant points, besides heavy traveling expenses nesessarily incurred. And then have not the Bishops themselves made an implied request to this effect by dividing their work so as to give to each a certain number of conferences for a given time? authority and direction of the General This they do every six months. In the very nature of things some such division of labor must be made.

We now come to the financial support of the Bishops, and more especially of Bishop Taylor. The statute governing the case reads thus: "It shall be the duty | shops. of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each of the Bishops." How, in the face of the law, the committee could purposely refuse to provide for Bishop Taylor's support is a surprise. If he is not a Bishop in the word, then the Methodist Church never has had one. For nowhere in the constitution can the word Bishop be found except in the amendment to the third restrictive rule, where it reads the Gent eral Conference "may appoint a Missionour Foreign Missions." He was so appointed, and is therefore a bishop. Moreover, the title "Superintendent" can nowhere be found in the statute providing for the support of the Bishops, Hence the surprise at the committee's action. By every legitimate rule of interpretation and method of construction both of the law and the Constitution, is William Taylor a Bishop of the Methodist Episcopal Church. Hence, by the very terms of the Constitution and the law, it is the imperative duty of the Book Committee to provide for the sup- | before they had ploughs was Indian grain

We do not invest the word Bishop, as applied to Bishop Taylor or any one Bishop and flock are correlatives.

Fearing the title might be abused, Mr. Wesley refused it for himself and his preachers. It was this that led him to same reasons kept it out of the Discipline for three years after the organization of the church in this country. Methodists have always taught that Elder and Birefers to Presbyters or Elders collectively, and not to a third order.

We have spoken thus fully for the reason that many persons, otherwise well informed, have inferred from the action of the Book Committee, that Bishop Taylor is some kind of suffragan or sub-bishop. and that the other bishops form some sort are not the facts in the case. What authority has the Missionary Society to pay Bishop Taylor's salary? He is not a crank attached to the machinery of that society to be used by its officers as a contrivance for changing circular into alternate motion. No. Bishop Taylor is not the crank, but the mighty turbine wheel producing in effect the largest known per cent. of the power expended. The General Conference is the only competent authority for the regulation of his movements, and that oody will speak by authority in his case when it next meets.

Meanwhile, the good bishop must run the machinary of Methodism in Africa upon the Pauline principle of self-support. This his missionaries do, not only in Africa but everywhere else. But as a bishop superintending the work, by Conference, he has the right to draw his support from the Episcopal fund, and the church would be but too glad to pay it if an opportunity were given. To no cause does the church more readily give her money than to the support of her Bi-

Had the General Conference appointed one of the other Bishops for our Foreign Missions, would the Book Committee have refused to provide for his salary? Or would the Missionary Society in that case propose to pay it? Who pays the salary of the Bishops for the time spent broadest, deepest, highest sense of the in visiting and superintenbing our Foreign Missions?-Baltimore Methodist.

Thanksgiving Day In 1633-

Thanksgiving meant much in the early time of New England, when the very ary Bishop or Superintendent for any of life of the colony might depend upon a shower of rain. On all the coast of New England there is pretty sure to be a period of drougth in the summer, and this drouth causes the first-comers extreme apprehension.

The soil was light, the sun was burning hot, and the discouraged farmers saw the corn, upon which their existence depended, withering day by day. One of the old ministers in 1633 wrote in the quaint matter of the period, and not without a touch of Yankee humor:

"The chiefest corn the people planted

other, to the great refreshing of the poor servants of Christ in their low beginnings. All kinds of garden fruits grew very well, and let no man make a jest of pumpkins, for with this fruit the Lord was pleased to feed His people, to their good content, till corn and cattle were increased."

But even pumpkins will not grow with out rain. In the summer of 1633 there was a day time so prolonged and so alarming that the people gathered together to pray for a saving shower. As the writer already quoted records, "they fell down on their knees," and urged it as "a chief argument that the malignant adversary would rejoice in their destruc-

The answer promptly came: "As they poured out water before the Lord, so, at that very instant, the Lord showered down water on their gardens and fields, and, as the drops from heaven fell thicker and faster, so the tears from their eyes, by reason of the sudden mixture of joy and sorrow."

To crown their happiness "whole shiploads of mercies" arrived from beyond the seas. In gratitude for this torrent of blessings the seven churches of New England appointed the sixteenth of October as a day of thanksgiving and praise. Thanksgiving was no mere form. "They took up the cup of thanksgiving, and paid their vows to the Most High.'

A Dumb Animal Wiser Than His Master.

An English paper cites an incident where in a goat not only resisted his human tempter, but emphatically vindicated his own principles. "Billy" belonged to a regiment and never was a goat more attentive to public duty than was he. In the mess-room he was a welcome guest and received many a dainty morsel there from the friendly hands of the men. One night, however, it happened that Col. Price, in a spirit of mischief proposed that the goat should be offered a glass of liquor. Accordingly he coaxingly held out his cup and Billy, after a suspicious preliminary sniff, quaffed off the contents. Another and yet another of the men offered Billy a drink, an invitation he could not think of declining.

Finally the large earthen vessel which held the beer at the head of the table was placed upon the floor, and Billy was directed to help himself which he proceeded to do with such hearty good will that he became helplessly, unmistakably intoxicated.

The next morning he was absent from roll call and no one could tempt him to leave the stable during the entire day. When the second evening's mess began without him the Colonel was requested to bring the deserter before a court martial of those who had witnessed his tippling.

It was with difficulty that Billy was dragged into the room which he evidently remembered as the scene of his disgrace. His appearance was greeted with a cheer, but sadly changed were his looks. His once glossy coat had an unkempt appearance, while the once proud and erect head was lowered in shame.

"Come, Billy, take a drink!" said the sargeant at the head of the table.

The words seemed to rouse the animal. He lifted his head, his eyes lit up, his forehoof beat the floor. With a snort,

whose increase is very much beyond all a rush and a bound, Billy butted full against the large earthen vessel containing the men's evening allowance of ale breaking it into a thousand pieces. Then with his head once more erect he stalked proudly out of the room.

"And really," said the Corporal who told the incident, "Billy's was the best blue ribbon lecture I ever listened to." - Youth, S Companion,

"Why Don't You Say 'Amen'?"

A few years ago, as Charles G. Finney was holding ascries of meetings in the city of Edinburg, many persons called upon him for personal conversation and pray-

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus that he knew of nothing he would reserve-all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt, and Mr. Finney prayed:

"O Lord, this man declares that he is prepared to take Thee as his God, and cast himself upon Thy care, now and for-

The man responded, "Amen."

Mr. Finney continued: "O, Lord, this man vows that he is ready to give his wife, family, and all their interest to Thee.'

Another hearty "Amen!" from the

He went on: "O Lord, he says that he is also willing to give Thee his business, whatever it may be, and conduct it for Thy glory!"

The man was silent-no response. Mr. Finney was surprised at his silence, and asked:

"Why don't you say 'Amen' to "Because the Lord will not take my

business, sir; I am in the spirit trade, The traffic could not withstand such

a test as that. The Lord will not take such a business under his care.- The

When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of the ladder against a window. Instead of scolding me, my father made me stop and said very quietly: "Look here, my son, there is one thing I wish you to remember; that is, every ladder has two ends." I never have forgotten it, though many years have gone. Do we not carry things besides ladders that have two ends?" When I see a young man getting "fast" habits, I think he sees only one end of the ladder, the one pointing towards pleasure and that he does not know the other is wounding his parent's heart. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one .- Pacific Chris tian Advocate.

Yesterday is yours no longer; to-mor row may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch for ward to the things that are before.—F W. Farrar.

Temperance.

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

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

Young Men And Tobacco.

The use of tobacco puts a serious obstacle in the way of the success of a young man. There is no employment to which it recommends him; there are many employments in connection with which it was a formidable or a fatal difficulty. The use of tobacco is rarely, indeed, a predisposing term in favor of a young man with anybody, while, in many cases, even with those who themselves use it, its use is a decisive objection when any position of delicate trust is under consideration. It lowers, both directly and by association, in very many minds, the sense of soundness and strength which they wish to connect with a young man whom they are to encounter constantly in important rela-

Rarely, indeed, would any man, himself addicted to a temperate use of tobacco, recommend the habit as a wise and grateful one to a young man in whom he was interested. How many fathers would give this counsel to sons? How very many, on the other hand, out of their own experience, would give with great urgency the opposite advice? A man of good judgement, having reached mature years without the habit, very rarely takes it up. It is fastened on boys and young men in that period of crudeness and greenness in which they are mistaking the vices of their elders for their virtues, their errors for their excellencies. A boy once gotten beyond this unripe age, so succulent of moral malaria, without the habit, finds nothing in it to appeal to his growing judgement and experience.

The expense of this habit is an important and uncompensated burden on any young man. A wise economy is a universal condition of success. Here is an economy large enough to be of itself of considerable importance-one which in no way interferes with progress and selfimprovement, and one which tends to remove the temptations to indolence and wastefulness in many directions.

The funds which a young man addicted to the use of tobacco devotes to this end are quite sufficient, if he is without wealth, to reduce seriously his chances of success in business, while this form of expenditure will often anticipate for him very desirable outlays for social and intellectual improvement. He often chooses between the one habit, with its unfavorable associations, and a large variety of truly valuable attainments to be won at a much higher rate.—President John Bascom.

It is three years since the first temperance society was formed in Finland, yes such has been the progress that no liquor is allowed to be sold at the markets, fairs, barracks, or in the neighborhood of schools and churches, and has beeu entirely discontinued in some of the towns.

The Boston City Council, which is almost absolutely under the domination of saloon keepers of foreign birth and ideas has drafted the abstract of a law which it will ask the Legislature of Massachusetts to enact, repealing what they sneer at as "Puritanic Sunday blue laws," and giving any municipal authority the right to say what restraints shall be made on Sunday upon merchandising, saloons, theatres, etc. Anything which restricts the vices of bloated councilmen and saloonists and hinders their wicked traffic, is conveniently denounced as a "blue law" a "puritanical Sunday law,"etc. Of course, all Sunday pa-

and infidels are delighted at the anticiipation of wholesale Sabbath desecration in Boston, where ministers of the gospel are arrested for preaching in the Common on the Sabbath -Ballimore Methodist.

There is a popular notion that the paper wrappings of cigarettes do the mischief to health. The paper perhaps does burn the mouth. The wrappers of some Turkish eigarettes are impregnated with opium, and these of course do harm ;but that is not the fault of the cigarette. The trouble is that people will smoke cigarettes at times when they will not smoke cigars, and that cigarette smokers thus use more tobacco than,other people. and that eigarette smokers inhale tobacco and take into the lungs air charged with nicotine.-New York Times.

If the majority against the Prohibition amendmentin Tennessee does not exceed 25 000 on a total vote of 400,000 there isn't much of a victory for the liquor party in the result. When even onefourth of the voters of a general population will vote yes on a measure so radical and sweeping as the constitutional prohibition of the traffic in drink, it means that a majority of the people in that community or State not only are in favor of temperance but would like to see the traffic suppressed. It takes more courage to vote straight out against the liquor power than to do almost any other duty of good citizenship, and a bare majority of votes against liquor means a vast majority of hearts. Tennessee with 25,000 votes short of a majority may be reckoned among the temperance States. -Northern Christian Advocate.

The church must grope her way into the alleys and courts of the city andupthe broken staircases and into the bare rooms and beside the loathosome sufferer. She must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally all surfaces of society; shore-line of humanity, and like the sun, shine on all things, foul and low as well as fair and high; for she was organized, commissioned, and equipped for the moral reformation of the whole world.—Bishop Simpson.

Youth's Department.

The Difference.

"No, Daisy. You cannot have my roller-skates. So there!"

"I mean when you don't want them, Hallie," and Daisy's blue eyes pleaded anxiously as she looked at Hallie.

"I want to clean them whenever done with them, and hang them up in the bag Aunt Alice is making for me."

"You might let me have them just a few minutes, Hallie."

"You don't know how to use them." "I could learn. Please Hallie, just let me try. I know I could learn"

"Learn on your own, then," answered Hal, crossly, as he walked away, muttering, "I earned the skates with my own money. I'm not going to let Daisy spoil them."

He did not see Aunt Alice on the

Hallie Brown was not an ugly boy, but he was inclined to be selfish. He would have been very indignant if any one had told him he made his cousin, Daisy Holt, unhappy. He really loved her; but she was so gentle that she did not resent many of the ungenerous, ungracious things he did.

When Hallie left Daisy she walked slowly home with a very sorrowful heart, She could not understand how Hallie day his home is comfortable and happy pers, Sunday railroads, gamblers' Jews could refuse so small a favor. She once more.—Ex.

could not conceive of refusing Hallie any enjoyment that depended on loaning anything she possessed,

After tea he sat in the sitting room Aunt Alice had received at Christmas.

to be very careful of my Irviug, and ent, never ask why you should not do it. keep it in the box when I am not using Tell of your own faults and misdoings,

puzzled as Hal as.

Alice's answer but the children. Hal took down "Bancroft" from the shelves, but he could not interest himself, or overcome the unpleasant effect of the refusal to his simple request.

"I'll sharpen up my new pencils, and have them ready for Monday, he thought. "Papa's knife is sharper than mine; I'll borrow it."

"Papa," he said, aloud, "please lend me your knife; I want to sharpen my new pencils."

"No! I've made up my mind not to lend my knife. When I'm done using it I'm going to wipe it off and keep it in my pocket. No, I cannot lend my knife; earn one yourself."

"Papa," said Hal, and almost burst into tears. Never in his life had he received such an answer from his father. Hurt, mortified and angry, he buried his face in his hands for some minutes, A soft, gentle touch aroused him, and Daisy said, "Hallie, I brought over my new game. Do you want to see it?"

He looked at the gentle little girl, whose face was full of sympathy. Just beyond was his father's, full of reproach, and Aunt Alice, sorrowful, and saying so plainly,, "Do you deserve her kind-

A blush covered Hal's face as he remembered the scene of the afternoon, and his refusal to grant a favor to the little girl, who was always so ready to like the sea, flow into every nook of the share every pleasure, every gift. The lesson was not forgotten.—Christian Union.

Playing Fool.

BY SISTER GRACIE.

An industrious young shoemaker fell into the habit of spending much time in a saloon near by. One by one his customers began to desert him. When his would carelessly reply: "O, I've just been down a little while

playing pool." His little two-year-old caught the re-

frain, and would often ask;

"Is you going down to play fool?" Smith tried in vain to correct this word. The child persisted in his own pronunciation, and day by day he accosted his father with "Has you been playin' fool, papa?" This made a deep realized that the question was being anpool table, but weakly allowed the passion of play to hold him a long time. Finally, he found himself out of work. out of money and out of flour. Sitting on his bench one day, idle and despondent, he was heard to exclaim, "No work know!"

"Why, papa," prattled the baby, more?"

much already.

But he never played it again, and to-

To Little Girls and Boys.

Shut every door after you, and without slamming it. Never shout, jump, or with the family, when he thought of a run in the house. Never call to persons new illustrated set of "Irving" that upstairs or in the next room; if you wish to speak to them go quietly where He said, "This is a free evening, Aunt they are. Always speak kindly and po-Alice; may I have your Irving to look litely to servants, if you would have them do the same to you. When you are told "No, Hal. I have made up my mind to do or not to do a thing by either parand not those of your brothers and sis-A surprised engry look came into ters. Carefully clean the mud or snow Hal's face. Aunt Alice, sweet Aunt off your boots before entering the house. Alice, had never refused him anything Be prompt at every meal hour. Never before. Daisy, who had come in with sit down at the table or in the parlor her mamma, was as much surprised and with dirty hands or tumbled hair. Never interrupt any conversation, but wait No one else seemed to notice Aunt patiently your turn to speak. Never reserve your good manners for company, but be equally polite at home and abroad. Let your first and best friend be your mother. These rules will make you a desirable companion.—Ex.

Nelly's Work.

All by berself lives old Mrs. Webster. She is almost blind, and her limbs are drawn up with rheumatism, but she is a good woman, and has many friends who like to visit her and carry food, and put her room in order. Among these is Nelly, who goes every day as soon as school is out. She doesn't make the bed or sweep the room, for she has not learned to do that work yet, but she carries a little Psalm-book in her hand, and sits down on the cricket at Mrs. Websters' feet, and reads the sweet, comforting

"It is better than my daily bread." the old lady says. "Yes, it it my daily bread!" And when Nelly goes away, she lays her hand upon her head, and prays, "God bless you!"-Sel.

Returns of village Methodism, from London to Lincoln, England, show that, in round numbers, there are 9,500 villages. In 3000 of these the Wesleyans are more or less efficiently at work. In 849 other Methodist bodies have societies. In 97 there are three or more Methodist congregations. Of the 4,556 villages in which the Wesleyans are doing nothing, there are 1,224 occupied by other Methodists, and 2,292 having no Non-conformist service of kind.

Our Chinese college-men do not all say good bye forever to this country on their leaving their various alma-maters. Mr.Tra Bu Ban Cu Sin, graduate of Yale in the class '78, recently revisited wife remonstrated with him for so ne this country; Mr.Sin being a Hong glecting his work for the saloon, he Kong tea merchant, with about forty-five thousand acres of tea under cultivation and the employer of thousands of coolies. In conversation he still speaks perfect English. He remained a short time at Saratoga and has now returned to Hong Kong.—Independent.

Church Dedication.

Sunday Oct. 23 was a grand day for Golt's Station. The weather, was all impression upon the shoemaker, as he that we could have desired. Rev. J. D. C. Hanna preached in the warning, from swered, in the falling off of his customers the words, "Be thou faithful unto death, and the growing wants of his household, and I will give thee a crown of life.' He resolved again and again to quit the Rev. 2-10. In the afternoon, Rev. R. K. Stephenson preached from the words "And I, if I be lifted up from the earth, will draw all men unto me," John 12-32. Bro. Hanna conducted the finances, and 875, the amount asked for, was secured in cash and reliable subscriptions; \$47.again to-day—what I am to do, I don't 25 being raised in the morning and 32 in the afternoon. When the last dollar of indebtedness had been thus provided 'can't you ran down and play fool some for, the church was dedicated to the worship of Almighty God, by Bro. "O, hush my poor child," groaned his father, shame stricken. "That is just the trouble, papa has played fool too held; Bro. Hanna preaching for us, from the words, "Jesus of Nazareth passeth by," Luke, 18-37, after which two

preaching was excellent, and highly are preciated by the congregations,

To the Point.

EDITOR, PENINSULA METHODIST: Not long since, I sat beside a gentleman in a congregation where religious services were being conducted, who seemed to be taking notes of the occasion, and it would seem that he was acting the part of a critic as well; for when the officiating minister, who had just read a hymn and wished a part of it sung, and specified the same by using the word "verses." the gentleman at my side said; "should he not have said stanzas instead of verses, for the word verse does not so well apply to poetry, does it?" I whispered in reply, "I think he is correct, and that you are open to criticism yourself." As we were well acquainted with each other, he said; "won't you look it up?" I promised to do so, and herewith send you the result, for the benefit of all interested. The very next day, having some leisure in the afternoon, I turned my attention to "Websters unabridged," and found as follows; on "verse,"

"1. In poetry, a line consisting of a certain number of long and short syllables disposed according to the rules of the species of poetry which the author intends to compose, two or more verses from a stanza or strophe. By strophe is meant, according to the same author, that part in a song, or dance that admits of diverse action, or turning to the right and left.

"2. Poetry, metrical language.

Virtue was taught in verse Verse embalms virtue."

"3. A short division of any composition, particularly of the chapters in the Scriptures.''

"4. A piece of poetry."

"5. A portion of an Anthem to be performed by a single voice to each

"Blank verse, poetry in which the lines do not end in rhymes."

"Stanzas" according to Webster we find with two classifications of meaning.

"1. In poetry, a number of lines or verses connected with each other and ending in a full point or pause, a part of upoem ordinarily containing every variation of measure in that poem; a stanza may contain verses of equal length etc."

"2. In architecture, an appartment or division in a building."

In turning to the words poetry, poem, psalm and song, I find that they all chime with the same purport.

And Mr. Editor it will appear that the reader of the Hymn above referred to was correct in using the word "verses," in reference to the parts of the kymn be wished to be sung. Nor would he have violated the accuracy of language, or the law of occasional custom, had he used the word "stanzas" instead. But my own taste and habit give decided preference to the former. In conclusion, I may say, that a little of "Webster" will not come amiss to your readers, however learned in poetry and in prose, and we may all profit by the hint, to be sure of our ground before we venture to criti-

B. F. PRICE.

(It may seem to savor of presumption, to dissent from the conclusion of so practical a writer as our correspondent, or to question the accuracy of his "taste and habit," yet even at such hazard, we venture to say, that according to "Webster," in brother Price's own showing, the reporter, critic was on solid ground. The characteristic distinction between "verse" and "stanza," as given above is this, while "a (metrical) line" may be a "verse," it takes "a number of lines" to make a "stanza." The other definitions are secondary and accommodated. As a matter of correct "taste," and good "habit," we think it is clear, that in designating certain portions of a hymn, the word "stanzas" is to be prefered to the word "verses." Nevertheless, De penitents came forward for prayer. The gustibus nil disdutandun.")-ED.

PENINSULA METHODIST, NOVEMBER 5, 1887.

The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 6th, 1887. Matt. 10: 32-42.

BY REV. W. O. HOLWAY, U. S. N. [Adapted from Zion's Herald.]

CONFESSING CHRIST.

GOLDEN TEXT: "Whosoever therefore shall confess me before men, him will I confess also before My Father which is in heaven" (Matthew 10: 32).

32. Whosoever.-R. V., "every one." Therefore—since we have a right to feel that the awful cruelty of this mode of death must we are perfectly safe in God's keeping, no matter what man may do to us; since all things work together for good to the truly good no matter how they seem to work the other way. Shall confess me before menliterally "shall confess in Me;" "shall make a confession that terminates in Me, that acknowledges Me publicly in life and by lip" (Morrison); "that makes Me the central point and object of his confession" (Cambridge Bible). This public confession, as we learn from verses 17, 18, would be ex- spiritual and eternal to the pleasures of the pected before kings and councils, and would present; and the converse is also true. 2. be attended with peril of life. So Christ himself witnessed before Pontius Pilate "a good confession" (1 Tim. 6: 13). Him will I confess also before my Father .- "I," who am to be final Judge, in that great day when I who is perpetually studying how to secure shall summon the "blessed of my Father" joy and peace for himself loses it. A certain to inherit "the kingdom prepared for them." The faithful witness for Christ will be presented and acknowledged by Christ himself grace" (Abbott). in the presence of the Father and of the holy angels.

33. Whosoever shall deny me before meneither positively in word or by implication Christ begins to lose its asperity and sombrein life; treating with refusal or neglect His ness as He thus identifies Himself with His claims; acting as though His word were as disciples, and puts a premium upon their renothing to us. The motive may be a secret ception as accorded to Himself. To welcome shame, or a preference for evil, or a preoccu. the servant and the message was to welcome pation with temporal affairs. Him will I also the Master, yea, to welcome God. deny. - What else can He do? And if such must be denied, how eternally hopeless must their condition be!

34. Think not-as ye possibly do. That I am come to send peace on carth-literally, "to cause he stands for God, will entitle the rethrow peace," etc The word is used of the ceiver to the same reward that the prophet husbandman who throws, or sows, his seed. "Christ's seed is a sword." These are startling words, and yet reasonable when we read who becomes righteous through Christ. Says the explanatory verses that follow. The Edersheim, contrasting these expressions angels sung of "peace on earth" when Jesus was born, and He is called "our peace," "the Prince of peace." He blesses "the peacemakers," and bestows "peace" upon His disciples. The result of His work will hundred prophets. And we are repeatedly be universal peace. And yet for all that, assured, that to receive a sage, or even an He is "the Captain of our salvation;" His followers must "fight the good fight of self." faith;" "endure hardness as good soldiers;" take to them "the whole armor of God;" jug a kindness not to a "prophet" or a "wrestle with principalities, and powers," etc.-all of which means that peace can be reached only by destroying sin, and all selfwill, and that strife is therefore inevitable. "First pure, then peaceable."

35. I am come to set a man at variance against his father .- Almost the same words are found in Micah 7: 6. It is in the family that the "sword" appears. The tenderest relations it would not be insignificant. Chrysostom are severed by it. Domestic peace is broken by the decision of the younger members of lest any one should allege poverty." Shall a household to side with Christ in opposition in no wise lose his reward—a fitting reward to the wishes of the older. A personal appli. Says Schaff: "Not as before, the reward a eation is thought by some commentators to be suggested possibly the displeasure of self, measured not by our estimate of the Zebedce at the call of his sons, or a disagree- act, but by God's, In His sight it may be ment in Peter's house between the daughterin-law (Peter's wife) and her mother-in-law. The opposition, of course, starts with the unbelieving members of the house.

36. A man's foes shall be they of his own household-also taken from Micah's prophecy. Our L rd himself found foes in His own house, in the presence of His unbelieving brethren. Abbott notes: "This declaration finds abundant illustration in the history of religious prosecution; no less in daily life. Husbands, wives, parents, children are helps, but also often hinderances; the same one is but also often inderances, sometimes a Everywhere about us there is a great sometimes a spiritual friend, sometimes a

spiritual foe." 37. He that loveth father or mother more than me.—The expression is stronger in Luke (14: 26, 27) where "hating father or mother" is put as a condition of discipleship. Says Dean Plumptre: "Where two affections come into collision, the weaker must give way; and though the man may not and ought not less gulf of destruction. The fountains to cease to love, yet he must act as if he hated, disobey-and, it may be, desertthose to whom he is bound by natural ties, that he may obey the higher supernatural calling." Says Schaff: "Love to Christ may divide family ties, but is superior to family affection; because it is a love and devotion due only to a divine being. This claim to supreme love, if made by others, would be extreme madness or intolerable presumption; tion, belch forth their stifling smoke and from the God-man it seems natural." Is not extreme madness or intolerable presumption; from the God-man it seems natural. 128 worthy of me—is not worthy of being My stench of brimstone fires. I know of 1887.

disciple or of sharing in My eternal joy. one church on Grand St., and that a Our Lord himself surrended His heavenly home and His mortal life out of love to the Father and to the race; if His love comes to us, it will excite within us a similar selfsacrificing love, and thereby make us worthy,"

38. He that taketh not his cross and followeth ofter me. - The first allusion to His crucifixion and in terms most precise, since the accused was compelled to bear his own cross to the place of death. The disciples had probably seen processions of robbers and rebels, bearing their crosses on their way to execution; and the thought of the ignominy as well as have startled them when Jesus thus pointed to his own fate, and theirs. The meaning, of course, is that Christ's followers, if worthy, will not hesitate to surrender life in the most painful and shameful way, if necessary.

39. He that findeth his life shall lose it .- Two explanations: 1. "Life" is two-sided -upper and lower, heavenly and earthly. He who "finds"-seeks as his sole object-the lower life of earth and lives for that, will lose the higher life of heaven; he will sacrifice the "The significance of the saying does not depend on any such play on the word 'life.' The aphorism goes deeper. All self-seeking is self-losing. Even in spiritual things, he measure of self-forgetfulness is the condition of the highest success even in Christian

40. He that receiveth you receiveth me-because they represented Him, even as He represented the Father. The following of

41. He that receiveth a prophet in the name of a prophet. - A "prophet" is one who speaks for God, either predictively or didactically. To receive one such because he is such, bereceives—on the principle or love-identification A rightcons man-that is, a Christian, with Jewish forms of thought: "Thus, tradition had it, that the Obadiah of King Ahab's court had become the prophet of that name, because he had provided for the elder, was like receiving the Shekinah it-

42. Whosoever shall give to drink-introduc-"rightcous man," but to such humble ones as might feel that they belonged to neither category. One of these little ones-pointing perhaps to some youthful disciples in His train; or else speaking of His disciples from the standpoint of a rabbi. A cup of cold water only. - How insignificant a favor! But if it meant to honor Christ in His disciple, says of the cup of water: "This He saith

New York Notes.

With the return of the cool weather, greater zeal seems to move many of our people with respect to the work of God. No matter to what extent their spiritual fervor shall prevail, there will be none too much for the wide field of operations open to their most unwearied endeavors. amount of effort needed for the upbuilding of the kingdom of rightcousness. Sin does more than abound, it pours in upon the people like a fiercely swollen flood; it submerges them and in its resistless rush sweeps thousands into the bottomof cleansing are too few for the great mass who are wallowing in the numerous slough holes of intemperance and debauchery. Our school-houses for intellectual culture and our churches for spiritual development are insignficant in in number compared with the "breathing holes of hell" which in every direc-

Papal meeting house, while in a single block fronting on the same street I counted six imposing grogeries. With this condition of things the Almighty has a big job on his hands, when he seeks to make a way for the incoming kingdom of glory.

Nevertheless there are souls so filled with the Holy Ghost as to be willing to plunge into the very midst of this seething vastness of corruption, and drag whom they can from these slime pits, that they may be made, by the transforming power of grace, to become the sons and daughters of the Most High

Among these fellow-helpers of the presence, great intelligence and high social position. One of the leading spirits in the Water St. Mission district, is the sister of the Methodist Governor of Connecticut. In one of the foulest sections of the city, where physical nastiness and moral putridity prevail to a most loathesome extent, may be seen the wife of an intelligent gentleman connected with an uptown bank, who for the love of Jesus wades day after day into this pestilential awfulness, that she may win some souls to Christ. Among the prominent actors in the field of missionary enterprise there may also be seen one of New York's leading bankers, and a well-to do Fulton St. wholesale druggist.

The prohibitionists, having lost faith in the two great political parties, so far as doing for them anything satisfactory in temperance legislation, have held some rousing meetings recently in the interest of their view of the necessities of the hour. Rev. Sam Small spoke to a vast audience last Sabbath afternoon, and made a wonderful stir among the people. He mercilessly showed up the enormities of the drink traffic, and the truculent manner in which both Democrats and Republicans had conducted themselves with respect to it. Dr Huntington, the Prohibition candidate for Sec retury of State, a Methodist preacher appeared last week at Cooper Union before a large gathering of those who sympathize with the good cause. The speaker was very effective in his remarks, but looks every inch the minister rather than the politician, and it must be allowed that we need more God and less devil,

politics of the day. One of the most remarkable gatherings in this city for many years was that which recently celebrated the 21st anniversary of the pastorate of Dr. Charles F. Deenis, pastor of the Church of the Strangers. There were present as speakers representatives of the Methdist Episcopal, Protestant Episcopal, Presbyterian, Congregational, Baptist, d other churches. Among these were Drs. John Hall, Taylor Armitage, Orniston, Crosby, Reed, Watkins, and Rabbi Brown. It was a memorable meeting.

Monday last Dr. Deems read a paper on the public schools before the Methodist preachers meeting, stoutly antagonizing the whole system. In his address some telling and truthful points were made, but there was hearty dissent expressed to the essay as a whole.

The memorial exercises for Dr. Curry at the Monday meeting were very affecting; and even for Bishop Harris the brethren had some very kind words to say, in paliation of his seeming rudeness and offensively authoritative manner.

The man, of whom Brother Wallace wrote for the Peninsula Methodist some months since, died quite suddenly, and was buried a few days since. A large concourse of people attended the funeral, and sincerely mourned the departure from us of the saintly "Sammy Halstead."

C. M. PEGG.

"Our Fifth District."

The writer had it in mind for some time, to write on this subject, but in the PENIN-SULA METHODIST of Oct. 22d, appeared an article, which for sound reasoning cannot be excelled. While very willing to forego the pleasure of sending our article on the subject, we still desire to enter a protest against such waste of missionary funds. All that was necessary to be done on the territory within this district, could have been easily done by the Presiding Elder of Salisbury District, and the missionary money have been saved. If there was any need to make the district smaller, it could have been done as "Down Country" suggests,

Had the Rishop consulted the more mature and judicious men of the (onference, he certainly would not have formed this district. We certainly commend "Down Country's" article, as able and fearless, and as meeting truth are some persons of commanding the views of a very large part of the Conference and the church.

PENINSULA.

\$3.35 for 60 Cents.

The Most Generous Offer Ever Made by any Busines Firm in the World.

In order to advertise "Mellin's Food" in this district the following offer is made to the readers of our paper. On receipt of sixty cents, we will deliver at our officer or mail to any address, two beautiful lithoed watercolor engravings, and a copy of "Sunshine for Little Children," edited by the Rev. J. Henry Smythe, D. D., a magazine crowded with charming pictures and exquisite stories for the Little Ones. These two engravings are by Ida Waugh, the greatest of American artists, whose radiant child faces are known in every quarter of the globe. These pictures, of the rarest excellence, represent levely infants, with faces as beaming as the morning. They are now selling in New York city at one dollar apiece. Artists pronounce them to be works of unusual merit. We offer both, with the large and beautiful "Sunshine," and the PENINSULA MERHODIST to any one not now a subscriber, for three months, for only sixty cents. (Postage stamps taken.) Mellin's Food is advertised only on the inside of "Sunshine" covers. No advertising is on either of the engravings Over two and a half million copies have been sold this year without a single complaint, All orders should be sent directly to the office of this paper. Samples of the "Sunshine" and Pictures can be seen at our office. Send address and money to the PENINSULA METHODIST, Wilmington, Del.

Rev. W. R. Sears' Successor at Hopewell

Rev. John Jones who has come to us from the Primitive Methodist Church was born in the town of Bishops Castle, County of Shropshire Eng. Here Cromwell posted his guns on the Berry Ditch more of the ministerial spirit and less of and bombarded the town. This town is the conscienceless demagogue, in the located in a farming district and has about two thousand inhabitants. When the Primitive Methodist entered this town it was called Little Sodom. Bro. Jones was converted when fifteen years of age. He joined the Local ranks of the ministry and for three successive years was recommended to the annual conference in England for the Itinerancy but because he did not realize the responsibility of his call did not enter the conference. When he left for America some of the brethren cautioned him against being a Jona. Well said he if some good fish shall place me on the American Shore I shall be alright. Apr. 1882 he reached America and came to Wilmington Del., worshipped in Scott Church and became organist there and also for Asbury Lyceum. After about one year spent in Wilmington, he went to Nanticoke in the Wyoming Valley Pa. and entered the Itinerancy by joining the Eastern Conference of the Primitive Methodist Church. He came to Hopewell a married man and found the church in the midst of a blessed revival. The following is his first report:

> The Report of Rev. J. Jones to the Third Quarterly Conference of Hopewell Station Oct. 24, 1887.

To the P. E. and Quarterly Conference now in session, Dear Brethren, I hereby present my first quarterly report for your consideration. As you are aware, through my application, your concurance and the sanction of the Presiding Elder I have changed my minis-128 Allen St., New York Oct. 20th, terial relations from one branch of the great Methodist Church (the Primitive

M. Church) to another which step has been impelled by my profound conviction that with you a broader field and superior machinery is placed into the hands of the ministry to extend the Redeemers Kingdom. Personally I have made much sacrifice by the exchange and so far have tried to show some tangible respect for the church of my choice, thus I am of Methodist Episcopal persuasion by conviction and not of necessity. Immediately upon my arrival, a most enthusiastic reception was given me, whereupon we repaired to the church and notwithstanding being wayworn and travel-stained at once adjusted the armour and "sizing up" the "new man" commenced no doubt on the part of the numerous audience which greeted my first appearance at Hopewell. The insignificent equipage on the part of the stripling no doubt was striking. Whether the smooth pebbles took effect in either the head or the heart of some giant in sin remains no doubt for eternity to unfold. However the battle was on Israel's side, for that (Friday) evening sinners were converted. My predecessor Rev. W. R. Sears who has left the charge to attend Drew Seminary, left many friends in the charge. We have one Sunday School under the care of Bro. C. Abrahams. Average attendance eighty-three. I have a class of young ladies which I instruct in general Biblical literature during each Saturday afternoon. Twenty-six have been received on probation from our revival services. The larger portion of all required collections are taken and we are confident of our ability to raise our assessment by conference. I have given pastoral work my serious attention. Hoping that nothing essential has been omitted in this report I most respectfully submit my credentials and ordination papers for examination and acceptance. Remaining obediently yours,

J. Jones, P. C.

Brother Jones' credentials and ordination papers were examined and found that Rev. J. Jones was ordained Elder by his Conference which met at Plymouth Luzerne Co., Pa., May 1886, and by unanimous vote of the quarterly conference, Bro. Jones was received as a Local Elder and will be recommended to the next session of the annual conference for admission into full connection.

W. L. S. MURRAY.

Purity of heart and life is needed at all times; but now, hen w there is a tendency in so many places to lower the standard of rectitude, to tone down God's moral code, to ignore high principle, to east aside the demands of inspiration as a rule of faith and practice, and to live independent of home and Church connections and influences, there is certainly an increasing call for a holier living. Holiness gives force, beauty and permanence to the spirit which we manifest, to the words which we speak and to the actions which we perform. A holy character carries weight anywhere and everywhere. Posessed of it, we multiply our power in the community, in the family and in the Church. Did we feel more our responsibility, and live more up to our position as burning and shining lights for our Lord, how much more potent would His religion be, and how much greater there sultant benefits! How pure was He in aim, in speech, in conduct and in words! In His day none could discover in Him the least defect. Accusations were made against Him, but time soon exploded them. He has been vindicated as the perfect man by succeeding ages. His enemies admit His inherent and external purity. His friends magnify and extol it greatly. Upon it His Church is founded. By it, as a model, His followers must shape their life, and unto it as a final accomplishment, must they come -Presbyterion Observer.

A General Conference of all evangelical missions in the Republic of Mexico, will be held from January 31st, to February 3d, 1888, in the City of Mexico.

Beninsula Methodist,

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***Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

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All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in band, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as Peniusula Methodist for 1888.

ALL new subscribers are offered the Peninsula Metho-DIST from the time of their subscription, to January, 1889, for the price of one year. Those two months free.

Newspaper Enterprise.

The Public Ledger, Philadelphia, has long been in the front rank of all secular papers published in that city, and especially has it been a paper for the people, by reason of its independent course on all public questions, its fair and candid discussions, its healthy moral tone, and its compact and comprehensive putting of the day's doings. The care and fidelity with which it eschews the sensational and disgusting details of vice, makes it a safe and cleanly daily visitor in the home.

Last Saturday it surprised its numerous readers with two "new departures," in their interest. One is a large increase in the dimensions of the paper, and the other the addition of improved mechanical appliances, by which an edition of an eight-page paper of this enlarged size, may be printed at the rate of 117. 000 per hour. The three new presses alone cost \$120.000, and yet Mr. Childs makes no advance in the price of his

Almost a Nonogenarian.

The venerable Abraham De Witt, for many years, the faithful and beloved pastor of the Rock Presbyterian church, Cecil Co. Md., peacefully departed this life, Sabbath Oct. 23d. Appropriate funeral services were held in the Rock church, Friday, Oct. 28th, at 1 p. m. Mr. De Witt was born Dec. 2d, 1798.

George W. Ford, aged 92, who was buried from his residence near North East, Wednesday, the 12th ult., was one of the few remaining "Old Defenders." He was in Baltimore, and took part in the defence of that city, from the attack of the British in 1814. He was in business in Baltimore at one time, but removed to the farm near North East, on which he died .- Cecil County News.

Mr. Ford was the grand-son of Capt. John Ford, the friend of Bishop Asbury, and retained vivid recollections of the devotion and holy zeal of the early Methodists of eighty years ago. The impressions made upon his own mind by his pious parents, who took him with them to the house of God, when a little boy, were often averted to by him in these years of extreme age; and it was ficiate at his funeral.

Elect Ladies.

Two weeks ago, we gave the names

as reserve lay delegates to the next General Conference, and one, Mrs. Angie Newman, as a delegate. We have now to add to this list of reserve lay delegates, the names of Mrs. Mrs. C. Nind, from the Minnesota Conference, and Mrs. I. M. Hartsogh, from Dakota. The second lay reserve in the last named Conference, is given as Bishop Fowler. If this is an official title and not a given name, we suppose it should read Mrs. Bishop Fowler, and add another lady's name to the list; unless indeed our Dakota brethren are emulous of the distinction won by the South India Conference in 1884, by having Bishop Taylor as their lay delegate. We wait for fur-

Why not Vote as You Pray?

Perhaps no better answer than to repeat the question, Why not? No true Christian will consent to cast his ballot against his convictions of duty, nor in way that is inconsistent with the spirit, and aim of his prayers. But just here comes the question which every one must decide for himself, according to the best light within his reach. What is my duty in this particular case? How can I best promote the object for which I pray? Some say vote this ticket others, that; and still others say, vote mine. Here is the real question, not subscribing at once will get | shall I, or shall I not vote as I pray, but what ticket shall I vote, so as to vote as I pray. In most of the Northern States, Temperance legislation has been secured through the Republican party, while in the South, such legislation has been secured either by a purely non-partizan movement, or through the Democratic party.

The argument which convinces the politicians of all parties, is the ballot argument. If Temperance voters will stand together, as liquor men do, and let it be known that they will give their votes or withhold them, as the candidates of either party favor or oppose Temperance Reform, it will not be long before their principles will be respected, and the leaders of the great parties will be found bidding for their votes. The liquor men aim to hold the balance of power, why shall not a genuine co-operation of Temperance men result in overbalancing them? In this way we shall not only vote as we pray, but our votes will tell on the results. When Cecil County, Md., voted squarely on the issue license or no license, a majority of nearly 1700 was recorded against license.

Reducing the Ratio.

It is to the wisdom of the fathers that we owe some of the most effective provisions against hasty legislation in reference to important matters of church polity. Among the constitutional restrictions upon the powers of the General Conference is one which forbids any change in the ratio of representation except by the concurrent recommendation of three fourths of all the members of the several Annual Conferences present and voting, | Methodist Episcopal Church? with that of two thirds of the General Conference. As to the pending "proposal," which by instruction of the last General Conference the bishops are submitting to the several Annual Conferences, "for their approval or disapproval," it is well to remember, that it comes to us without the requisite "recommendation by two thirds of the General Conference," being in fact only a simple resolution passed by that body, with little if any consideration in the haste and confusion of its closing. This must in part account for the crude and inequitable character of the proposition. It is reassuring to find that the Annual Conferences which have already voted, have with such unanimity declared their his special request that ministers of the dis-approval of the "proposal." Hardly Methodist Episcopal church, should of- one of them, in which the subject was fairly discussed and its real effect understood, but voted an emphatic negative, frequently by a practically unanimous vote.

voted solid against the "proposal" with the exception of a single vote. With large majorities others followed suit, while some had not even one to vote ap proval. The West German voted 8 for to 51 against, East Ohio, 27 to 58; Southern Ill., 25 to 75; West Nebraska, voted unanimously its "disapproval," Erie, ditto; III., 18 to 109; Genesce, 3 to 134; Central N. Y., 3 to 154; and even Puget Sound, in the extreme North West, expresses its disapproval by a vote of 8 to 13.

The one exception that we have noted, to this well nigh universal disapproval is the North Ohio Conference. Our brethren here must certainly have been caught napping; their vote standing 102 for the change to 13 against it.

Had the result been otherwise, how ever, this "proposal" could not have become a law, without the concurrence of two thirds of the next General Conference, a concurrence which we are confident it could never secure, after full ventilation before a body of intelligent delegates.

We trust the Conferences yet to vote will place such an emphatic negation on this proposition as to relieve the General Conference of any trouble in the further consideration of it.

"Thorn-apples," by Emily Huntington Miller; 296 pages, price \$1, Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del. This is a very entertaining story with a bright vein of unaffected piety running through the whole narrative. The heroine is an orphan girl, of sixteen, beautiful of course, but now the less modest and devout, who goes out to a delapidated mining settlement in Colorado, to make her home with her mother's brother and his wife, her only surviving relatives. Under her gentle, patient, and winsome ministrations, this community, that had relapsed almost into barbarism, having no school, no church, no Sabbath, scarcely any law, but the caprice of the idle, ignorant, and vicious that lounged about the low groggery, gradually improves, until a complete transformation takes place. It is a book that will healthfully stimulate as well as interests.

The General Missionary Committee of the Methodist Episcopal church, will convene in St. Paul's, New York, Wednesday next, Nov. 9th. The entire fields of missions, home and foreign, comes before this committee for review; and upon the recommendations of the Corporate Missionary Board, this committee make appropriations to all our missions. Besides the representatives of the missionary board, there are the thirteen representatives of the thirteen General Conference districts, the thirteen Bishops, and the officers of the Board.

Something More of the Cate-

Ques. 1. What is a Bishop of the

Ans. An officer of the General Conference, charged with specified duties, and invested with specified preroga-

Ques. 2. How is a Bishop constituted? Ans. By the election of the General Conference, and consceration according to the Ritual

Ques. 21. Was not William Taylor so constituted?

Ans. He was.

Ques. 3. Are the duties and prerogatives of the Episcopal office the same for all Bishops?

Ans. They are.

Ques. 4. Do all the bishops have equal jurisdiction?

Ans. They all share in a joint jurisdiction over all the churches, except where the General Conference appoints one to a foreign mission, and limits his jurisdiction to the same.

Ques. 5. How are the bishops supported?

It is "the duty of the Boo

Committee to make an estimate of the amount necessary to farnish a competent support to each effective bishop, x x x and the bishops are authorized to draw on the treasurer of the Episcopal Fund for said amount, and also for their travcling expenses," Discipline ¶ 359.

Ques. 6. Does the Discipline of the church provide any other Method, by which a bishop may receive his sup-

Ans. It does not.

Ques. 7. Does the Discipline give the Book Committee any discretion as to what pishops they are to estimate for?

Ans. None whatever. Their instructions are specific, to estimate for each effective bishop.

Ques. 8. Was not the Book Committee as much bound to estimate for a missionary bishop as for any other bishop?

Ans. They certainly were; for the Discipline makes no distinction whatever in the matter of support.

For want of room the account of the W. C. T. U. Convention, held in Seaford, Del., is held over until next week

Very often the only way to revive a failing village society is to start a new society in the next village. Many country circuits are languishing because they spend all their time in desperate efforts to "hold their own" instead of carrying the war into the enemy's country. If no building is available, let an open-air service be held. If no local preacher is available, let anybody go and stand on the villinge green and give his Christian experience. Let him, like the restored demoniac, tell his neighbors what God has done for him. If he cannot speak easily and well, let him stammer and stumble, and, if necessary, break down completely. Then let him try again. It is of no use to wait for older and wiser men to lead the way. If they refuse or hesitate, younger and less wise men must go forward without them. God will make up for all defects when we place ourselves like clay in His hands. -Methodist Times.

One's true birthday is not the day which witnessed one's entrance upon the stage of mortal life, but it was that more memorable day on which one's spiritual life began. On that eventful day which put an end to one's play-life, and to the reign of self, will, it witnessed the surrender of the heart to the possession of Christ, to noble aspirations, and to the pursuit of the highest good. It was the birthday of the soul, the day in which one could sap,-

'This is indeed my birthday—soul and body, Its hours have done on me the work of

Blessed hours in which Christ was formed in the heart, the hope of Glory! Blessed is he who can look back to that happy day on which his soul was thus born anew by the power of the Holy Spirit! Has the reader had such a birthday ?—Zion's Herald

For Him that Needeth.

Write it on every bond you accumulate, on every profit you acquire-"That I may have to give to him that needeth". Write it on your daily earnings and your weekly pay-"That I may have to give to him that needeth." Write it on your investments and on your income, the great amount or the little amount-"That I may have to give to him that needeth." Write it on your safes and on your ledgers, on your workman's tools on your seamstress's spools and needlecase-"That I may have to give to him that needeth." Here is the end of toil and labor .- The Rev. A. J. Gordon.

The library of the late distinguised historian, Von Ranke, consisting of 3,500 volumes and 75,000 paniphlets, has been secured by the Syracuse (N. Y.) University. The library is particularly rich in the history of

Our country is bigger than China have 3,000,000 square miles, and China only 2,000,000.

Our Book Table.

With the current number of THE CER. THEY Magazine begins its eighteenth year, thirty-lifth volume. As usual, the November is especially notable,

the number is especially notable,
The frontispices this month, is a portral
of Washington, by Wright of Philadelphia,
made in 1764, and now for the first time engraved. Of this portrait it is stated that
Washington wrote to Mrs. Powel, for whom
it was painted, that "it was the best for
which he had then set," while Tuckerman
said that "perhaps no portrait of Washington bears such convincing marks of genuic
individuality without a particle of artislic ton bears such convention a particle of artistic flattery." Silhouetts of Washington, John Mashington, and Benjamin Franklin, made Washington, and Benjamin Franklin, made by themselves and not before printed, also appear in a paper on "The Home and the Haunts of Washington," by Mrs. Constance Cary Harrison, which produces with much picturesque illustration the life and scenes of Mount Vern in and Alexandria in Washington, A short paper by Mrs. Sect. ington's time. A short paper by Mrs. Sophie Bledsoe Herrick, on "Mount Vernon as it s," completes a full account of the chie American shrine.

The fiction of the present number is pecially notable, including the beginning of two serial stories: "The Graysons," a tale of Illinois life in the first half of the century Illinois the in the base had been try, by Edward Eggleston, and a novelette of Acadian life by George W. Cable, entitled "An Large," the scene of which the neighborhood of "Grande Pointe," the characters being substantially the same as in the nov. daughter, Miss Allegra Eggleston, furnisher an illustration for "The Graysons," and Mr. an illustration for the Graysons, and Mr. Kemble one of his sympathetic studies, a 'Cajun type, for Mr. Cable's story. "A Little Dinner' is a short story of "society".

by Mr. William H. Bishop.
Additional results of Mr. Kemble's visit to Louisiana in the interests of "THE CES. TURY' are seen in the striking drawings which are given with a paper by E. V. Smalley on "Sugar-making in Louisiana," Mr. Smalley supplements these pictures by descriptions of the actual processes of the industry, and brings to light, in compact form, many interesting facts and consider-

ations in relation to sugar-making.

The conclusion of the Battle Series is emphasized in this number by an admirable presentation in text and pictures of the break-up of Lee's army and the surrender at Appomattox. The article is by General Horace Porter, and is entitled 'Grant's Last Campaign." It includes a careful description, from notes made at the time, of the historic scene at the McLean House, Appomattox. Among the illustrations are a portrait of Sheridan in the uniform which be wore on the ride to Winchester; also a curious portrait of General Grant, giving both profiles, and showing him with no beard, except side whiskers, together with war-time sketches from life by Winslow Homer (including a funny one of Lincoln, Grant, and Tad Lincoln) and by William L. Sheppard and A. R. Waud, with other pictures from war-time photographs.

With the November number the Lincoln History reaches a most interesting part of the great President's career, the period between his election and his inauguration, and one upon which, by their personal relations to him, Messrs. Nicolay and Hay are able to throw much new light. This installment contains large quotations from unpublished MS. letters to and from Lincoln. The separate chapters deal with the Montgomery Confederacy, the proposed Constitutional amendment, the President-elect, Alexander Stephenson's speech and correspondence with Lincoln, and Mr. Lincoln's answers to questions as to his policy. Portraits are given of How-ell Cobb, Jefferson Davis, E. B. Washburne, Thurlow Weed, Alexander H. Stephens, George D. Prentice, and John A. Gilmer.

The poetry of the number is contributed by Dora Reed Goodale, Charlotte Fiske Bates, Charles H. Webb, H. C Bunner, and in "Bric-a-Brac" by Louise Chandler Moulton, Maria H. Burditt, James Herbert Morse, Frank D. Sherman, Arthur J. Munday, and Margaret Vandegrift.

St. Nicholas for December.

Louisa M. Alcott contributes one of her charming stories, entitled "Pansies," to the first number of the new volume of St. Nicholas. It is followed by a bewildering array of short stories, entertaining sketches, and bright jingles and verses.

How Marie Obtained Miss Alcott's Autograph" tells how an ingenious boy secured the coveted signature for his sister without the assistance of the popular authoress; "Time and Tommy" is the description, by Delia W. Lyman, of the remarkable advenventures of a boy who suddenly finds that the world has been turned backward and is revolving from east to west; "What happeded to the Bridegroom" is a melancholy tragedy in white frosting and wedding-cake, by William Theodore Peters.

Of a more instructive turn, but no less in-

teresting are:

"A Peasant Painter—Jules Bastien-Lepage," by Ripley Hitchcock, who gives the page," by Ripley Hitchcock, who gives the life story of the talented young Frencharlist, life story of the talented young Frencharlist, life story of the satisfactory of the with many beautiful examples of his art, "Elephants at Work," by John R. Coryell; the true story of Pocahontas, by E. S. Brooks who writes of her in his "Historic Girls" series as "Ma-ta-oka of Pow-ha-tan: The Girl of the Virginia Forests"; and "The Last Chance of Life," by David Ker, a character istic episode in the life of Napoleon Bonaparte.

J. G. Francis has opened a new jingle-mino in a very original and amusing series of "Az-tec Hieroglyphs"; and besides other interface. esting matter, there are verses and poems by Grace Denio Litchfield, Alice Wellington Rollins, Frank Sherman, and Emma C. Dowd. Dowd.

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Conference News.

TYASKIN, Wieomico Co. Md., Rev. A. T. Melvin, pastor. A correspondent sends us cheering news from this charge. Under the earnest and faithful labors of brother Melvin, with the hearty co-operation of his people, the church is prospering. Keeping steadily in view the great end of gospel preaching, the salvation of precious souls, he gives the people plain and pointed messages of saving truth, appealing directly to their hearts and consciences. Of course, he has their respect and affection, and his labor is not in vain in the Lord.

As the result of revival services held at Trinity, in which the Holy Spirit's presence was manifested in sanctifying power, nearly a score of converts were added to the church. Similar services are now in progress at Jones' appointment, and the prayer of his people is that God may so abundantly bless his labors here, that large numbers may be gathered into the fold.

In compliance with a remonstrance with eighty-six names attached, the Court sitting at Georgetown refused to grant a license to sell liquor at Cedar Beach Hotel, below Milford. Del.

The business meeting of the W. C. T. U. for the hearing of annual reports and the to the town, and an emblem of respect to election of officers was held in Wilmington Thursday. The report of the treasurer showed the following figures: Receipts, \$584.33 and expenditures, \$482.75. The secretary reported a membership of 240, being an increase of 112 over that of the previous year. The following officers were elected for the ensuing year. President, Miss Anne Semple; Vice president, Mrs. F. A. Mathers; Corresponding Secretary, Miss M. S. Hilles; Treasurer, Mrs. M. A. Taggart; Recording Secretary, Mrs. George S. Capelle.

The Ladies Mite Society of Supper's M. E. Church held a festival at Quail's Hall Wednesday, Thursday and Friday of last week. Quite a sum was realized and will be used for the purpose of putting an altar rail and recess pulpit in the church. A handsome cake was voted for, the contestants being Miss Carry Bryan and Miss Katie King. Miss King was the successful candidate after a long and hard fight. She made it a present to the church and it was sold at auction. A LOOKER ON.

-Centreville Record.

Sunday Oct. 23, Mrs. Black, state organizer of the W. C. T. U., delivered an eloquent address to a large audience in Rock Hall M. E. Church. At the close of the address a collection of \$6.91 was given for the work of the Union in the State. An invitation was extended to all who desired to join the Local Union to come forward and sign the pledge. About a dozen names were enrolled, swelling the numer of members in the Union to over forty! This Union though in its early childhood is rapidly developing.

The new M. P. Church in Centreville Md. was dedicated Sunday Oct. 25, Rev. J. J. Murray officiating in the morning and Rev. D. L. Greenfield in the evening. There was a large crowd present. A special praise service was held in the afternoon by the Sunday-school. The church was built at a cost of \$10,000, of which sum \$7,000 had been provided for by the sale of lots and contributions, prior to Sunday. The collection on Sunday amounted to \$1500, leaving a like amount to be raised.

The church is a beautiful structure in gothic style and embellished with handsome stained glass windows, and a tower 90 feet high. The pews are arranged diagonally across the room and not in straight rows. The acoustics of the building are fine. There are seven memorial windows as follows: James W. Thompson, Judge P. B. Hopper, Robert G. Price, Mrs. Ida M. Greenfield, J. O. Rasin, F. Elmer Forman, Chas. W. Boyer and Mrs. C. M. Busteed. The window in memory of James W. Thompson is in front of the church and is a large and beautiful piece of work, contributed by the teachers of Queen Anne's county, at a cost of \$175; the memorial to Mrs. Greenfield was contributed by the MissionBand of the church, assisted by their friends; and the one to the memory of Charles W. Boyer was a memento of the Sunday school. The others were put in by members of the families. Revs. C. A. Hill, of Centreville, and R. T. Coursey, of Dorchester, of the M. E. Church were among the ministers present.

Mrs. Kenney and Miss Van Name, two evangelists who held revival meetings at Frederica last winter, are now holding protracted meetings at Laws' Chapel, about four and one-half miles north-west of Milford. Large numbers attend the meetings, and

Miss M. J. Reynolds, of Hartford county, Maryland, an agent for the sale of religious as a revivalist has been assisting Rev. G. L. Hardesty in his extra meeting at Saxton's church near Bowers' .- Delawarean.

On last Wendesday evening 26 ult., Prof. and Mrs. W. L. Gooding entertained the students of the Conference Academy, it being the fifth anniversary of their marriage. The students gave them a very delightful surprise by presenting Prof. Gooding with a gold headed cane and Mrs. Gooding with an ebony cabinet. - Delawarean.

On Frlday night 21 ult., an adult bible class was organized under the leadership of Rev. Wm. S. Robinson at the M. E. Church, with a good attendance. It will meet on each Friday evening at 7½ o'clock. All persons interested are invited to attend. These meetings will doubtless prove of interest and profit to all who can attend them. - Smyrna

Good Tiding's Day was celebrated in the Middletown M. E. church last Sunday evening. The church was tastefully decorated with flowers and vegetables.

The members and friends of the M. E. church, Parsonsburg, have lately built and furnished the parsonage. It is an ornament their pastor.

The revival services in the Elkton M. E. Church are still in progress. The meetings are held in the main auditorium which is filled nightly. Much interest is being manfested and a gracious revival is anticipated. Mrs. Lizzie Smith has been assisting the pas tor, Rev. Mr. Otis. - Cecil County News.

It is rumored that Rev. L. E. Barrett of the M. E. Church, will be appointed to St. Paul's Church, Wilmington, at the next Conference. He is an eloquent and earnest preacher and an excellent pastor, and has made hosts of friends in his three years sojourn here. - Coolt County News.

The Delaware City Chantauqua circle has been re-organized, with Rev. Chas. F. Sheppard as its president.

The annual meeting of the Kent County Bible Society will be held in the Harrington M. E. Church, on Tuesday, November 8th, at 11 o'clock a. m. All churches are cordially invited to elect two or more representatives to attend the meeting, and also to take up and bring with them a good collection for the Bible cause, or send it to John T. Jakes, Treasurer, at Wyoming, Del. No denominations are known in these meetings, and should be well represented by all lovers of the Bible, and should receive a liberal support from the people. Attend the annual meeting and give them a liberal contribution for a free distribution of the Bible in Kent county, Del .- Scl.

Wednesday evening Oct. 26, Ralph Bingham the popular young humorist, orator and violinist made his appearance in the M. E. Church, Lewes Del., under the auspices of the "Look up Legion." The entertainm nt was highly enjoyable, and the efforts of the young orator much appreciated.

A most beautiful, and impressive wedding ceremony was solemnized in Ziou M. E. Church Cambridge Del., at 6.30 o'clock Wednesday morning Oct. 26. The contracting parties were Rev. George Broadhead, of Germantown, Pa., and Miss Clara Chaplain. of this county, daughter of the late Rev. J. F. Chaplain, of the Philadelphia conference. The nuptial knot was tied by Rev. J. F. Meredith, P. E., of the Phila. conference, assisted by the Rev. Alfred Smith, of Cambridge. The bride and groom left on the early train for their northern home.

The Methodist Laymen's Social Union, of Richmond Va. met Tuesday night Oct. 25 at their quarterly supper. The interchange of views was interesting, stimulating and useful to edification. Many brethren participated in the off-hand talks. It is evident that the organization is destined to be a potent factor for Methodism in this city and its outlying sections. Already it has done notable work. We hail this social reunion of the brethren as the best omen of the day.-Richmond Christian Advocate.

The C. L. S. C. at Greensborough was well attended Monday night. The inopportune arrival of the November Chautauquan brought answers to all questions for October and thus put a stop to all research upon the subjects. This occurance will be prepared for in the future, however, as the lesson of the circle will be advanced two weeks. - Greensborough

Rev. J. A. B. Wilson, D. D., presiding elder of Dover District, delivered not only literature and well known on this peninsula an interesting but an instructive temperance lecture in Odd Fellows' Hall Georgetown Del. Monday night, Oct. 24. Dr. Wilson had a good audience and held their closest attention. -Sussex Journal.

> Church Hill, Md. is still growing and is an energetic, pushing place. Gibson is building a neat dwelling. Mr J. F. Godwin is erecting a dwelling on Main street which will be occupied by Rev. Geo. Barton, a mington Conference. - Ex.

> Neck church Sunday afternoon, and at night day night he preached and held the quarterly conference.

Presiding Elder Wilson preached at Cave

Rev. Mr. Davis, of Nassau, is carrying on a protracted meeting at Zion M. E. Church with much interest.

The protracted meeting is still in progress at the M. E. Church. There has been a deep interest shown in the meetings, and thirteen probationers were taken into full morrow.—Federalsburg Courier.

A band of the Loyal Legion, young temperance workers, was organized at the M. E. Church in Georgetown Del., Saturday eveelected : Gen. Supt. Mrs. Charles T. Purnell; President, Miss Ida M. Davis; Vice Presidents, Misses Lizzie Hart, Sallie Hatfield and Mattie Purnell; Secretary, Frank Jones; Asst. Secretaries, Misses Laura Maull and Mallie Walls; Treas., Miss Annie McCollev; Organists, Mrs. D. S. Rodney and Mrs. B. F. minds of the organizers as to whether tobacco is prohibited by the pledge. We are sorry as the use of cigarettes in our town is alarming and something needs to be done in that line. - Sussex Journal.

The Woman's Temperance Union of Newark. Del., will hold its second anniversary in the College oratory, Thursday evening, Nov. 8th, at 7.45 o'clock. Mrs J. K. Barney, of Rhode Island, will make an address.

Bro. Waddell sends us from Gumboro the following revival items: The extra meeting has closed at Line church. There were twenty five conversions and twenty three accessions. The church greatly revived and

The extra meeting at Jones' began last Sunday night. The meetings began in earnest, eight at the altar the first night. The prospect fair for a sweeping revival. Two weeks ago after preaching at Goodhope in the afternoon, the invitation for penitents was extended, when two came and sought and found the Saviour. So the work goes with us, and every one seems to be happy.

The official Board of Hockessin charge have requested Presiding Elder Murray to appoint Rev. W. E. Tomkinsin pas- a place in the ministry of our church.

services at one of our churches on this circuit, and as a result seventeen have along satisfactorily. Hope to have lion line if possible on missions.

The official Board of Port Deposit M. E. Church, have invited Rev. J. P. Otis pastor of the Elkton M. E. Church to pastor of the Elkton M. E. Church to become their pastor next spring.

The revival services at Madely church in this city, H. W. Irving pastor, still and penitents nightly at the altar.

Deal's Island, Md., Oct. 31st, 1887. DEAR BLO. THOMAS:-In your last issue, you quoted from another paper, that I had been appointed chaplain in the navy. Permit me to say that such is not the case. I have long since ceased to be an applicant for any such position.

Respectfully yours, VI. C. WARREN Frederica, Dol.

Mr. Epiron:-- As it is one of the praise-worthy objects of your paper, to bring to the knowledge of the Christian public, the state of the church within of the church assembled at the parsonage at the bounds of the Conference; I am eight o'clock, taking with them as a present pleased to post you in reference to the from the congregation a handsome and elabchurch in Frederica.

Under the spirited gospel preaching (not sensational) and judicious administration of our pastor, the Rev. T. H. and Wife, on the Twenty-fifth Anniversity venerable and revered member of the Wil- Haynes, this charge has wonderfully improved. He has secured up to the M. E. Church at Chestertown, Md., Oct. 28, present, about 120 probationers into full membership; and the benevolent collecat the M. E. Church in Milton Del. Tues- tions so far as taken, are from 50 to 100 per cent. in advance of last year's. Our entertained by his congregation and friends church finances are in good shape. for the pastor and his better half. The gift Four-fifths of the Presiding Elder's was accepted by the pastor, who spoke feelsalary was paid him by the middle of ingly of the kindly relations and christian the year; and in his opinion, the de- fellowship which had subsisted between him velopment of this charge in spiritual life and power, is equal to the best on the cd had been among the most pleasant in all district. The church and parsonage his ministry. Refreshments were served quite a number of conversions. Last Sunday property have been considerably im- and after a season of delightful christianly proved. This prosperity is in a great intercourse the company repaired to their membership and more will be received to- measure, the result of earnest pastoral homes with the wish that the reverend attention to the work of saving souls. Bro. Harnes gives himself entirely to his work; he visits from house to house, literally; and is all the time looking ning 22 ult. The following officers were after the welfare of the church and peo-

We have met with some heavy loses lately, in the death of Bro. Robt. Parkinson, Sister Ann Hamilton, Bro. Richard White, and Capt. Wartman Sipple, Sr.: the last was an exhorter, class lead-Wagamon. There seems to be a doubt in the er and trustee, and one of the most influential members of the official board. E. D.

Rev. Joseph Dare.

(A paper adapted by the Wilmington Preachers Meeting respecting the death of Rev. Joseph Dare.)

Rev. Joseph Dare for more than thirty three years a minister of the Gospel. A member of the Wilmington Conference of the Methodist Episcopal Church having suddenly passed from the active work of an Itinerant minister to his final reward in heaven. We as workers associated with him in the christian ministry deem it fitting to place on record an expression of our high appreciation of his faithful blameless life and ceaseless devotion to his work as a servant

of our Lord Jesus Christ. It is a source of great satisfaction to know that in our intercourse with him as a fellow laborer we knew him as a sincere devoted man of God, whose ambition was to do the work assigned him by the church. The soundness of his faith as determined by our Methodist | ties to which desirable trips may be made. Standard. His carnest purpose to preach what he believed and to believe what he preached fitted him in an eminent degree for

His genial disposition hopeful temperament no doubt the intelligence of his sudden demise was a great shock.

He believed it to be no compromise of h united with the church on probation, high and holy calling to aid in the moral Street Station Philadelphia, will leave at \$200 has been paid on Parsonage debt, reform movements of the day. For many and we hope to pay \$200 more before years he has been an avowed advocate of the and Washington, will be sold at \$2.00 more conference. Church work is moving Temperance cause and stood side by side than the above rates. with the prominent workers in that special many more additions to church during sound piety, a faithful expounder of the interest. We recognized in him a man of the fall and winter. All collections Word of God. That in his death occurring at taken, except missionary, and in advance at a time when his success was even more of any past year; hope to reach the mil- marked than at any previous period of his life; his brethren of the ministry have lost a tired and valued friend. The church an earnest and successful worker and the community in which he lived a valuable citizen.

> after appropriate services had been held in the church at that place under the direction of the Pastor.

To the wife who through their wedded lite helped left the burdens and shared with him Reliance, Md. continues with increasing interest; over the joys and sorrows of the itinerancy and sixty have professed conversion to date, in his arduous labors cheered his heart and staved his hands. We tender our sincere sympathies and commend her as well as her land, Oct. 30th, 1887, by Rev. Renj. C. Warson and daughter to the protecting care of our Heavenly Father.

C. HILL. J. E. BRYAN. N. M. BROWNE,

F. A. Ellis, of Elkton, Md., died last Wednesday morning

Silver Wedding .- Rev. J. D. Kemp and wife celebrated their twenty-fifth marriage auniversary or silver wedding at the M. B. parsonage Chestertown Md., Friday evening the 28 ult. Many of the members and friends orately carved silver tea service of eight pieces. In the centre of the waiter, beautifully designed and chased, is the following inscription: "Presented to Rev. J D. Kemp of their Matriage, by the Congregation of the 1887." The presentation was made by Rev. J. France, P. E., who in a neat address explained that the offering was intended as s slight token of the friendship and esteers self and flock during his three years pastorate now drawing to a close and which he declargentleman and his estimable wife might live in health and prosperity to celebrate their golden wedding .- Kent News.

BRO. THOMAS:--Permit me a few words of correction. Some brother in your issue, of Oct. 22d, gives me credit for loyalty to the Master's cause, but he is somewhat in error. Not a church and parsonage at Linkwood, only a church if it please the Lord to give us that, and 3 or 4 other churches also, if possible. Also a parsonage on Hopper's Island, if possible. But they go up very slowly, and I trust the latter end will be better than the beginning; hence we wait for developments. Not unto me the praise, but unto the Lord and Bro. Wilson, and my fellow workers, Bros. Bounds, Swain and Wheatley. Yours in Christ,

G. F. H.

If there were to be to-morrow one school to every million of women in India, 269 lady teaches additional must land on its shores to-morrow. China's women are far more destitute; and Ethiopia is stretching out her hands as never before to God-and to us.—The Message.

A Delightful Tour to Old Point, Richmond, and Washington.

The Pennsylvania Railroad Company's autumn pleasure tour to Old Point Comfort, fixed for Thursday, November 10th, offers an excellent opportunity for a ten day's trip to a most delightful region. Old Point, both reason of its surroundings and advantages of climate, is one of the most charming places in the country for a fall or winter sojourn, and the tour to that point is peculiarly opportune now, when there are so few locali-

Two classes of tickets will be sold for the tour. One going and returning via the Cape Charles route, the other going via Cape Charles and returning via Richmond and Washington, allowing a stop-over in each city, within the ten-day limit. By means Farmington Del. charge F. J. Cochamong the laymen of our conference to whom pastor writes: Have held extra days, including one day's board at the Hygein Hotel, will be sold to Old Point Comfort and return from Wilmington at \$8.00, and regu-8.55 A. M. Round trip tickets, with same conditions, but good to return via Richmond

Marriages.

COHEE-TRUITT .- At the home of the bride's father, near Harrington, Del., by Rev. F. J. Cochrun, Oct. 18th, 1887, Isaac M. Cohee, of Wilmington, Del., and Naomi Truitt, of Kent Co., Del.

nes E. Cannon.

NOBLE—HANDY.—In Bethel M. E. church, near Scatord, Del., Oct. 26th, 1887, by Rev. W. T. Valiant, George E. Noble, of Fair Haveu, Conn., and Alverda Handy, of

THOMAS-ABBOTT. - On Deal's Island, Oct. 30th, 1887, by Rev. Benj. C. Warren, Geo. A. Thomas and Julia Abbott,

WERSTER-GRAHAM .- On Deal's Isren, David J. Webster and Mary Emily Graham.

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

Training Children.

Good breeding like charity, should begin at home. The days are passed when children used to rise the moment their parents entered the room where they were, and stand until they had received permission to sit. But the mistake is now made usually in the other direction, of allowing small boys and girls too much license to disturb the peace of the household. I think the best way to train children in courtesy would be to observe toward them a scrupulous politeness. I would go as far as to say that we should make it a point to listen to children without interrupting them, and answer them sincerely and respectfully, as if they were grown up. And, indeed, many of their wise quaint sayings are far better worth listening to than the stereotyped common places of most morning callers. Of course to allow uninterupted chatter would be to surrender the repose of the household, but it is very easy if children are themselves scrupulously taught to know when to talk and when to be si-

If a child is brought up in the constant exercise of courtesy toward brothers and sisters and playmates, as well as toward parents and uncles and aunts, it will have little to learn as it grows older. I know a bright and bewitching child who was well instructed in table etiquette, but who forgot her lessons sometimes, as even older people do now and then. The arrangement was made with her that, for every solecism of this sort she was to pay a fine of five cents, while for every similar carelessness she should discover in her elders she was to exact a fine of ten cents, their experience of life being longer than hers. You may be fure that Mistress Bright Eyes watched the proceedings at the table very carefully. No slightest disregard of the most conventional etiquette escaped her quick vision, and she was an inflexible creditor and faithful debtor. It was the prettiest sight to see her, when conscious of some failure on her own part, go unhesitatingly to her money-box and pay cheerfully her little tribute to the outraged proprieties .- Louise Chandler Mowitton.

A WAY TO DO GOOD .- The first condition of doing good is being good. Character is better than usefulness. Every man ought to do four times as much good unconciously as he does on purpose. There was a real truth symbolized by the nimbus around the heads of the saints in ecclesiastical art; who does not know some living saint whose head is always price. surrounded by a nimbus? Let our light so shine, says the Master. The first condition of letting light shine is having a light. To be luminous is the first duty of the Christian. There are some people who impress you by their rectitude while they equally repel you. They send out their virtues, not as the sun sends out rays of light, but as a hedgehog sends out his quills. They are irritatingly good. The little girl who did not want to go to beaven if grandpa was going there only spoke out what a great many people have felt. You have consecrated yourself to Christ, and want to begin at once Christian service. What can you do? Be a Christian. If you are a thorough Christian you will be an attractive one .-Christian Union.

A Beautiful Father.

"Tell your mother you've been very good to day," said a school-teacher to two little new scholors.

"O!" replied Tommy, "we haven't any

"Who takes care of you?" she asked. "Father does. We've got a beautiful father. You ought to see him!"

"Who takes care of you when he is at

"He takes all the care before he goes

off in the morning, and after he comes back at night. He's a house painter; but there isn't very much work this winter, so he is doing laboring till spring comes. He leaves us a warm breakfast when he goes off; and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories and plays the fife, and cuts out beautiful things with his jack-knife. You ought to see our father and home, they are both so beautiful!"

Before long, the teacher did see that home and that father. The room was a poor artic, graced with cheap pictures, autumn leaves, and other little trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was at first glance only a rough, begrinned laborer; but before the stranger had been in the place ten minutes the room became a palace and the man a magician.

His children had no idea they were poor, nor were they so with such a hero as this to fight their battles for them. to respect the convenience of others and | This man, whose graceful spirit lighted up the otherwise dark life of his children, was preaching to all about him.

He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstance. He was rearing his boys to be high-minded citizens, to put their shoulders to burdens rather than become burdens to society in the days that are coming.

He was, as the children had said, "a beautiful father," in the highest sense of the word .- Good Tidings.

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Philadelphia Accommodation, daily,	7 55 a m
Philadel has Ac ommodation daily,	10 :0 а ш.
Philadelphia and Chester Express, da	ily, 11.14 a m.
Phi. delph & Accommodation, dally,	1 00 p m
Philadelphia Accommodation, dai:y.	3,40 p m
Philadelphia and thester Express, da	
Philadelphia Accommodation, daily,	5 10 p m
Philadel, his Accoma odation, daily,	6 30 p m.
Phina clobia Accommodation daily e	except 7.50 p m,
Pallade phia and Chester Express, da	ily. 7 58 pm
Philadelphia Accommodation, stally,	5 00 p m.
WEST BOUND.	2 00 p 12.
Chicago Limited, daily, Arrivet Chicago 5 50 next morning, Balti or accommodation daily exce	- 740 a.m.,
Sunday,	8.15 a. nj.
Cincinnati Limited, aily,	- 11 25 am.
Araives Cinclinati 7 45 a m, St Loui.	s 6 49 p m, next
Est imore Accommodation, daily,	3.00 p m.
Chicago and St Louis Express daily,	- 540 pm,
dinorriy Accommodation, daily,	7.86 p m
For Laudenberg, 11.00 a in, daily exceeded 5.25 p. m. daily.	pt Sunday, 3 00
mu o.so is mensis	

Trains leave Market Street Station:

For Philadelphia 6 30, a m, daily except Suday, 2.45, a m, daily. For Landenberg 6.30 11.00 a. m. daily except Sunday, 2.45 and 5.25 p m daily.

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